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THE GLAD TIDINGS

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The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

Women's Missionary Society, W.D.

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The Glad Tidings

Vol. XV TORONTO, JANUARY, 1939 No. 1

In Memory of Miss Janet I. Inglis

Resolution of the Council Executive

THE Council Executive of the Women's Missionary Society would place on record their remembrance of Miss Janet I. Inglis, Honorary Vice-President of the Society, who passed away on Friday, November 11th.

The Executive recall that Miss Inglis was a charter member of the Atlin Nurse Committee formed in 1898. When this Committee united with others, to form the Women's Home Missionary Society, Miss Inglis became a member of that Board, and later, in 1914, became a member of the Board of the Women's Missionary Society. In 1925, Miss Inglis became Honorary Vice-President of the Women's Missionary Society, which office she held till she passed away. For her devotion, her deep spiritual life, her missionary interest, and her friendship, the Executive would give thanks and pray that others of like faith and devotion may be raised up.

Thou wast their Rock, their Fortress, and their Might;
Thou, Lord, their Captain in the well-fought fight;
Thou in the darkness drear their one true Light.
Hallelujah!

Editorial

Resignation of Mrs. McGillivray

VERY regretfully the Council Executive accepted the resignation of Mrs. N. H. McGillivray as a member of the Board. Since 1929 Mrs. McGillivray has served as Secretary for the Mission to the Koreans in Japan, and her withdrawal on the advice of her physician is a great loss to the Council Executive, of which her devotion to her work and her excellent judgment made her a valued member.

Two Missionaries on Furlough

ON the 22nd November the Council Executive cordially welcomed two missionaries on furlough, Miss Hildur Hermanson and Miss Iris Errey. The former, who expects to sail on the *Empress of Russia* from Vancouver on the 21st January to return to the Mackay Memorial Hospital in Taihoku, Formosa, has had a busy furlough, studying and speaking. She made a special study of tubercular work, every opportunity being given her to see the excellent work that is being done in Saskatchewan, took a summer course for graduate nurses at the University of Manitoba, and since coming to Toronto had been reviewing work at the Missionary and Deaconess Training Home. Wherever she went, she took every opportunity to speak, often informally to small groups. Referring to the work in Formosa, she said that a small tuberculosis clinic had been built and she would like sometime to send nurses away for tubercular study. Dr. Little hoped, too, to start an eye clinic—Formosa is said to be one of the ''blindest countries'' in the world. The extension of the work of the hospital will necessarily mean a larger staff, with, they hope, a Formosan woman doctor. A great increase in the work, with more patients and, therefore, more money, means that more indigent patients can be treated and more improvements made. The most pressing need, Miss Hermanson said, was for another doctor, as Dr. Little is retiring at the end of his three-year term. An ordained missionary is also needed—when Mr. MacMillan comes on furlough, Mr. Dickson will be the only one on the field. In her own work Miss Hermanson is looking forward to better training for the nurses, to sending some away for post-graduate work, and to improving the children's ward.

Miss Errey has completed one term of service in India. Sent out to do public health work in the villages around Barwani, she was almost at once called to take Miss Soutar's place at the Abey Memorial Children's Home at Amkhut. She has enjoyed her years there; caring for the children, well or sick, is in her opinion a most worth-while work. Adults come, too, for help, often after being treated by the witch doctor, who persists in his efforts to get them away from the Christians. Children are often suffering from malnutrition and from the effects of opium. Of two such cases Miss Errey told the members. Ashawanti, when brought by her grandmother, was five days old, weighed less than three pounds, and was almost dying of starvation; having been fed opium, she was in an unnatural sleep from which she did not waken for more than a day. At first she had to be fed with a medicine dropper, and for several weeks she could not have a bottle. Now she is strong and well. Paul, two years old when he came, could not stand, but after several weeks' massage and diet, he was able to walk. Since the beginning of September Miss Errey had been very busy, having already spoken at eighty meetings in many parts of Ontario, especially to Mission Band children,—she has been the special Mission Band missionary since Miss Soutar's death.

What a Small Grant Means

IN writing to thank the Society for making the missionaries' wives in Formosa an allowance for their work, Mrs. Dickson says: ''It has given me opportunity to do many things that once I just longed to do. I have a Biblewoman, whom I send in my stead—and, incidentally, in your stead—to visit little country churches on plain, mountain, and seashore, to find out personally their troubles, discouragements, and desires; and then she reports it to me and we plan together how we can best help each place. She has visited thirty churches and re-started ten women's meetings, which have continued ever since. She also goes to the Beggar's Home once a week and teaches over twenty children there. I am grateful for your help; I have not wasted your substance; through it, your foot-steps have reached many a lonely and needy place.''

The Italian Mission in Montreal

IN accordance with the request of Montreal Presbytery which the Council referred to the Council Executive for consideration by the Finance Committee, a grant of $1,000 has been made towards the building of an Italian church in Montreal. For some time it has been felt that there was great need for a church building in the northern part of the city to consolidate the work of the mission, and the Women's Missionary Society is glad to assist in this part of the Church's work.

Help for Evangelical Churches in Europe

IN consideration of the plight of Protestants throughout Central Europe and of the responsibility of our Women's Missionary Society as a body of Christian women to recognize the suffering of these fellow Christians and do something to help them, the Council Executive has sent, through the Western Section of the Presbyterian Alliance, $250 for the relief of the Evangelical Church in Central Europe.

The Rev. B. Kusiw, a recent visitor to Toronto from Poland, thanked the Society on behalf of the Ukrainians for its contribution towards their new hymnal, which would mean a great deal to them.

A Call to Prayer

THE World Day of Prayer brings to the Christian women of the world a very real sense of the unity of the Christian Church—on that day, at least, they feel themselves members of one world Church. However they may be divided by geographical, economic or social conditions, by language or denomination, they are then conscious of being united as one body of women joined together in a prayer service.

This year the World Day of Prayer will be observed on the 24th of February, with the theme: Let us put our love into deeds—and make it real. The programme has been prepared by the Spiritual Life Committee of the Presbyterian Boards of the United States, and a Service of Worship for Youth, by Miss O. Mary Hill of Montreal, formerly our Girls' Work Secretary.

A Call to Prayer in preparation for the World Day of Prayer has been sent out.

Let us pray:

Father, grant that I may take my religion seriously and invite the spirit of Jesus Christ to permeate everything I say and do.

May the law of love be the law which governs my everyday life. May I seek to reproduce the warm friendliness of Jesus in my home, my neighbourhood, my business life, and in my smallest personal contact.

Help me to seek out some person or group whose immediate needs cry out for Christian service and in mutual sharing give all that I am and have.

Help me to study, work, and pray for better understanding among people of all races and nations. Help me to be willing to live dangerously that peace may come in this our day, O Lord.

God will not ask thy race
Nor will He ask thy birth;
Alone He will demand of thee
What hast thou done on earth.

Let us put our love into deeds and make it real.

Verses written by a doctor of medicine when he was required to resign from Church membership by a Party leader in Westphalia. They have been widely circulated in the Confessional Church and two persons have been imprisoned for distributing them. (Translated by Mrs. Ida M. Lloyd).

My father's house was always stayed on God.
Even the youngest child must take his part,
Must fold his baby hands and learn to pray,
''Lord, give me a pure heart.''

We learned to read the Book that Luther gave.
My father taught the truth that lives for aye;
''The Word of God shall guide even to the grave;
Then thy foot shall not stray.''

His Word remains. In long and wandering years,
In war and peace, my faith has made me bold
To say in times of happiness and tears:
''God is a safe stronghold.''

The Cross of Christ upholds me by its power,
A rock that stands when stormy seas surge past;
In every danger, every troubled hour,
It holds my anchor fast.

But now they tell me I must turn away
From Luther's Church—my home—and with a sword
Of faithlessness sever my grieving heart
From Jesus Christ, my Lord.

I cannot do this thing of grief and shame!
For doing so I should deny my birth,
Forfeit my rights to loyalty's fair name
In heaven and on earth.

—From the *British Weekly.*

ABOUT FINANCES

By Mrs. Daniel Strachan

IN this issue of the *Glad Tidings* the estimates for the work of the Women's Missionary Society for 1939 will be found and it is to be hoped they will be carefully studied by all the members of the Society.

For the first time the estimates were passed by the full Council at its meeting in September instead of by the Council Executive, as was the case when the Council met in May. The change proved most satisfactory and led to a better understanding of the needs of the work.

It will be noted, and it is hoped with dismay, that the estimates are reduced by $6,000. The considered judgment of the Council was that nothing else could be done in face of the falling revenue received from the Provincials. The estimate for 1937 was set at $152,000, later reduced to $151,000. To meet this there was received from Provincials $142,128. The disbursements amounted to $145,456, so that the receipts did not meet the disbursements by $3,328, and had the full amount of the estimate been spent, which really should have been done, the deficit would have been $8,872. It was only great watchfulness that prevented this.

The estimates for 1939 as presented to the Finance Committee by the various Committees amounted to $154,221 and every item seemed very essential. But in the face of receipts from the Provincials of only $142,128 and in consideration of the fact that one great reason for changing the time of the Council meeting was that the estimates might be based on the receipts of the preceding year, the Finance Committee could not consider an estimate of even $151,000, let alone $154,221, the sum required. Hence, the reduction to $145,000 was recommended to the Council. The Finance Committee feels very strongly that the Women's Missionary Society must not allow a deficit and the Council felt this even more strongly. So $9,221 was taken off the estimates as presented to the Finance Committee, to bring them to $145,000.

If the hospital and residences in Vegreville had not been closed and if Formosa had had to draw from the estimate instead of using the land fund on the field as at present, the task of reducing would have been well nigh impossible.

Very earnestly and very emphatically we say to all the members that it was lack of money and not lack of work that caused this cut, for never have the calls for work been more insistent.

The Society is losing ground in its National work. The estimate for National work in 1938 was $63,047.50, while in 1939 it is only $52,365.50. In the last two or three years the following work has been closed: South Porcupine Hospital, New Liskeard Residence, Prince Albert Residence, two residences in Vegreville, the hospital in Vegreville. True, we have opened a hospital at Rocky Mountain House and appointed two new deaconesses, but the fact remains that our estimate for work in Canada is $10,682 less for 1939 than for 1938. Do you want this to continue? It should be remembered by the members of the Society that the hospital at Rocky Mountain House was not built by their contributions, but largely by Legacy money. Great care must be taken lest our work slip away from us gradually. When one piece of work is closed the money should be immediately available for other work.

One bright spot appears in the 1939 estimate and that is the opening up again of our women's work in Manchuria by the two new missionaries, Mrs. Gehman and Miss Gibbs. One new missionary only can be sent out, as will be seen.

The Women's Missionary Society is greatly blessed in its Trust funds and only because of them has the work been maintained with any degree of efficiency. The Indian and Chinese girls are being trained by Special funds, our Candidates are being trained from the Ewart Fund. Grants towards the building of the church at Kirkland Lake, the Hungarian Church in Toronto, the grant to the Board of Missions for salaries of ministers in the drought area, the Madras Conference, for furnishings for the old Oxford College in Formosa now being used as a centre for Christian work, all new buildings and the furnishing of the same, whether in Canada or overseas, and the grant towards the Ukrainian hymnal—these all come from Special funds.

But too much dependence must not be placed on these funds, nor should they be made an excuse for our lack of service. Some of these funds are now depleted and the only funds with any degree of permanency are the Sustaining Fund and the Legacy Fund.

Faced with a falling income, the Finance Committee made a survey of all administrative costs. Insurance was reduced by nearly $26,000, a saving on premiums of over $700. Other adjustments were also made.

It might interest the women of our Society to look at the drop in Provincial givings.

In	1927	Provincials	gave	$174,000
"	1928	"	"	177,000
"	1929	"	"	180,000
"	1930	"	"	176,000
"	1931	"	"	168,000
"	1932	"	"	150,000
"	1933	"	"	142,000
"	1934	"	"	139,000
"	1935	"	"	143,000
"	1936	"	"	143,000
"	1937	"	"	142,000

Is this to continue? The Treasurer wishes it were possible to tell of the requests for help made to the Executive, all so needy. The work we are doing is in some instances not being done efficiently, so much of it being done ''on a shoe-string'', and so much is not being done at all.

One point should be stressed with each member. Do not think that the reduction in the general estimate is a signal that you may reduce your givings. Rather is it a signal that your givings need to be increased. Unless our income is increased, what is to become of Formosa, where, as will be seen, $5,000 is taken from trust funds on the field? Another year those funds will be exhausted. Are we to fail Formosa just when her need is so great and opportunities so plentiful? This is just one instance to illustrate the point.

As quickly as possible let us get back to $151,000 at least. Do not tell yourselves, or let any one else tell you, that money raised beyond your allocation does not require to be given in but can be used for other purposes. Our Society has urgent need of it.

This year has been set aside as Organization Year, when particular attention is to be paid to every branch and department of the Women's Missionary Society. Surely in this the Finance department should share. Are the Finance committees of the Provincials, Presbyterials, Auxiliaries, and all other branches functioning as they should? The Council Executive is asking as a policy that systematic giving should be stressed. So much of our giving is spasmodic—it must be, for when the General Treasurer spoke at the Council meeting she reported that up till that time, the end of September, only $57,670 had been received from the Provinces towards the 1938 estimate of $151,000. A treasurer and executive would require to be women of strong faith. So this year let our giving be regular and systematic. This has already been stressed in a letter to Provincial Treasurers. Will you members co-operate?

We cannot close this article without asking what our relation as Women's Missionary Society women should be to the Church budget in our local congregations. Surely each woman should in her own family and among her friends constitute herself a bureau of information on the needs of the budget. The work of the Church and that part of it entrusted to the Women's Missionary Society are inseparable.

May this lowered estimate be a real inspiration to our women to rouse themselves to greater efforts. Are you interested in Dorcas work? There is the Supply Department. – In hospitals, health work, or preventive medicine? There are the mission hospitals both in Canada and overseas, with their various clinics and baby welfare departments. – Do you like to be friendly and interest yourself in strangers? There is the large department of Welcome and Welfare. – Do you know of the work of deaconesses and the joy they bring to lonely hearts? There is a large deaconess work in cities and in the lonely pioneer places of Canada. – Are you interested in the future well-being of Canada and the relation of the newcomer to it? There is the work among Hungarians, Ukrainians, and the Chinese. – Are you interested in the care and education of the first settlers of Canada? There is the Indian Department with its schools and all they imply. – Are you interested in spreading your faith, the faith by which the Church lives, throughout the whole world? There is all the overseas work, hospitals, health work, baby clinics, schools, evangelistic work and the training of a native leadership. – Do you like to read? There are gifts to Christian literature for all parts of the work in Canada and overseas, and in our own land there is the Library Department, sending books and magazines to those who otherwise would be without. Your gifts, but most of all you yourself, are needed for the support and extension of this work.

The Auxiliary member is still the heart of our great work and still ''the dear Lord's best interpreters are humble human souls.'' May we all, together with our Christian Indian, Chinese, French, Hungarian, Italian, and Ukrainian women and the Christian women of Formosa, India, Korea, and British Guiana be found worthy to be interpreters of Him.

♣ ♣ ♣

GIVING AGAIN?

''What, giving again?'' I asked in dismay,
''And must I keep giving and giving alway?''
''Oh no,'' said the angel, piercing me through,
''Just give till the Father stops giving to you.''

This pertinent question is asked in the September *Missionary Chronicle* (Australia) following the statement that, although the year was more than half over, many branches had not yet sent in their contributions: ''I wonder are our missionaries and workers as spasmodic in their giving of their services as we are in our giving of the means to make it possible for them to be bearers of others' burdens in our place?''

They brought their gifts to please a baby king:
Their fragrant incense and their glittering gold.
What gifts can I put in His hands to-day
For Him to love and hold?
What can I offer from my heart's full cup
To please a Christ, grown-up?

What can I give Thee, Master, and I hear
His voice in answer: ''Inasmuch as ye
Have done it unto one of the least of these,
Ye have done it unto me.''
Each thought for others, each small kindness shown,
He claims them for His own.

—*Grace Noll Crowell.*

W. M. S. ESTIMATES FOR 1939

NATIONAL MISSIONS

HOSPITALS

Hugh Waddell Memorial Hospital, Canora, Sask.—

Superintendent's Salary	$1,200.00	
Four Nurses' Salaries	2,400.00	
		$3,600.00

Rocky Mountain House Hospital, Alta.—

Superintendent's Salary	$1,200.00	
Two Nurses' Salaries	1,200.00	
Possible Contingency	1,300.00	
Relief Nurse	150.00	
		$3,850.00
		$7,450.00

CHINESE IN CANADA

Montreal Que.—

Miss Agnes Dickson, Salary	$1,000.00	
Expenses and Room Rent	410.00	
Travelling	100.00	
Miss Elsie Lee, Salary	360.00	
Assistance	100.00	
Equipment	30.00	
Rent of Y.M.C.I.	330.00	
Daily Vacation Bible School	25.00	
		$2,355.00

Toronto, Ont.—

Superintendent's Salary	$960.00	
Expenses	110.00	
Miss Lily Yeung, Salary	720.00	
Expenses	55.00	
Kindergarten Expenses and Supplies	140.00	
Rent of Y.M.C.I.	300.00	
Daily Vacation Bible School	20.00	
Mrs. W. F. Adams, Anglo-Chinese Work (part time)	350.00	
Expenses	55.00	
		$2,710.00

Vancouver, B.C.—

Miss Ruth Yeandle, Salary	$960.00	
Chinese Worker, Salary	720.00	
Supplies and expenses for two workers	250.00	
Rent paid to Chinese Presbyterian Church	200.00	
		$2,130.00

Victoria, B.C.—

Miss G. Scott, Salary	$1,060.00	
Miss Grace Lee, Salary	840.00	
Expenses and Supplies	25.00	
		$1,925.00
Contingency		140.00
		$9,260.00

EDUCATIONAL—PRESBYTERIAN RESIDENCES

Saskatoon, Sask.—		
Superintendent's Salary	$900.00	
Local Improvements Tax	60.00	
		$ 960.00
Huntingdon, Que.—		
Superintendent's Salary	$900.00	
Coal and Maintenance	650.00	
		$1,550.00
		$2,510.00

INDIAN RESIDENTIAL SCHOOLS

Birtle, Man.—		
Principal's Salary	$1,350.00	
Matron's Salary	500.00	
Two Teachers' Salaries	1,300.00	
Assistant Matrons' (three) Salaries	1,500.00	
Nurse's Salary	500.00	
Engineer's Salary	600.00	
Water, Light and Fuel	1,225.00	
Taxes on Farm	63.00	
		$7,038.00
Mistawasis, Sask.—		
Teacher's Salary Paid by Government	......	
Board of Children	$150.00	
Maintenance and Fuel	300.00	
		$ 450.00
Cecilia Jeffrey Indian School—		
Principal's Salary	$1,350.00	
Matron's Salary	600.00	
Nurse's Salary	720.00	
Three Teachers' Salaries	2,090.00	
Sewing Matron's Salary	500.00	
Engineer's Salary	480.00	
Water, Light and Fuel (part)	900.00	
		$6,640.00
Contingency		75.00
		$14,203.00
Education of two Indian Students	$800.00	
Less Government Grant	330.00	
		$470.00

WELCOME AND WELFARE AND DEACONESSES

Toronto, Ont.—		
Miss Mary Murray (hospital visitor), Salary	$1,210.00	
Expenses	110.00	
Mrs. C. Steinmetz, Salary (part time), Hungarian Work	600.00	
Expenses	57.50	
		$1,977.50
Hamilton, Ont.—		
Miss M. Allan, Salary	$1,060.00	
Expenses	110.00	
		$1,170.00
Kirkland Lake, Ont.—		
Miss L. Macarthur, Salary	$1,210.00	
Expenses	110.00	
		$1,320.00
Montreal, Que.—		
Miss Iris Munro, Salary	$1,060.00	
Expenses	135.00	
		$1,195.00
Winnipeg, Man.—		
Miss Hazel Macdonald, Salary	$960.00	
Expenses	110.00	
		$1,070.00
Regina, Sask.—		
Miss Helen Ross, Salary	$960.00	
Expenses	110.00	
		$1,070.00
Saskatoon, Sask.—		
Miss Mabel Booth, Salary	$960.00	
Expenses	110.00	
		$1,070.00
Shaughnessy, Alta.—		
Miss Frieda Matthews, Salary	$960.00	
Expenses	125.00	
		$1,085.00
Prestville, Alta.—		
Miss Rosetta Moors, Salary	$960.00	
Expenses	175.00	
		$1,135.00
Last Lake and Brownvale, Alta.—		
Miss M. Huinink, Salary	$960.00	
Expenses	175.00	
		$1,135.00
Miss Georgina Roy	$960.00	
Expenses	175.00	
		$1,135.00
Vancouver, B.C.—		
Miss Shirley Scott, Salary	$1,060.00	
Expenses	110.00	
		$1,170.00

Two New Deaconesses, Salary and Expenses	2,140.00
Contingency for possible extension in present field	300.00
Contingency for Department	300.00
	$17,272.50

SUPPLIES

Department Expenditure	1,200.00
TOTAL FOR NATIONAL MISSIONS	$52,365.50

OVERSEAS MISSIONS

INDIA

Bhil Field

Salaries—		
Miss Christine Maxwell	$1,000.00	
Miss Isabel McConnell	1,000.00	
Miss Marion Williamson	1,000.00	
Miss Ellen I. Douglas	900.00	
Miss Bessie M. MacMurchy	900.00	
Miss Mary Sherrick	900.00	
		$5,700.00
Vacation Allowances		225.00
Furloughs—Miss McConnell; return, Miss MacMurchy and Miss Maxwell		1,200.00
Evangelistic		1,497.00
Educational		4,757.00
Medical		3,770.00
Miscellaneous (repairs, taxes and itinerating)		810.00
Replacement of Missionary, Salary and Expense		1,300.00
		$19,259.00

Jhansi Field

Salaries—			
Miss F. I. Stringer	$1,000.00		
Miss A. L. Whatling	1,000.00		
Miss L. A. Simpson	1,000.00		
Dr. E. H. Thurrott	900.00		
Miss Edith M. Magee	700.00		
		$4,600.00	
Vacation Allowances		150.00	
Language Study		180.00	
Furlough return, Dr. Thurrott		400.00	
Evangelistic		1,243.00	
Educational		4,685.00	
Medical		875.00	
Orphanage		675.00	
Miscellaneous (repairs, taxes and itinerating)		707.00	
		$13,515.00	
Grant to Ludhiana Medical College	$ 50.00		
Grant to St. Christopher's Training College	100.00		
		150.00	
TOTAL FOR INDIA			$32,924.00

FORMOSA

Salaries—			
Miss Alma Burdick	$1,000.00		
Miss Ada Adams	1,000.00		
Miss Dorothy Douglas	1,000.00		
Miss Margaret Ramsay	1,000.00		
Miss Isabel Taylor	900.00		
Miss Hildur Hermanson	900.00		
Miss Ruth Heighton	800.00		
Miss Mildred Weir	900.00		
Miss Ethel Chisholm	900.00		
		$8,400.00	
Mrs. Koa (special worker)		500.00	
Language Study		1,500.00	
Vacation Allowances		600.00	
Furlough Allowances		300.00	
Travel to and from Japan		200.00	
Evangelistic—			
Evangelism	$1,000.00		
Travel	300.00		
Preachers' Wives' Conference	50.00		
		1,350.00	
Educational—			
Women's School Maintenance	$1,200.00		
Kindergarten Maintenance	500.00		
Girls' School Bursaries	400.00		
		2,100.00	
Miscellaneous (repairs, taxes, rents and incidentals)		1,500.00	
Missionaries' Wives, Itinerary Allowance		400.00	
		$16,850.00	
Taken from Trust Funds on the Field		5,000.00	
			11,850.00

CHINA

Manchuria

Salaries—			
Mrs. Langdon Gehman	$650.00		
Miss Helena Gibbs	650.00		
		$1,300.00	
Vacation Allowances		150.00	
Language Study and Expenses		500.00	
Biblewomen		400.00	
		$2,350.00	
Furnishing Bungalow in Szepingkai (to be taken from Legacy Fund)		500.00	

South China

Grant to Evangelistic Work under the Church of Christ in China		1,000.00	
			3,850.00

JAPAN

Salaries—			
Miss Jean MacLean	$1,150.00		
Miss Mary E. Anderson	1,050.00		
		$2,200.00	

Vacation Allowances		150.00	
Biblewomen for missionaries		720.00	
Travel on Field		120.00	
Salaries of Biblewomen		3,150.00	
Kindergarten Work		1,000.00	
Assisting Bible School Students		150.00	
Tracts and Bible Vacation Schools		150.00	
Public Health Work—Nurse's Salary	$500.00		
Expense	150.00		
		650.00	
Pastor Kim, Salary		500.00	
Language Study		300.00	
			9,090.00

BRITISH GUIANA

Miss Olwen Davies, Salary	$1,000.00	
Furlough Allowance	150.00	
Rent (half year)	120.00	
Travelling Expense on the Field (half year)	75.00	
		1,345.00

TOTAL ESTIMATE FOR OVERSEAS MISSIONS $59,059.00

NEW MISSIONARIES

India, including travel, outfit, salary, language study	$865.00

PUBLICATIONS

Literature and "Glad Tidings"

Salaries	$6,550.00	
Office Rent (part)	1,024.50	
New Publications, free leaflets and mimeographing	375.00	
Mission Band Leaders' Corner	110.00	
Annual Report	1,500.00	
Departmental Tabulated Forms	215.00	
Publications Free to Workers (*Glad Tidings* and Literature)	225.00	
		$9,999.50

ORGANIZATION

Miss Lamont, Field Secretary, Salary (9 months)	$1,350.00	
Travelling Expenses	375.00	
Miss T. Negoro, Young Women's Travelling Secretary	1,200.00	
Travelling Expenses	200.00	
New Young Women's Travelling Secretary	1,200.00	
Travelling and Incidental Expenses	300.00	
Miss Violet Tennant, Girls' Work Secretary (part salary)	900.00	
Travelling Expenses	200.00	
Provincial Girls' Camps	200.00	
Grants to Provincials	600.00	
Travel and Expenses of New Field Secretary	500.00	
		$7,025.00

STUDENT

Contribution to the Budget of the Mission Council of the Student Christian Movement	$100.00	
Subscriptions to Student Magazines and Incidentals.	10.00	
		$110.00

Education of Chinese Students to be taken from Trust Funds.

CANDIDATES

Department Expenditure (the major part of the expense of this department is borne by the Ewart Fund)	$150.00

LANTERN SLIDES

Department Expenditure	$100.00

LIBRARY

Department Expenditure	$180.00

MISCELLANEOUS

Exchange	$2,000.00	
Canadian School of Missions	425.00	
Federated Fees	262.50	
Grant to Missionary and Deaconess Training Home.	100.00	
Training Candidates	300.00	
Deputation Work	400.00	
Council Meeting and Deputation to Provincials	2,300.00	
Pension Rates Paid to the Church	1,200.00	
Missionaries' Retiring Allowances (less interest)	1,400.00	
Insurance	1,355.00	
Taxes on Prince Albert Residence	175.00	
Taxes on Vegreville Property	324.00	
		$10,241.50

CHRISTIAN LITERATURE

Chinese Literature for Saskatchewan	$ 50.00	
Christian Literature for Manchuria	100.00	
Christian Literature Society, Shanghai	100.00	
Committee on Christian Literature for Women and Children	250.00	
Ukrainian Literature	50.00	
		$550.00

ADMINISTRATION

Salaries	$2,650.00	
Rent (part)	1,024.50	
Auditing	250.00	
General Expense	1,400.00	
		$5,324.50

SUMMARY

National Missions		$52,365.50
Overseas Missions		59,059.00
New Missionaries		865.00
Publications		9,999.50
Organization		7,025.00
Student		110.00
Candidates		150.00
Lantern Slides		100.00
Library		180.00
Miscellaneous		10,241.50
Christian Literature		550.00
Administration		5,324.50
		$145,970.00
Less amount for Indian Students to be taken from Special Indian Fund	$470.00	
Less amount for Furnishing Bungalow in Manchuria to be taken from Legacy Fund	500.00	970.00
		$145,000.00

Approved and passed at Council.

(MRS. DANIEL) HELEN M. STRACHAN,
Treasurer.

IN his "Men and Books" for *Time and Tide,* just after the September "crisis", H. M. Tomlinson wrote: "Life has dropped to imbecility, which never knows the difference between good and evil. When no more than half a dozen men, not one of them gifted with character and wisdom good enough for the mastership of a school, can jeopardize civilization, can shake the foundations of the whole of a civility, and hundreds of millions of decent and intelligent people are as helpless in the matter as a litter of kittens when a lamp upsets, then it is clear that free will and reason were simply wasted on us. We might as well be certified . . . But there certainly was one supporting thought in the ominous quiet. One could remember that Niemoeller was in Germany, somewhere. Somewhere amid the deafening confusion, there that man was. Even I, far from him, not of his faith, knowing little about him, could remember that, and find support in the thought of him. Could the violence of the German broadcasts shut him out? Not likely. Noise has never yet done that with such a faith. What that man stands for has proved, before this, to be superior to all the hosts. And what fools it reveals his gaolers to be, to think their edicts, guns, and barbed wire imprison the Word that man knows!"

Organization Notes

By Mrs. W. A. McLennan

THE achievement of the Women's Missionary Society in the past has been due to the devotion, the sacrifice, the loyalty, and the undaunted spirit of its members and its advance in the future will depend upon the loyalty and united efforts of all, not upon what any individual or group of individuals can do alone.

The organization of the Society is an excellent one, but it does need every department functioning properly. So let us bend our efforts towards making the most of Organization Year. The first requisite is that we be willing to look for ways of improving our present work. If we say this or that has always been done and therefore cannot be altered, then we are not likely to improve. If we say we are doing our best, then our self satisfaction will not supply an urge.

To each Auxiliary and to Presbyterial and Provincial officers a letter has been sent, offering some suggestions. No doubt many other suggestions, and perhaps better ones, will be made in various groups. Full discussion in individual groups will be a good preparation for a discussion at the annual Presbyterial meetings.

So Presbyterials are asked in planning programmes for 1939 annual meetings to endeavour by condensing long reports and avoiding unnecessary repetition to leave time for discussion of plans to be put into effect in Organization Year. Condensing reports does not mean making them useless—for a report is a *summary* of the information received in individual reports; it is not a *collection* of the individual reports. Time is so precious at an annual meeting that care should be taken that reports do not overlap. The Corresponding Secretary should not include in her report to the Presbyterial what will be reported by the departmental secretaries, though she includes that information in the report she sends to her Provincial Corresponding Secretary. A similar rule applies to the Provincial reports.

At the close of the Presbyterial annual meeting it would seem a necessity for the new Executive to meet to form and co-ordinate their plans for the ensuing year, for the care of the various branches in the Presbyterial is the definite responsibility of the Presbyterial Executive.

Each Presbyterial Secretary should therefore contact each of her Auxiliary Secretaries at once, find out whether she needs some instructions, send her leaflets and literature provided for each departmental secretary by the Publications Department, and do everything possible to give encouragement and help. The Auxiliary Secretary should seek *her* help from her Presbyterial Secretary.

Then, in the same way, the Presbyterial Secretary will expect help from her Provincial Secretary, and she in turn from her Secretary on the

Council Executive. Thus it is possible to have what has been agreed upon as the policy of the Society carried out without a break. The results then must be better.

Might we remind a retiring officer that she, too, has a real duty, to pass on all the information she has to her successor?

Then may we make a plea to all officers and it is this, that all letters received be acknowledged promptly. Even if you cannot comply with the request or answer the question the letter should not be ignored; a prompt reply would save worry and the postage on a second letter. Your office is a sacred trust and your every duty is important.

The following are the definite suggestions sent out to all organizations, and it is our great desire that every member will do her best to put them into effect.

1. Undeviating loyalty to our Society and its purpose.
2. A Prayer Fellowship and the consequent deepening of spiritual life.
3. A concerted effort for systematic giving either on a weekly or a monthly basis. I. Corinthians 16: 2.
4. A comprehensive survey of the congregations in an endeavour to secure new members in all organizations.
5. Stress the work of the Welcome and Welfare Department by care in reporting removals and looking after new members.
6. Aim to have your Auxiliary programmes definitely missionary.
7. An increased subscription list for the *Glad Tidings.*
8. Promotion of a friendly spirit in the meeting.

Undaunted in the Midst of Difficulties

By Mrs. James Dickson, Formosa

THE third meeting of the Preachers' Wives was held this year despite the greatest difficulties. We even considered cancelling it, but decided it would be better for the morale of those intending to come to hold it anyway.

We were only nine in number as we sat down to supper on the evening of the first day but, while we ate, three more arrived, each one greeted with cheers of welcome. Later in the evening more arrived, and the next day those from far away trickled in until we counted twenty-seven, only six less than last year.

Our conference really began with the sunrise meeting the next day. As the sweet cool air of the morning drifted into the little chapel where we met, I glanced around and saw that already anxious faces looked quieted and soothed. "We are labourers with God", the leader had announced as the conference text, and somehow lives that had seemed drab and over-burdened with poverty and care were tinged with glory and the dignity of working for eternal values.

An elderly pastor had been chosen to give the first lecture. Wise and simple were his words as he spoke to this little group of humble women, many of them clasping babies in their arms as they listened, much as mothers must have done in the time of Jesus. ''God needs your help'', he told them; ''those without Christ are sick, almost to death. Would you not help one you found ailing near you? Then how much more should you help those about you who need you to help save their souls!''

Miss Adair had come all the way from the centre of the island to help with the conference. She spoke of the necessity of having courage, endurance, and persistence. The women who went to the tomb might have been dismayed and discouraged from going by thinking, ''We are afraid of the soldiers—the stone is far too large for us to roll away—it would mean starting too early, while it is still dark—or it is too far to go'',—but those who went met Jesus.

But it is during the free discussion that the innermost thoughts of these women are most clearly revealed. ''I am hungry and thirsty,'' said one with deep earnestness; ''I have come to be filled.'' ''Women have a deeper faith than men because they need God more'', said a mother of ten. ''We who have to go through the pain of child-bearing, through years of anxiety trying to keep our children well, trying to train them wisely, feel our weakness and insufficiency more, and so we have to trust Him.'' ''Don't listen to the gossip of your neighbours,'' said another one; ''just tell them the Gospel, and when they believe, all tangles of human relationship will be straightened out.''

Mr. MacMillan led the Bible study each day, and also took the last service, which was Holy Communion. In his talk he emphasized Jesus' words of tender comfort, that this sacrament was to be held again and ever again ''until I come''. Then they sang together the hymn ''Until He Comes'', and the haunting pathos of the strains, blended with the wistful certainty of those who sang, lingered long with us.

The conference was closed with the young leader's last words,—''Then, let us go on, working, hoping that the Kingdom of God will soon come.''

PROVINCIAL LANTERN SLIDE SECRETARIES

Alberta.—Mrs. G. Metcalf, 1305 11th St., Calgary.

British Columbia.—Mrs. M. D. McPhee, 3811 West 14th Ave., Vancouver.

Manitoba-Saskatchewan.—Mrs. D. Duncan, 830 6th St., Brandon, Man.

Ontario.—Mrs. E. F. Perry, 159 Mavety Street, Toronto.

Quebec.—Mrs. J. H. Currie, 3648 Durocher Avenue, Montreal.

Organization Year—What Is It?

FREQUENT references during the past weeks to 1939 as Organization Year have caused many to ask: What, after all, does that mean exactly? What *is* Organization Year? And what led to the decision to make 1939 Organization Year in the Women's Missionary Society?

To take the last question first—Back of this decision of the Council was the conviction in the minds of those who are most closely in touch with the work as a whole that the time had come when the Society must be strengthened in its whole organization, unless the work for which it exists is to suffer. For some years the number of members had declined, when increase might naturally have been looked for, and givings had fallen off—it was hardly to be expected then that the national and overseas work of the Society could be extended, that it could even be maintained as it was, except with the greatest difficulty. Indeed, in the face of the falling revenue of recent years, curtailment has been avoided only by the use of all available funds (and workers) for that work, leaving far too little for developing and nurturing the home organization. Too little help has been given to the various branches throughout the six provinces: too few trained workers have been sent among the groups—senior, young women's, girls' and Bands; too little literature has been made available for helping to build up strong, interested groups; in too few places have missionaries been able to bring the work of the fields directly to the people of our Church. In short, it is felt that the organization has been neglected and, because of that neglect, the whole work of the Society has suffered. What is the remedy?

The Women's Missionary Society is made up of women, girls, and children working in organized groups: Senior and Young Women's Auxiliaries, Girls' Organizations, Mission Bands, and Affiliated and Associate Societies—with Presbyterials, Provincials and Council Executive to consolidate and administer the work for the members at large. If the Society as a whole is to be strengthened then it must be strengthened in all its branches. The Council Executive must help Provincials to help Presbyterials and Presbyterials help Auxiliaries and other branches; then, as the Auxiliaries and other local branches are the very foundation of the Society, greater vitality and more consecrated effort on their part cannot but mean renewed strength in Presbyterial, Provincial, and Society.

Organization Year is, therefore, a time for the study of each branch and each department, with a view to having it more effectively perform its share of the great task to which the Society is committed. Thus it is a time for the members of each group to take stock, as it were, to see where there is weakness in their group, and what can be done to strengthen it in the present and plan for the future; a time to ask themselves: what have we to contribute to the success of the work of our branch and, hence, to the work of our Women's Missionary Society? Is there a danger of ''getting into a rut'', of keeping on doing things as they have always been done instead of looking to new ways more fitted to the new conditions in which we are living and the new possibilities of the work? Is there a tendency to depend on the same few women to carry on the work of the branch, the same one or two to do all the speaking in a Presbyterial instead of getting others to share in the responsibility? Organization Year is a time to put forth a real effort to enlist every woman in our Church as a member of the Women's Missionary Society, which is endeavouring to do just what every sincere Church member feels she should seek to do. It is a time to develop new workers in all branches and all departments,—new voices arouse interest and different personalities bring new light to bear on the many aspects of the Society's work and stimulate and encourage the members. There can be no life without growth.

Perhaps, first of all, this is a time for members to consider their attitude towards the work. Is it the attitude of women who are convinced of the importance of the high task to which they are pledged, striving ever to achieve their purpose through faithful, loyal service? Or is it, in some cases, the ''defeatist'' attitude of those who are inclined to excuse themselves from further effort: ''Oh, we haven't very much time—we can do little—we haven't much money—it is hardly worth while our trying to do anything'', or who are apt to take refuge in what may be an easy complacency— ''That is the best we can do''? Such an attitude invites failure.

The Women's Missionary Society is challenging its members to go forward to greater achievement in the great work to which they are committed, the advancement of the Kingdom of God.

A Holy Calendar

The Great Procession of the Days
Sweeps on and on;
By upward ways, by downward ways,
By ways that fill us with amaze,
But ever on
They bring us good; they bring us ill;
We know not what; they are Thy will
As they sweep on . . .
The days and nights Thy good gifts are,
Help us to make of them, dear Lord,
A holy calendar!

—*John Oxenham.*

Prayer

OUR Heavenly Father, whose hand has made us, whose love sustains us, and by whose life we live, we come with humble hearts to Thee at the dawning of a New Year. Bow down Thine ear and hear us. We come into Thy Divine presence with thanksgiving for Thy manifold care over us and for all the way which Thou hast led us. Thy mercies have been new every morning and renewed every night. Great is Thy faithfulness.

Forgive, we beseech Thee, our failures in the past. Reveal to us the weak places in our loyalty. Make us willing to undertake work that we are asked to do. May we throw off the cloak of indifference that we wrap about ourselves and stand ready ''with our feet shod with the preparation of the gospel of peace''. As Thou dost open the door of this New Year for us, may we step over its threshold with fresh purpose in our hearts. Wilt Thou give us eyes to see the avenues of service, the open doors of opportunity. May our steps be buoyant and our hearts glad as we are permitted to minister to little children, to the strangers in our midst, to the lonely starting on a new way, or to those who are weary of the road. There are some who have stepped into bypaths of indifference to our beloved Church, with its boundless interests. May our enthusiasm rekindle the fires that are burning low.

Help us, O Christ, to remember the price Thou didst pay for us on the Cross. Let us not neglect the gifts within us. Deepen our faith in Thee, in ourselves, and in humanity. Keep us very humble, receptive, teachable as little children. May we dedicate ourselves anew to Thee in this glad New Year and work tirelessly and unafraid, making straight the highway for our God. So may the New Year be a happy one for us, happy for all those whose happiness depends on us. We ask this in the name of Jesus Christ our Master and Redeemer. Amen.

O Star of wonder, Star of night,
Star with Royal Beauty bright,
  Westward leading,
  Still proceeding,
Guide us to Thy perfect Light.

—*J. H. Hopkins.*

Rolling River Indian Reserve

By a Member of Brandon Presbyterial

THOSE who have been privileged to visit our Indian missions in Manitoba surely get a vision of faithful, unselfish devotion to the cause on the part of our missionaries and of a splendid work that is not even mentioned in the annual reports.

Rolling River Reserve lies about fifty miles north of Brandon. It consists of twenty-one sections of very hilly, bushy territory, but is also well wooded with larger timber, which the Indians are permitted to sell and which gives them employment during the winter. There are twenty-four families of the Saulteaux tribe on this Reserve. Eighteen of the children are at the Birtle school and a few in a Catholic school. Basswood, ten miles distant, is the nearest town, with a store, post-office and station. Through a valley strikingly beautiful, especially in September, one approaches the mission house, which stands alone on a bare hill and might appear lonely until one experiences the most cordial welcome from Miss Buckley and her assistant, Miss Bright, the only white people on the Reserve. Miss Buckley is preacher, nurse, friend, and adviser. She may be seen almost any day with her horse and buggy as she carries tempting food or medicine to the sick and aged. Her cheery presence alone gives comfort and encouragement to her people. The church, a neat clean structure with a bell, is four miles from the mission house—this means many a cold drive. The water supply is quite a problem, as water has to be hauled half a mile up a long steep hill from a farm in the valley. The houses on the Reserve are well built of logs and well plastered.

On September 18th Rev. E. H. Lockhart of Birtle Indian school conducted a very impressive communion service. Twenty-five partook of the Sacrament; four new members were admitted, and four adults and three children received baptism. It was also Harvest Home Sunday.

On Sunday evenings a sing-song is held in the mission, any one being at liberty to choose the hymns. At the close Miss Buckley conducts a short devotional service.

The Women's Missionary Society Auxiliary day is very enjoyable. About twelve women, and all their little tots under school age, attend the meetings at the mission house. They also meet there to make garments from goods donated by the Government or the Women's Missionary Society, which are usually given out at Christmas. The women love to be busy, and some are quite expert in cutting and sewing garments, and in running the sewing machine.

Miss Buckley had a party for all the children on the Reserve before they went away to school in September. They spent a hilarious afternoon. Just to see our energetic missionaries in their daily (not always congenial) round of duties should act as an effective tonic, if one feels one's missionary zeal waning.

OUR LETTER BOX

Greetings from Peking

College of Chinese Studies,
Peking, China.

GREETINGS from Peking! We have seen so much that is new and full of interest in the short time we have been here I hardly know where to begin telling you of our experiences. I think I will begin with the school. Our teachers certainly have the art of teaching. No English is spoken in class at all. The first one gives us the new words during the first period morning and afternoon. Then we divide into groups of six for drill, question and answer method. We also have two or three periods with a private teacher each day. All the teachers seem to possess a keen sense of humour and we really have a lot of fun finding out things about one another.

By four o'clock we feel it would be utterly impossible to take in any more Chinese, so we usually play tennis or go sight-seeing and incidentally try out the few words we know, or think we know, in the shops. We are having quite a time learning to ride bicycles in the traffic. It is no easy matter on streets thronged with pedestrians, two-wheeled carts, rickshaws, bicycles, and motors, the latter ringing their bells and honking horns all the time. However, we have learned to ring our bells with all the others and are beginning to enjoy riding now.

The other evening we had a trip to a Lama temple. A number of us rode out to observe their evening service. We were shown some twelve buildings facing four courtyards, one behind the other, each with its prayers hanging out just under the roof like a washing, each with its Buddha and other images, having offerings of cakes, fresh fruit, and water before them and on either side statues of disciples. The buildings were dark and the atmosphere weird. The chief Buddha was seventy-five feet in height, his head lost in darkness. Prayer wheels stood in each courtyard. Most of the priests we saw were very old and as we wandered around we felt we were in the midst of a dying religion. We felt particularly sorry for some young boys who were repeating endless prayers in a queer sort of a monotone. It was good to get away from this form of monastery and mingle with the life of the street again.

I think Peking the most interesting city we have yet seen. Both of us have taken classes in the Union Church Sunday School. We are the only Canadians in the school this year. There are several from Scotland, some from Denmark, one from Australia, and the rest from the United States, about forty beginners in all.

—(Mrs. Langdon) Mildred Gehman.

News from the West

Prestville, Alberta.

YOU will be glad to know that to-day we went up to Spirit River and paid off the debt on the church. The Lumber Company was very good, allowing us the ten per cent. discount that was to be allowed for cash and also giving us a donation of $5.00. It was wonderful how the money came in, mostly in small donations from the people here and a few from friends of my own. At our anniversary supper on Tuesday the proceeds were added and, though I could not then announce that we had the $100.00, we were not far short of it and to-day we had it all.

The anniversary supper was a very happy gathering. The manse was used for the occasion and one hundred or more were present. After supper we adjourned to the church, where a short programme by the children and others was enjoyed. A matter that came up for consideration was the choice of a name for the church, and St. Andrew's Presbyterian Church was the name chosen. Friends came all the way from Blueberry Mountain to celebrate the occasion with us. Another matter for praise is that we have our church painted and it looks very nice, white with cream trimming and a green roof. Christian friends in Belloy offered to do it for us and we certainly appreciated their kindness in coming twenty miles and doing the work for us. Now there is just the inside to be varnished.

Miss Moors came in on Tuesday and met most of our people at the anniversary supper. It was a strenuous day for her.

I thank you all very much indeed for your kindness to me in the work and wish you all God's richest blessing in the work of our Women's Missionary Society.

—Margaret Grigor.

(This is part of her last message from the Prestville field before her marriage to the Rev. R. S. Stevens, D.D.)

Saskatoon, Sask.

A MISSION Band has been started in connection with Thornton Church. One Sunday Mr. McBride, the student, asked me to speak about the Mission Band in church. This was a splendid opportunity to speak to the mothers and, as it was Rally Day, a number of the Sunday School children were in church as well. After the service one of the mothers told me she had been wishing for a long time we would start a Mission Band. Another member came forward and said she would help. The meetings are being held in the homes, and these two women are going to be the leaders. At the first meeting we had twelve present and yesterday we had eighteen.

In Wednesday's mail I received a pair of moccasins from a family to whom I sent a bale last winter; apparently they appreciated it very much. There is beautiful beaded trimming on a white caribou leather cuff. A man who spent some years working among the Indians told me that white caribou is very expensive leather and means it is the best they can do. I feel that I should be passing them around, as only the efforts of our kind friends in the east made it possible for me to help this family. We shall soon be starting this work again . . . Even though there was some crop this year I expect there will be quite a bit of relief clothing needed. The crop this year is a very expensive one, as the seed given by the Government had to be paid back, and by the time they pay their expenses the farmers will have very little left, the grain being of a poor quality. We have to be thankful for the vegetables this year. Everywhere we hear about the lovely gardens which everyone is very thankful for. Friends who live about thirty miles from Saskatoon said they had so many vegetables the district was able to send a carload packed to the doors to a district in Saskatchewan where they have not sufficient.

—*Mabel M. Booth.*

Regina, Sask.

DURING October Rev. S. Farley and I (with Mrs. Farley accompanying us some days) visited the homes of all the children attending Eastview Sunday School. We lost one of our best teachers. As a ''bolt from the blue'' came the announcement that Mr. Jamieson was transferred to the Court House in Moose Jaw.

The Auxiliaries of First Church and Northside have held their Thank-offering meetings. At the former the special speaker was Rev. James McCammon of the Irish Presbyterian Church, a missionary in Manchuria. He is the man mentioned in *Goforth of China* who wrote Dr. Goforth urging him to come to Manchuria. At Northside we were privileged to hear Rev. James Evans, Indian Head, who based his remarks on the parable of the lost coin.

Many requests for clothing have come from country points but bales had not yet arrived. It is very hard to judge the merits of each case . . . The Guild of First Church gave me a shower of jellies, jam, pickles, canned fruit and groceries. There must be nearly twice as much as last year. It is grand to have things to give people in need.

The two Junior Auxiliaries and the Evening Auxiliary of First Church held a social evening a couple of weeks ago, to which they invited all the senior girls, business women, and those who are not able to attend an afternoon meeting. It was a drive for new members and also gave an opportunity of getting acquainted with the members of each Auxiliary and the work they are doing.

—*Helen M. Ross.*

Birtle, Man.

THERE were eleven camps across the track. I visited them and was made welcome. Mrs. Bear squeezed out of her tent and took me around until she found some one else, then I went in and crouched down for a while. Usually the tents were full of Indians, and a dog or two. In one there were eleven people and the dog. The stove was a tank (with an eaves-spout), or a wash boiler turned over. In one tent a baby had fallen on the stove (a wash tub this time) but was not badly burned.

There has been coughing among the pupils since two weeks before the clinic, now there is flu. One boy had pneumonia, but he is out again. His father walked about sixty-five miles to see him . . . A boy came and asked me very seriously for castor oil; what he really wanted was to have his throat sprayed with eucalyptus.

This year we have three C.G.I.T. groups. Mine is called "Wapoos" (Rabbits). . . The girls are all new and very enthusiastic. They are making bibs for Indian babies, just as a beginning in embroidery.

First Aid Class, Birtle Indian School

The girls will have their home-nursing course this year. We have an enlarged picture of the first-aid class which we intend to hang in the reception room, hoping to have other pictures of classes who receive certificates. It certainly makes them keen.

Just at present the girls all seem to be learning the ten commandments and the books of the Bible. Isabel Dreaver, the daughter of the late Chief Dreaver, took my Sunday School class to-day. She and three others have classes of their own now and I go over the lesson with them each week. This is a new class for me, but I like it very much.

—*Kathleen Stewart.*

Publications Department

By Margaret Ness

WITH the Senior study based on **Moving Millions** (50 cents) and the supplementary **The Church Takes Root in India (50 cents)**, it seems an opportune time to mention Indian plays, (an outline of the study appeared in the December *Glad Tidings,* page 457). Study **III** deals with the Untouchables. **The Untouchable** (20 cents) with a cast of three women and two older girls is a vivid drama of a blind Untouchable girl who accidentally stumbles against a high caste Hindu lady. Studies **IV** and **V** might be interpreted by **Following in His Steps In India** (10 cents), in which a Christian boy, a leper girl, a child widow, three sick people, a holy man, five famine orphans, and a Bible woman reveal the life of the people and the need for Christianity. **In a Village of India** (10 cents) has a humorous touch and tells of the interruptions encountered by a missionary. Study **VI** might be interpreted either by **Purdah Flowers** (20 cents), in which a Mohammedan mother and her two daughters leave their quarters (*purdah*) to visit a missionary (two women, eight older girls, one man), or by **In the Zenana** (15 cents), where a missionary comes to visit six Indian women and two little girls. There are two medical mission plays, **Along An Indian Road** (15 cents), showing scenes witnessed at the roadside visits of Dr. Ida Scudder (fourteen women, one child, and others who may be omitted), and **The Call From Afar** (10 cents), the scene of which is the mission hospital (five women), with a prologue (eight to ten women) which may be omitted. Three or four of these plays will be sent out on approval if a three-cent stamp is enclosed with the request.

Other types of plays may also be obtained on the same terms. Information as to type of play, number in cast, group (senior, girls' or Mission Band), etc., should be given.

If your Auxiliary has a library some books on India should be added to it. May we suggest **Jungle Tales**, by Dr. Buchanan ($1.25), which provides intimate glimpses into the lives of the Bhils; **My Mother,** by Ruth Buchanan (25 cents), a beautiful tribute to the late Mrs. Buchanan; **Little Brown Babe** (95 cents), the story of a Christian marriage, and **Behind Mud Walls** ($1.25), a study of a typical North Indian village. **Fun and Festival from India** (30 cents) contain suggestions for programmes and social meetings.

An attractive booklet, **Martyrs of the South Seas,** by Rev. John McNab, has been issued by the Women's Missionary Society (E.D.). This is the story of the Gordons of Erromanga. Price, 20 cents.

Stewardship in the Life of Women (60 cents) is another book that should be on Auxiliary library shelves.

For Mission Band Leaders: a new little book of prayers, **All Our Friends** (10 cents).

World Day of Prayer and **Service for Youth** programmes, one cent each. Leaflet, **World Day of Prayer,** 3 cents.

AUXILIARY PAGE

Mrs. J. A. Milne, *Secretary*

A NEW YEAR! The old year with its mistakes and failures behind us—new opportunities, new privileges, new vision and new responsibilities before us!

Are we to forget wherein we failed in the past, entering thoughtlessly into this new year, to make the same mistakes like blots upon the clean page granted to us, or shall we at this time humbly confess our failures and with deep earnestness pray for help to be more faithful in our service for the Master than we have ever been before?

Our efforts this year are to be directed towards building up and strengthening our Auxiliaries. How shall we go about it? There are many women in our churches who are not interested in missions. They are needed to help carry out Christ's plan for evangelizing the world. As a resolution for the New Year may we not each resolve to try to bring in one new member—not just getting her to come to one meeting, but so arousing her interest that she will continue to come?

A great responsibility rests on the Programme Committee as it meets to plan and arrange programmes for the new year, that the meetings may be bright, interesting, and informative. Interest increases with knowledge; let us, therefore, study missions, our own in relation to world missions. ''More things are wrought by prayer than this world dreams of;'' so let us pray definitely for our missionaries and workers at each meeting.

Have devotions bear definitely on the study for the day; the member leading in the devotions should be given the subject so that she may have time to select a suitable Bible message and thoughts for prayer. When possible, use the study book outline, so that you may know India, where so many of our workers are stationed.

When you have your plans made, proceed to work your plans: have a list of those whom you wish to have assist, and let the committee have as many members working as possible. Try to persuade each member who has hitherto remained silent to make her contribution to the programme.

Be constantly on the alert for items of missionary interest and place these in the hands of those whom you wish to interest.

As to increasing the membership, have you appointed a membership secretary or committee? If so, give the names of possible new members to them to invite and follow up. Look up old members who have dropped out.

Consider holding a rally meeting in February, when every woman in the Church may be personally invited to the most interesting meeting of the year.

Have one meeting during the year to study National Missions, or our work in our own land. Some are interested in Home Missions but not in Foreign Missions. But "the field is the world"—Matt. 13: 38. "Go teach all nations"—Matt. 28: 19.

To new officers: The leaflet, "A Guide to Auxiliary Officers", has been revised and may be obtained by applying to your Presbyterial Corresponding Secretary. Study it carefully, and for any further information pertaining to your office ask the one retiring from it.

Note.—Attention is called to the notice of plays about India on the Publications Department page.

YOUNG WOMEN

Mrs. John D. Holman, *Secretary*

ANNOUNCING—A YOUNG WOMEN'S READING FELLOWSHIP! WITH THREE CONTEST FEATURES!

ATTENTION ALL YOUNG WOMEN! Here we are at the beginning of Organization Year and the Young Women's Department is sincerely concerned that the Young Women of our Society should be keen and enthusiastic and have a deep realization of their responsibilities. To this end we invite every group to join in a READING FELLOWSHIP. What we want is to stimulate an interest in good missionary literature; to find out the kind of books Young Women like to read; and, finally, what their reactions are to the type of books we have on hand.

Do you like to read, and have you a list of "simply must be read" books? Why not as a matter of course add *one* book of current or historic missionary interest to that list and read it? By doing so you may help to link your group more closely with the other groups in the six provinces of the Western Division as well as help it to win a worth-while book prize.

We hope that every Young Women's group will enter the Reading Fellowship. We ask your co-operation and interest in this venture. Please put this before the members when discussing activities for the year. However small your group, we need its help to make it a success.

To Become a Member of the Reading Fellowship—

1. The group must buy or possess **India on the March** (price 35c.).

2. Each member of the group must agree to read at least *one* 1939 issue of the *Glad Tidings*.

3. Select the books in one of the units (given below) to be read by various members of the group. That your group may be a member of the Reading Fellowship, each book in the unit selected must be read by at least one member.

Begin right now by sending in for your registration blank and the unit books. (Please specify which unit.) Only Young Women's groups registered for the Reading Fellowship will be allowed to enter the contests. The names of the groups registering will appear in the *Glad Tidings* during the year 1939. SO WATCH FOR THE NAME OF YOUR GROUP ON THE YOUNG WOMEN'S PAGE.

How to Obtain the Books—

All books listed, except those marked * may be borrowed from the Young Women's Department. There is no loan charge, but postage *both* ways must be paid. Address all correspondence or enquiries to Miss T. Negoro, Room 800, 100 Adelaide St. W., Toronto 2, Ontario.

Note.—Particulars regarding the three contests will be given in the February *Glad Tidings*.

READING UNITS

Unit One—India on the March, by Alden H. Clark, 20 credits; **Followers All,** by Margaret Wilkinson (or **Sister India,** by M. Edith Craske, or **Facing Life,** by Margaret Wilkinson, or **Suzuki Looks at Japan,** by Willis Lamott, or **All in the Day's Work,** by Godfrey Phillips) 20 credits; **Wong's Wife,** by Iris Corbin (or **Mackay of Formosa,** by Rev. John McNab, or **Tales of India,** by Basil Mathews, or **Freedom,** by Welthy H. Fisher, or two missionary plays, selected) 10 credits; ***A Daughter of the Samurai,** by E. I. Sugimoto (or ***A Daughter of the Narikin,** by E. I. Sugimoto, or ***A Grain of Wheat,** by Kagawa) 10 credits. Total—60 credits.

Unit Two—India on the March, by A. H. Clark, 20 credits; **China and Her Peoples,** by Lena H. Johnston (or **Moving Millions,** or **The Clash of Colour,** by Basil Mathews, or **Japanese Women Speak,** by Ethel M. Hughes, or **Men and Women of Far Horizons,** Ed. by J. R. Wilson) 20 credits; **Ambassadors for Christ,** by M. Cable and F. French (or **Mrs. Wang's Diary,** by Margaret H. Brown, or **Lady Fourth Daughter of China,** by M. B. Hollister, or **Life of Agnes Dickson,** by Margaret Ness, or **A Gentleman in Prison,** by Caroline Macdonald) 20 credits; ***The House of Exile** (library), by Nora H. Waln (or ***Oil for the Lamps of China,** by Alice Tisdale Hobart, or ***Yang and Yin,** by Alice Tisdale Hobart) 10 credits. Total—70 credits.

Unit Three—India on the March, by A. H. Clark, 20 credits; **India in the Dark Wood,** by Nicol Macnicol (or **Life in the Chinese Church,**

by T. Ralph Morton, or **As It Looks to Young China**, Ed. by William Hung, or **Christianity in the Eastern Conflicts**, by William Paton, or **World Tides in the Far East**, by Basil Mathews) 30 credits; One issue of a Missionary Digest, either ''World Christianity'' or ''World Christian Facts'', 20 credits; ***Oil for the Lamps of China**, by Alice Tisdale Hobart (or ***Rivers Supreme**, or ***Yang and Yin**, both by Alice Tisdale Hobart) 10 credits. Total—80 credits.

*Can be obtained from the public library.

Note: Any group using ''Services of Worship'' will receive an additional 25 credits.

GIRLS and LEADERS

Mrs. John Kelman, ***Secretary***

My dear friends:

I SHOULD like to tell you, in a few words, something about the work of the Presbyterian Church among our Chinese friends in Canada, and especially about that part of it which comes under the care of the Women's Missionary Society, the work among the women and children.

We have organized missions in four of our larger cities: Victoria, Vancouver, Toronto, and Montreal. In each of these places, a fully qualified Canadian woman is in charge, ably assisted by a Chinese woman. Kindergartens, Sunday Schools, women's meetings, Young People's Societies, and similar activities are carried on in these four missions, and much visiting among the Chinese women is done by our workers. In Victoria and Vancouver we are fortunate in having our own church buildings, where our work is carried on, and where a Chinese minister conducts Sunday services and works among the men. We have a Chinese minister in Toronto, also, but here and in Montreal all services and activities are carried on in the Young Men's Chinese Institutes. Excellent work of a voluntary nature is done in Ottawa, and there is some distribution of Sunday School papers and other literature to Chinese families in Saskatchewan, but this is all the work we have across our wide Dominion.

Rev. D. A. Smith of Vancouver is the Superintendent of all the Chinese work in Canada under the Presbyterian Church, and we pay tribute to him for his never-failing kindness in advising and helping us.

In these troubled days, I know of no better way for our girls and young women to help our Empire and our Dominion than by engaging in missionary work. The simple Gospel of Christ is the only thing that will combat the evil forces that have been let loose everywhere and bring back peace to the world. What finer or more thrilling thing is there for you young people than to venture forth on this crusade?

The Chinese people are only sojourners in our country. They will all return to China some day and, if we send them home *Christian* Chinese, what a wonderful band of missionaries they will be!

I close with the plea that you remember these people constantly in your prayers these days. Their hearts are very sore because of what the invaders are doing in their beloved homeland, and they are becoming almost impoverished because of the demands of war relief, yet in their churches and missionary societies, where allocations have been made, they have met and exceeded them—surely a lesson to us all.

Very sincerely,

(Mrs. J. C.) Margaret E. B. Wood,
Secretary, Chinese in Canada.

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

A BROTHER AND SISTER IN INDIA

Clarence Tresham Wood was ten years old on the 19th of September. He was not able to be home to have a birthday party and a cake with candles, because he was 1,100 miles away at Breeks Boarding School in Ootacamund, South India. He is a ''cub'' and belongs to the First Nilgiris Pack. He likes his school work, especially geography, nature study, music and drawing—he has loved drawing since he was big enough to hold a pencil. At school he plays hockey, cricket, and football. But, best of all, he likes to ''make things''. Sometimes it is something of paper, another day of clay, or maybe cloth, or perhaps of wood, whatever notion takes him. He is quite clever with his fingers. He is in school from the middle of February until the middle of December, getting home in time for Christmas. The two months' holiday will go all too soon for him,

Clarence and Jennabeth Wood

for ten months away so far at school seems a long time, especially to him and Jennabeth.

Jennabeth Amber is his little sister. She was two years old on the 31st of October, a real Hallowe'en baby. She talks a great deal now, both in English and Hindi, very often about ''brother'', whom she never forgets. She is very fond of him and he is devoted to ''the sweetest little sister in the world'', as he calls her. She has blue eyes like her brother, but her hair is darker brown than his. She is a most cheerful little person, always busy, with a smile for everyone. But how she does hate having her little curls brushed! When she sees the brush coming she begins to say, ''bus, bus, bus'', which in Hindi means, ''enough, stop, quit''. She loves Susie and Daisy, her two rag dolls, but enjoys playing out at the back of the bungalow under a huge banyan tree, when the sun isn't too hot, with a few empty tin cans, a few stones and sticks, in a pile of sand. Her latest attempt is learning to whistle. ''One day she kept it up until she really did whistle,'' her mother writes, ''and all our laughing didn't even make her smile. I wish you could hear her say 'Hello', and 'Good-morning' and 'Good-night', and see her put her little hand out to shake hands and say, 'How-de-do', or put her hand to her head as she says 'Salaam' to her Indian friends.''

PROVINCIAL NEWS

ALBERTA

Mrs. C. E. Jamieson, 1610 12th Ave. West, Calgary, Press Secretary

MACLEOD P.S.—''One of the best semi-annual meetings since the forming of the baby Presbyterial of the Province''—such was the opinion expressed by delegates to the October meeting in St. John's Church, Medicine Hat. Careful preparation, full opportunity for discussion of reports, inspiring addresses, and enthusiastic delegates contributed to this result. Granum, Macleod, Lethbridge, Shaughnessy, and Medicine Hat Auxiliaries were represented. The morning devotions were led by Miss Jackson and Mrs. Grey of Lethbridge, and several Auxiliary Presidents gave five-minute accounts of the year's work. Mrs. Grant Hollingworth, the President, gave a report of the Council meeting, as well as an excellent presentation of the Society's work by means of charts showing Provincials, Presbyterials, Auxiliaries, C.G.I.T. groups and Mission Bands as branches and twigs, some small, some weak, others larger and stronger, but all branching out of the parent trunk of the Women's Missionary Society tree. Miss Frieda Matthews of Shaughnessy, deaconess, spoke briefly of her camp work, through which she gained a better understanding of the girls' problems and needs.

Rev. Mr. Garvin also spoke on summer camps, expressing the hope that the proposed extension of this work would be carried out. Rev. Grant Hollingworth's excellent address on his travels through British Columbia for the Board of Missions left a very strong impression on his hearers of the necessity of efforts to further God's Kingdom being made in faith and of the great need for more workers.

Edmonton P.S.—At the Thank-offering meeting of First Church Auxiliary, Edmonton, Mrs. H. Sykes reviewed the outstanding features of the Council meeting, and so pictured the great needs and opportunities of this work in which it is our privilege to share that each member again caught the spirit of the Master in His great commission.

Miss Georgina Roy, nurse deaconess of Westville, Nova Scotia, was an honoured guest at the November meeting of First Church Auxiliary, on her way to her new field at Last Lake, where Miss Helen Madill was till recently. Miss Margaret Huinink of Edmonton had already gone to Last Lake, and Miss Rosetta Moors, graduate deaconess, also of First Church, Edmonton, had begun work at Prestville. First Church Auxiliary and Young Women's Auxiliary presented to Miss Moors and Miss Huinink clocks with illuminated dials, assuring them of their continued interest and prayers.

Calgary P.S.—At the Thank-offering service of St. Paul's Auxiliary, Banff, Mrs. T. A. Rodger of Calgary, after referring to causes for special thanksgiving in Canada, gave an address on ''The Reality of the Unseen'', showing that what is done for God's Kingdom is lasting treasure laid up. A very gratifying offering was received.

Addressing the North Hill Auxiliary, Calgary, at its Thank-offering meeting at the home of Mrs. W. F. Dorward, Dr. K. D. Toth of the Hungarian Presbyterian Mission, Calgary, told many interesting facts about the Hungarians and his work in Alberta.

In November Mrs. C. Bearisto, Young Women's Secretary, told the Presbyterial Executive of attending a Fellowship meeting, and being delighted at the way a debate was conducted. Miss Muldoon, who attended a Provincial Board meeting at Red Deer, passed on helpful information from the Council meeting.

BRITISH COLUMBIA

MISS SYBIL D. WHITE, 2007 W. 63RD AVE., VANCOUVER, PRESS SECRETARY

FOLLOWING a suggestion that we begin the New Year with messages from the Presbyterial Presidents, we are glad to present the following:

''The Kamloops-Okanagan Presbyterial is, so far as we know, the smallest Presbyterial in our far-flung Dominion, with only four Auxiliaries: Kamloops, Armstrong, Salmon Arm and Penticton. In 1938 it was our privilege to have visits from our Field Secretary, Miss Lamont, our Provincial President, Mrs. R. M. Thomson, and Mrs. A. A. MacKinnon of Victoria, who gave the Kamloops Auxiliary an interesting report of the

Council meeting. These contacts with outside workers prove very stimulating—we in this province of magnificent distances realize the benefit of the meeting together of Christian people. We have learned that it is a boon of untold value as well as one of the *wayside* enjoyments of Christian living.''—*(Mrs. W. A.) Annie Wyllie.*

''As we enter upon the year 1939, may we realize that without Him we can do nothing but with Him all things are possible. Let us go forward with renewed hope and courage, endeavouring to make this year a better year and trusting in His promise, 'Lo, I am with you alway'.''—*(Mrs. T.) Irene Condy, Kootenay Presbyterial.*

''Westminster Presbyterial takes this opportunity to send greetings to the other Presbyterials of British Columbia, for we are all working for the same great cause. As we look back over the past year, we are encouraged to find our work has progressed in all branches. With the unsettled condition of the world to-day, and the knowledge that the only sure way of bringing about world peace is by spreading the Gospel of the Prince of Peace, our workers feel the need of increased efforts. As we enter the New Year, which is to be Organization Year, let us resolve, in addition to getting new organizations, to try to enlarge the membership of the groups we now have, for we know 'The harvest truly is plenteous, but the labourers are few.' ''—*(Mrs. D. A.) Edna Fowlie.*

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Kootenay P.S.—The Home Helpers Department had charge of the November meeting of Knox Auxiliary, Cranbrook, at the home of Mrs. C. J. Little, with Mrs. P. C. Coe, Home Helpers Secretary, presiding. Mrs. Irene Condy of Trail, Presbyterial President, gave an interesting and comprehensive report of the Council meeting. Stressing the importance of the Home Helpers work, she said, ''Every woman in the congregation either an active member or a Home Helper, should be the aim of the Society.''

Victoria P.S.—Victoria Presbyterial and St. Andrew's Church sustained a great loss in the sudden passing on November 16th of a beloved pioneer member, Mrs. R. A. Brown, at the age of eighty-one. Mrs. Brown came to Victoria when two years old, and all her life was connected with St. Andrew's Church. She was a devoted worker in all the branches of the Women's Missionary Society from its inception, President of St. Andrew's Auxiliary for many years in the early days, also Presbyterial President, and held office in some department up to the day of her death, when she had been busy getting subscriptions renewed to her beloved *Glad Tidings.* She was never weary in well doing and always gave an encouraging word to go forward in the Master's work. Last year the Presbyterial made Mrs. Brown an Honorary member of the Women's Missionary Society. Her happy face and kind advice will be missed in our Society, but she has gone to her well earned rest, and to hear her Master say, ''Well done, thou good and faithful servant''.

Westminster P.S.—At Richmond Auxiliary's Thank-offering meeting Miss S. V. Scott, deaconess, gave a most interesting talk on her work.

MANITOBA

MRS. GEORGE REYNOLDS, 218 YOUNG ST., WINNIPEG, PRESS SECRETARY

SUPERIOR P.S.—At a meeting of Superior Presbyterial in St. Andrew's Church, Fort William, on October 7th, Miss Smellie gave a comprehensive account of the Council meeting. The members were profoundly impressed by the importance and volume of the work carried on by the Council Executive.

Superior Presbyterial has eleven Mission Bands, one of them in the thriving town of Geraldton, which has, too, a Canadian Girls in Training group and a Young People's Society. Two Young Women's Guilds in the Twin Cities are doing wonderful work.

Winnipeg P.S.—At the Thank-offering meeting of Old Kildonan Auxiliary on Sunday, October 23rd, the President, Miss Flora Henderson, spoke of the blessings enumerated in the New Testament, which should inspire us with gratitude to God. ''If we know Christ,'' she said, ''we can thank God at all times.''

Rev. N. G. Smith, Norwood, in a most inspiring message, gave a few highlights of the struggles of the Church. He presented a vivid picture of recent happenings in Germany and contrasted them with some of the battles of the Christian Church in olden days. ''To-day, with rival beliefs and rival philosophies, the condition is a serious one.'' He referred to the fight for their faith made by many Russians, Spaniards, and Germans during the last five years, and called attention to the pitiable condition of the Jews all over Europe. In concluding, he urged that we should pray for all these groups, believing that this struggle will be a victorious one. It is a cause for thankfulness that such things have not happened here. We who have liberty should make the best use of that liberty so that there shall be no end to the glorious Gospel of Christ.

Rev. David Johnstone presided at the Thank-offering meeting of Calvin Auxiliary, Weston, on October 25th, and Mrs. George Leckie led in a short devotional service. Members of First Church Auxiliary presented ''The Missionary Circle'', which included talks on the International Missionary Conference in Madras in December, on the work in China, in India, and among the Koreans, on Christianity in a changing, war-torn Europe, and, to complete the missionary circle of the world, on the Women's Missionary Society in Canada. The Canadian Girls in Training and the Mission Band assisted in the musical part of this missionary programme. Mrs. H. Evans brought greetings from the Provincial Board, and Mrs. H. Dunwoody spoke on behalf of the Presbyterial Executive.

ONTARIO

MISS E. MACBETH, 206 HAVELOCK STREET, TORONTO, PRESS SECRETARY

A WORD to Corresponding Secretaries all along the line! For our especial part in the celebration of the twenty-fifth anniversary of Provincial Societies in the Women's Missionary Society in Canada would you not like to do something that has never yet been accomplished, at least in *our* Provincial Society? Would it not be a worthy objective to have our reports to the Council Secretaries correct in every detail, our figures tallying with those of the departmental secretaries? *Figures and reports are of little value unless they are correct.* IT CAN BE DONE! HOW? (a) Auxiliary Secretaries, before sending your report to the Presbyterial Secretary compare your figures with those of the departmental secretaries and treasurer of your Auxiliary, so that the figures may agree. (b) Presbyterial Secretaries, do the same with your Presbyterial departmental secretaries and do not make your final tabulated report until other secretaries have made their final reports. When you have fulfilled these conditions and sent in your final report send no further additions—hold them over for the next year.—*Mrs. J. G. Inkster.*

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Good weather and inspirational addresses contributed to the success of Thank-offering services in Sarnia Presbyterial. Dr. Jessie MacBean spoke at three meetings, Mrs. C. McClenaghan, formerly of Lethbridge, at three, Miss M. Cowan of Sarnia at three, the Rev. J. Moore of Strathroy at one, and Miss Jean Martin of Sarnia at two Young Women's meetings.

The Crusaders Mission Band of Morewood, Brockville Presbyterial, celebrated its twenty-fifth anniversary. Mrs. Thos. Coulthart, Honorary President, presided, and Mrs. W. C. Hunter told of the Band's activities during the twenty-five years. Two certificates and four seals were presented. To Mrs. Coulthart, who was President for many years, the members presented flowers and a framed illuminated address. All reports at a sectional meeting at Chesterville showed progress and a feeling of encouragement prevailed. Miss B. M. MacMurchy spoke at Prescott's Thank-offering meeting.

Mrs. W. J. McKillican, President of Glengarry Presbyterial, gave an address on the work of the various departments and a report of the Council meeting at the Thank-offering meeting of St. John's Senior Auxiliary, Cornwall.

Quaker Hill Auxiliary, Lindsay Presbyterial, reports an In Memoriam certificate presented in memory of Miss Annie Smith by her sisters, Miss Isabel Smith and Mrs. M. Armstrong.

Home Helper members took part in an open meeting of Knox Auxiliary, Dundas, Hamilton Presbyterial. Mr. W. M. MacLean of Hamilton gave an illustrated talk on his trip to the Arctic, describing the

Eskimos and their mode of living and showing curios. At a successful British Empire Tea at the home of Mrs. J. A. MacLennan a substantial sum was realized. At a joint Thank-offering of Senior and Young Women's Auxiliaries Miss Margaret MacFarlane was made a Life Member through a gift from Mrs. R. Pirie, one of the shut-in senior members. Mrs. H. C. McKellar spoke on ''Thanksgiving'' at the Binbrook Thank-offering meeting. At its sixtieth birthday celebration Miss Blanche Armstrong addressed Caledonia Auxiliary and Mrs. H. Crocker told of work accomplished during the years. Miss Elizabeth Douglas was made a Life Member. Mrs. Beverley Ketchen, Presbyterial Student Secretary, entertained the out-of-town first-year McMaster and Normal School students and the student nurses of the hospitals. Miss Blanche Armstrong and several Presbyterial executive members were present. Tea was served afternoon and evening when leaders of young people's work in the churches met the students.

At the western sectional rally of Kingston Presbyterial in St. Andrew's Church, Tweed, Mrs. W. A. Hunter gave a review of the Council meeting and Mrs. W. G. Davis gave an illustrated address on Manchuria.

Miss I. Errey spoke on the Amkhut field at a sectional meeting at Victoria Harbour, Barrie Presbyterial. ''Why Missions?'' was the subject of the address by Rev. J. Y. Fraser of Toronto at Orillia's Thank-offering meeting. A Life Membership was presented to Mrs. S. Thorpe, the gift of her sister Miss Rutherford, New York. Mrs. Victor Smith, Provincial Vice-President, spoke on ''Spreading the Good News'' at the Collingwood Thank-offering meeting and at Creemore, when the Mission Band in costume contributed musical numbers.

Mr. and Mrs. George W. Mackay were heartily welcomed by a large gathering of friends and associates of Knox Auxiliary, Woodstock, Embro, Burns and Braemar in Paris Presbyterial at a meeting at the home of Miss Mary Helen Mackay, the old Mackay homestead almost one hundred years old, filled with interesting relics and memories connected with the Church in Formosa. They told many stories of the growth of the Christian faith; the Formosan Women's Missionary Society, with thirty-five Auxiliaries, is making splendid progress, now carrying out its own missionary programme and supporting Biblewomen among the aboriginal tribes. Mrs. C. Pullen was made a Life Member and Mrs. B. J. Rae, Sr., an Honorary Member.

Miss Iris Errey, beloved Mission Band missionary, addressed enthusiastic rallies in Brockville, Glengarry, Toronto, Sarnia, Saugeen, Orangeville, Maitland, and Lanark and Renfrew Presbyterials, on her work and the children in the Abey Memorial Nursing Home in Amkhut, with slides and articles of clothing showing something of the life and customs of the Bhils. This contact with a real missionary, the first for many of the children, would make a lasting impression.

Mrs. W. G. Davis, Manchuria, was the speaker at the southern and eastern sectional meetings of Peterborough Presbyterial in Nestleton and Hastings. Speaking at the Thank-offering meeting of St. Andrew's Auxiliary, Bowmanville, Mrs. D. Ewart, Cobourg, emphasized the thought that our missionaries are depending greatly on prayerful endeavours of those at home.

To celebrate the Provincial Society's silver jubilee, Grand Valley Auxiliary, Orangeville Presbyterial, held a successful birthday tea, with the Home Helpers present. Mrs. W. J. McCullough, Provincial Honorary President, gave an interesting history of the work for the twenty-five years. The four large candles on the tea table representing the Council, Provincial, Presbyterial, and Auxiliary were lighted by Mrs. McCullough, while the Mission Band children, singing ''Jesus Bids Us Shine'', lighted the twenty-five small candles on the birthday cake. Reports indicate that much interest has been aroused in the Auxiliaries by the visits of Presbyterial Executive members. Appreciation is expressed for the interesting addresses of Miss B. M. MacMurchy at many Thank-offering meetings. Other Auxiliaries joined Dundalk at a splendid meeting when Miss MacMurchy gave an illustrated address. An interested visitor was Rev. Fred Knox, missionary designate to the Bhil Field, to whom Orangeville Presbyterial Executive presented a travelling bag. The Happy Workers Mission Band, Maple Valley, had an ''Iris Errey Day''; the roll call was answered by Bible verses beginning with the letters of her name, and in a game, ''True or False'', a great deal of valuable information about Miss Errey and her work with the Bhil babies was given. When the Presbyterial officers visited Maple Valley Auxiliary Mrs. J. Taylor, Markdale, spoke on ''Channels''— ''Our lives can be made channels of blessing to others.'' Supper was served to sixty.

Duart Auxiliary, Chatham Presbyterial, had Rev. Charles Carney of Rodney as speaker at its Thank-offering meeting—after school the Mission Band joined the audience and enjoyed an address by Mrs. Carney—and Puce Auxiliary were addressed by Mrs. W. Tuckey, Presbyterial President. Ridgetown reports an anniversary tea in honour of the Provincial Society's twenty-fifth birthday. Knox, Windsor, presented a Life Membership to Mrs. H. Olivant and Knox, Leamington, one to Mrs. Laird Mann.

Knox Church, Windsor, invited the Alexander Bartlett Auxiliary, and the Eleanor McKechnie and Ellen Douglas Young Women's Auxiliaries to hear an inspiring talk on ''The Life of St. Paul'' by Mrs. Wm. Tuckey, Chatham Presbyterial President. A Life Membership certificate was presented to Mrs. E. P. Fox. At Puce Auxiliary's Thank-offering meeting Mrs. H. Ingold, Windsor, spoke on ''Guide Posts''. St. Andrew's Auxiliary, Windsor, presented Life Membership certificates to Mrs. J. S. Branton, Mrs. H. A. Hackett and Mrs. J. S. Hassberger. In connection with the sixty-sixth anniversary of the Blytheswood Church, the pioneer

Presbyterian congregation in the district, the Auxiliary entertained visitors from neighbouring Auxiliaries, who supplied the programme. ''A History of the Early Days'', prepared by Mrs. Henry Jeffery, was read by Mrs. L. Hope, whose grandfather donated the land.

At the northern sectional meeting of Guelph Presbyterial in St. Andrew's Church, Fergus, Mrs. Lindsay of Elora presiding, Miss Iris Errey gave an informative address on her work as missionary nurse in the Abey Memorial Nursing Home, Amkhut. At the Thank-offering meeting of Central Auxiliary, Galt, Miss Hermanson told of the encouraging progress being made in Formosa.

QUEBEC

MRS. C. RITCHIE BELL, 357 DE L'EPÉE AVE., OUTREMONT, PRESS SECRETARY

MONTREAL P.S.—Disturbed conditions in European countries are causing increased immigration into Canada, stated Miss Iris Munro, port worker, at an open Presbyterial executive meeting in November, and more Central European immigrants may be expected in the immediate future. Many of these newcomers being Protestants who on the whole have a high regard for the Church, Miss Munro maintained that looking after them is an important part of the obligations of the Missionary Society. Rev. D. A. Smith, Superintendent of Chinese work in Canada under our Church, praised the fidelity of Chinese members of the Church, giving instances where loyalty meant sacrifice. Chinese in Canada number approximately 50,000, and many of these maintain contact with relatives and friends in China and can thus exert a considerable influence on the mind of their country, especially in regard to the Chinese attitude toward Christianity, he said. Mrs. G. McL. Pitts conducted the devotions and Mrs. Reddick, Riverfield, Miss Elizabeth Walsh, Lachute, and Mrs. Stewart, Georgetown, reported the work of Auxiliaries outside Montreal. Givings were in advance of those for 1937, but an earnest effort would be required to meet the Presbyterial allocation.

At a recent meeting of Knox Crescent Auxiliary a gracious and loving tribute was paid to the memory of Mrs. A. W. Lamb in presenting an In Memoriam in her name.

Eighty members attended the South Shore sectional meeting at Rockburn on October 8th. Excellent reports from all Auxiliaries, Young Women's Auxiliaries, Mission Bands and Girls' Groups were given. In her address Dr. Thurrott told of the joy of bringing the Gospel of love and hope in Jesus Christ to the Hindus and Mohammedans of India. Slowly but surely the patient, persistent preaching of the Word is changing the outlook of the people of the Jhansi district. Dr. Thurrott also gave a most informative and inspiring address on her recent work in Jhansi at a well attended sectional meeting on October 13th in Lachute. Splendid reports were given by Mrs. McFall of Lachute, Mrs.

Hyde of St. Andrew's East and Mrs. Black on the Y.W. Auxiliaries.

In First Presbyterian Church, Montreal, a lively and enthusiastic group of eighty-six girls from nine churches met on October 15th. Dr. Elizabeth Thurrott delighted them with her costumes and little figures of the Indian people and with her stories of the marvellous results of the Christian message.

Reports presented at the annual meeting of Montreal Young Women's Leaders' Fellowship in Melville Church, Montreal, on October 19th, showed a good deal of organization accomplished during the year. Two new committees had been formed: the Stewardship to take the responsibility of making the allocations of the Young Women's Department, and the Friendship Team, the members each being responsible for an Auxiliary—reporting back through their captain to the Young Women's Secretary.

Quebec P.S.—At the Thank-offering meeting of St. Andrew's Auxiliary, Sherbrooke, Mrs. O. R. Campbell of Montreal, in her message on ''Thank-offering and Thanksgiving'', gave reasons for giving thanks in these troubled times and stressed the great need of to-day for a believing Church, a living Church, a worshipping Church, and a praying Church, urging those present to do something definite for Christ. It is most gratifying that a Young Women's group has been organized in St. Andrew's Church, under the guidance of Mrs. O. H. Parker, the Mary Murray group.

Montreal P.S.—At a sectional rally of Mission Bands at Riverfield in October Miss L. Morton and Mrs. Theodore Morgan, Mission Band Secretaries of the Montreal Presbyterial, were present. Dr. Elizabeth Thurrott addressed the children, and showed Burmese, Hindu, and other costumes. The Riverfield Mission Band, holders of the banner for the past six months, was the hostess group and served refreshments.

SASKATCHEWAN

Mrs. R. M. Paterson, Luseland, Press Secretary

MOOSE JAW P.S.—The Courcelette Joybells Mission Band of the Courcelette Sabbath School invited the members and friends of the Women's Missionary Society to attend a meeting in the school. The children's songs, plays, and exercises were all of a missionary character and very pleasingly presented facts of mission life and missionary activities that will linger in the memories of those who were privileged to attend. All the Mission Band members took part. Billie Westbury, the boy who had learned his memory verses best, recited them for the visitors. The children then presented their offerings, saved in their mite-boxes, which amounted to $5.50. This Mission Band was formed last spring and great credit is due its leaders, Mrs. McNairn and Mrs. Wainman for their care and training of the children.

St. Paul's Auxiliary, Moose Jaw, had a good attendance at their

Thank-offering meeting; the young people joined with them in the service, and a very gratifying offering was received.

Regina P.S.—At the Thank-offering meeting of First Church Auxiliary, Regina, Rev. Mr. McCammon, an Irish Presbyterian minister from Manchuria, spoke eloquently of the conditions under which the work of the missionaries is being carried on under present conditions.

Saskatoon P.S.—At the North Battleford sectional meeting the guest speaker was Rev. Donald Munro, who gave an inspiring talk on ''Little Things Becoming Big Things''.

The Dr. James Robertson Auxiliary, Saskatoon, spent an interesting evening on India. The study book this year is ''Christianity in the Eastern Conflicts''.

Parkview Auxiliary, Saskatoon, celebrated Cradle Roll Day with a good attendance of mothers and children. The President gave a talk on the duties of motherhood, as illustrated in the lives of some of the mothers in the Bible.

Treasurer's Statement

November 30th, 1938

RECEIPTS:

A Friend	$ 2.02
Transferred from Formosa Trust Fund for Organization Year Expenses	250.00
Government Grant for Birtle Indian School	4,616.48
Refund on Lantern Slides	7.46
Refunds from Deaconesses on Expenses	17.97
Refund from Saskatoon Residence	100.00
PROVINCIAL GIVINGS:	
Alberta	460.80
British Columbia	925.00
Ontario	14,000.00
Quebec	2,000.00
Saskatchewan	275.00
	$22,654.73

DISBURSEMENTS:

Hospitals:	
Rocky Mountain House	$ 341.66
Canora	389.16
Chinese in Canada	626.22
Cecilia Jeffrey Indian School	761.50
Birtle Indian School	602.80
Part of Government Grant paid to Birtle Indian School	1,449.85
Mistawasis	45.00
Presbyterian Residences:	
Huntingdon	75.00
Saskatoon	75.00
India:	
Bhil Field	253.33
Jhansi Field	75.00
Student	56.00
Formosa	4,857.02
Japan	1,718.33
Organization	430.00
Special Retiring Allowances	146.66
Publications	642.33
Education of Chinese Students	207.00
Education of Indian Students	66.00
New Missionaries	108.32
Welcome and Welfare and Deaconesses	1,381.45
Supplies	56.22
Lantern Slides	2.62
Deputation	87.90
Exchange	4.86
Administration	399.42
	$14,858.65

RESERVE FUNDS

RECEIPTS:

Special Fund—	
Rent of Bungalow in Japan	$ 60.00
Payment on New Liskeard Residence	72.50
Payment on McCrea House, Vegreville	47.50
Interest	22.50
Legacy Fund—	
Estate of Isabella McLeod Durie, Ottawa	2,541.07
Estate of John McBurney, Wingham	500.00
Interest	22.50
Sustaining Fund—	
Interest	317.50
Special Retiring Fund—	
Estate of Miss Evalyn Lillian Mowat, through St. Andrew's Auxiliary, Kingston	945.15
British Columbia, Gold Boxes	20.00
Interest	420.00
Formosa Trust Fund—	
Transferred from General Fund for estimates	4,159.98
Interest	250.00
	$9,378.70

DISBURSEMENTS:

Legacy Fund—	
Repairs to Bungalow in Manchuria	$ 116.66
Rocky Mountain House Hospital	151.00
Special Fund—	
Repairs to Bungalow in Japan	100.00
Miss Violet Tennant, visiting Jhansi and Bhil Fields	135.00
Grant for Relief to Churches in Middle Europe	250.00
Formosa Trust Fund—	
Transferred to General Fund for Organization Year expenses	250.00
	$1,002.66

(MRS. DANIEL) HELEN M. STRACHAN,
Treasurer.

ALTERATIONS FOR ANNUAL REPORT

Alberta Provincial Officer, page 95. New Mission Band Secretary—Mrs. C. Oscroft, 10738 74th Avenue, Edmonton.

We regret the following printer's errors: Page 12—In the paragraph beginning "In the discussion", the word "House" should be "Home"; Page 157, Kingston Presbyterial Officers, the last line should read—Mission Band Secretary, Mrs. Harper Rollins, Stirling.

NEW ORGANIZATIONS

Alberta

Macleod P.S.—Girls' Group, Macleod.

British Columbia

Westminster P.S.—Girls' Guild, Newton; O da kon ya and Jolly Juniors C.G.I.T., Knox, Sapperton, Wide Awake Girls' Guild, St. Andrew's Church, Comrades Girls' Auxiliary, St. Stephen's Church, all of New Westminster.

Manitoba

Winnipeg P.S.—Girls' Group, Norwood.

Ontario

Girls' Groups.—**Brockville P.S.**—First Church, Brockville; **Chatham P.S.**—First Church, Chatham; **Guelph P.S.**—St. Andrew's Church, Kitchener; **Lindsay P.S.**—Ashburn; **North Bay P.S.**—Burk's Falls; **Toronto P.S.**—Wychwood, Cooke's, and Oakwood Churches, Toronto; Milton; **London P.S.**—Alma St. Church, St. Thomas. Mission Bands in Belmore, **Saugeen P.S.**, and Harriston, **Saugeen P.S.** Affiliated Society, Vankoughnet, **Barrie P.S.**

Quebec

Montreal P.S.—Girls' Guild, Kensington Church, Montreal; **Quebec** P.S.—Mission Band, Lemesurier; Girls' Group, Val d'Or.

Saskatchewan

Saskatoon P.S.—Mabel Booth Mission Band, Saskatoon.

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I give and bequeath to the WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of..dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Mrs. Lees 59

Vol. XV FEBRUARY, 1939 No. 2

THE GLAD TIDINGS

World Day of Prayer Programme

Needs and Acknowledgments

Post-Madras Conferences

Mrs. W. G. Davis

Bhil Farm Home

Country Class in Formosa

Service of Worship for Youth

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

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The Glad Tidings

Vol. XV TORONTO, FEBRUARY, 1939 No. 2

Editorial

Secretary for Koreans in Japan

MISS LUNDIA MACBETH, the Secretary for British Guiana, has consented to act also as Secretary for the Mission to the Koreans in Japan, in succession to Mrs. N. H. McGillivray.

Promotion Secretary

SENSIBLE of the pressing need for another Field Secretary to give assistance in the various departments of the Society's work, the Council Executive has appointed Miss Laura K. Pelton Promotion Secretary. Known to our members everywhere, Miss Pelton, who resigned as Young Women's Travelling Secretary in May, will be cordially welcomed in her new office.

Miss Errey Resigns

IT was with sincere regret that the Council Executive accepted the resignation of Miss Iris Errey, who was for five and a half years a missionary nurse in charge of the Abey Memorial Children's Nursing Home in Amkhut, India. Miss Errey expects to be married and make her home in Ontario. Since her return to Canada on furlough she has rendered valuable service in months of strenuous deputation work. Mission Bands have had a special interest in Miss Errey, for she was *their* missionary; and many hundreds of their members have had the privilege of seeing her and hearing her tell of her work in India. The Board expressed its deep appreciation of her service both in India and in Canada.

Meeting Representatives of the Youth of Many Countries

IN addition to attending the Madras meeting, Miss Violet Tennant had the opportunity of being present at two conferences especially for young people. While in Colombo, Ceylon, on her way to Madras, she attended a Ceylon Youth Conference. It was, she wrote, a very inspiring meeting,—except for a few minutes when she had to speak. Dr. Visser't Hooft had urged her to attend the Student Christian Movement Conference at Alwaye following the Madras meeting, and when at Madras the Secretary of the World Student Christian Federation, Rev. Robert C. Mackie, invited her to do so, she decided to go to that gathering, where from January 1st to 7th about thirty Indian students met with the student delegates to Madras.

Miss Mary Todd

Welcomed Back

IT is very gratifying to know that Miss Mary Todd, who did such excellent work as a deaconess under our Women's Missionary Society, latterly on the Brownvale field of the Peace River district, but resigned last spring on account of her mother's ill-health, has now been able to return to Canada as one of the Society's workers. She has been appointed to deaconess work in the Presbytery of Red Deer.

Changes in Work in Toronto

MISS FAY MCTAVISH, who for some months served most acceptably as a deaconess with the new Presbyterian congregation in North Toronto, was at the end of the year freed from that work, that she might begin the Chinese work to which she had been first appointed. Mrs. Gillespie, who as Miss Sadie Dick used to be engaged in deaconess work in Toronto, was appointed to part-time work in North Toronto, from the beginning of January till June.

Grateful for Hospital

TO the Council Executive at its meeting on January 10th was presented the following resolution passed unanimously by the members of the Board of Trade and the Hospital Committee of Rocky Mountain House at their meeting on December 13th.

''Whereas the Rocky Mountain House Hospital has been open for five months, during which time at least twenty lives have been saved, and whereas this Hospital would not have been erected without the financial aid and co-operation of the Women's Missionary Society of the Presbyterian Church in Canada, therefore be it resolved that we direct our Secretary to express to the Executive Council our sincere gratitude and deep appreciation at this Christmas season. May they have a very merry Christmas and a most happy New Year in the carrying out of their good works.''

Information on the Work of our Church

AS part of the Organization Year programme the Council Executive has authorized the issuing of two Fact Sheets, similar to those used at the time of the campaign to clear off the Church's deficit. The first one was to be issued in January, the other in the autumn.

Lantern Slides

THE Lantern Slide Committee reports that the set on ''Pioneer Work in the New North'' has been revised, enlarged by the addition of about thirty new slides, and sent out to the provinces.

World Day of Prayer Broadcast

THE Inter-Board Committee of the Women's Missionary Societies of Canada is glad to announce that in connection with the observance of the World Day of Prayer there will be a coast-to-coast broadcast over CBL at 2 p.m. (Eastern Standard Time) on Thursday, February 23rd.

Have Letters to India Sufficient Postage?

AGAIN we would call attention to the present postal rate on letters to India. As all letters go now by airmail, the rate is *six cents for half an ounce,* twelve cents an ounce. Anyone receiving a letter with insufficient postage has, of course, to pay double what is lacking, and paying twelve cents, or more, on letters sent by friends in Canada may become a serious matter for our missionaries.

New Subscribers Welcomed at Any Time

IT may be that a message on last month's Ontario page has given rise to some misunderstanding. At least, we have been asked whether *Glad Tidings* Secretaries might continue their efforts to get more subscribers to the magazine after their first order was sent in! May we assure all Secretaries, and any others who may be able to get subscribers, that subscriptions are gladly received at *any* time of the year. As soon as an order comes in, any back numbers of the magazine will be sent to the subscriber. We cannot emphasize too strongly the desirability of more members of the congregations acquiring a knowledge of our missionary work.

Rev. W. G. and Mrs. Davis

VERY welcome visitors at the Board meeting on the 6th of December were the Rev. W. G. Davis and Mrs. Davis of Taonan, Manchuria. The members were much interested as Mrs. Davis told of her work, especially her illustrating and the training of Biblewomen. When they were in Central China, finding it sometimes hard to make herself understood just by talking, she had begun to use drawings to help convey her meaning.

This method of teaching by word and picture worked so well that she continued it in Manchuria, where her illustrations have been a great help in her work. She has taught the women to illustrate, too; working together, with large sheets of paper and bright colours, they copy her drawings, some of which are designed to help Christians in their life, some to explain the Gospel to non-Christians. The men workers, she said, like the illustrations, too. The blackboard is useful, also: a ''background picture'' drawn on it may be filled in with figures to illustrate the stories told. In addition, posters, which may be bought from the Religious Tract Society in Shanghai and Hankow, are very helpful in the work.

The training classes were begun a few years ago when more workers were badly needed. At one of the regular classes for Christian women four young women asked Mrs. Davis if they might have an ''inside'' class, so that they could learn how to go out and teach the Gospel to others. For two hours a day for four days that small class met, and, before it was over, the pastor's wife suggested that plans be made for a class to teach young women to give out the Gospel. Within six months the first of such classes was held, with good results. One member said: ''I want to give them everything I have''; one taught a group the Gospel message, by word and illustration, every day for three weeks. Gradually several of the young women went out to tell others and have classes themselves. Since then a training class has been held once a year. Great blessing, Mrs. Davis said, has been received from their own women who have come back as very efficient teachers from Shanghai. The great hope is to get these young women who go away to train at their own expense back into the mission. The prospect is good, she said, so far as the supply of workers is concerned. One young woman, a very successful nurse, felt a call to train as a Christian worker and for some years has done fine evangelistic work. Now she feels she is called to help the Mongols. A woman with initiative and vision, she would like to establish a small nursing home for Mongol women. Others have volunteered to go with her, some of them speaking Mongolian as well as Chinese.

The money sent by the Women's Missionary Society, Mrs. Davis assured the members of the Council Executive, has ''gone right into the heart of the work in Manchuria'', for tracts and other Christian literature and training classes.

Post-Madras Conferences

FOLLOWING Madras, the Foreign Missions Conference of North America, which is the North American unit of the International Missionary Council and representative of 130 Mission Boards and Societies of Canada and the United States, arranged to bring to North America two teams of outstanding Nationals from different countries of the Orient . . . Area conferences have been arranged in thirty-six centres, one team to be present at each conference. All the team members are outstanding Christian leaders, who have been at Madras and are able to discuss the situation in their own countries and the existing problems, in the light of the Madras findings. They all speak English fluently.

Eight of these Area Conferences are to be in Canada.

East: St. John, New Brunswick – February 7 and 8.
Montreal, Quebec – February 15 and 16.
Ottawa, Ontario – February 17.
Toronto, Ontario – February 19, 20, 21.
(On Sunday, the 19th, members of the team will be in Kitchener and on Tuesday, the 21st, in Hamilton.)
London, Ontario – February 22.

West: Vancouver, British Columbia – March 16 and 17.
Calgary, Alberta – March 19 and 20.
Regina, Saskatchewan – March 21 and 22.
Winnipeg, Manitoba – March 23 and 24.

The Eastern team will be: Dr. Harichiro Yuasa, President of Doshishi University, Japan,—''truly representative of the younger Christian leaders of Japan''; Dr. Rajah B. Manikam, one of the outstanding Indian Christian leaders and a Secretary of the National Christian Council of India, and Mrs. Manikam; and Miss Minnie Soga, of Africa. The Western team: Professor P. C. Hsu, of Shanghai University, China; Professor Baez Camargo, an outstanding leader from Latin America; and Miss Ila Sirkar, of India.

The Secretaries of the Foreign Mission Boards of the Anglican, Baptist, Presbyterian, and United Churches in Canada, who have sent out this information to the ministers, express the desire that all may ''share in seeking to bring the spirit, the message, and the challenge of Madras into the life of our churches just as far as possible'', and that ministers and people may ''unite in prayer for the series of Conferences across Canada, and for the guest speakers who are coming to us''. They urge as many as possible to attend the Area Conferences nearest them.

News from Madras

JUST after the opening of the meeting of the International Missionary Council at Tambaram, Madras, the first ''Quarry'' article was issued by Basil Mathews, and sent us by Miss Tennant. From it we give the following extracts:

''The eighteen days on which the enlarged Council meets are the crowning point of a long process which has gone on over two and in some cases three years. Groups of Christian people in almost every country of the world have been meeting to discuss the main themes of the meeting and the different subjects into which these have been subdivided. Thus every delegate comes to the meeting representing not only himself but the Church in his own land, and the meeting is followed by intense Christian thought and prayer all over the world.

''Dr. John R. Mott, Chairman of the International Missionary Council and indeed its principal architect, presided at the opening meeting, and will act as Chairman throughout the conference. . . In his opening speech he referred to the fact that he had visited at any rate once nearly every one of the seventy nations and areas represented at this conference. . .

''The first full day of the conference, Tuesday December 13th, was kept as a day of prayer and meditation. The Bishop of Dornakal, in opening the first period, which was devoted to penitence, took as his theme the Churches of Asia described in the first chapter of *Revelation.* He said that the Churches to-day in the tribulations they were enduring were very near in experience to these first-century Churches. The question we have to ask is, Is the world going to triumph, or is Christ? Christ cannot accomplish His work save through His Church. We must repent of our lack of zeal, our disunity, and seek the living power of the Risen Lord, the mighty power that took the blows of the Roman Empire yet triumphed over that empire and shook the world.

''Professor Henry Farmer of Westminster College, Cambridge, centred his leadership of moving periods of guided silent prayer upon the three great symbols on which Christian thought and prayer had focussed themselves through the centuries: Christ the Prophet, the wisdom of God, the source of our knowledge of God's nature and purpose; Christ the High Priest, reconciling man to God, making atonement for sin, and bringing the forgiveness of God to man and the love of God in action; and Christ the King, Conqueror of death, ruling in the hearts of the redeemed, the Head of the Church, Christ the power of God. All these are essentially one in the seamless robe of Christ's perfection.

''The Right Rev. Henry W. Hobson, Bishop of the Diocese of Southern Ohio of the Protestant Episcopal Church, led the meeting on the theme of miracle-workers. As the two apostles faced the lame man at the gate called Beautiful, he said, they saw the suffering of the world over against the longing of God. Their response was to let the power of the one Name transform them into miracle-workers. Jesus, the one gift of God, is still the Name whereby men can be saved. We, too, are called to be miracle-workers and to go forth into the lame world. The one essential is complete and uncompromising dedication to the will of God. This rule of life could be expressed in seven simple, untheological terms: Turn, Follow, Learn, Pray—these may be called the individual steps—Serve, Worship, Share—these may be called the corporate steps.

''So the minds and hearts of the delegates were prepared in quietness for the work of the coming weeks.

"The issues that confront the world Christian community are so stupendous and complex and the fundamentals of the Faith by which it lives call for such searching re-exploration that the Council was driven to divide its membership into numerous groups, each of which would grapple with some special aspect of the world mission of Christianity. The conclusions reached by these groups will be submitted to the whole conference for discussion in plenary session before they are finally drafted for adoption, to give a united lead to the universal Church."

Hints on How to Make the Best Use of the Lantern Slides

Mrs. N. A. MacEachern

1. Order the sets in time to have the slides at least two days before using.
2. Go over the slides with the lecturette and familiarize yourself with the pictures and the information given in connection with each of them.
3. Read up the latest information with regard to the work covered by the slides in the *Glad Tidings,* the *Presbyterian Record,* and the missionary reports published in the minutes of the General Assembly.
4. Supplement what is given in the lecturette with any information from these sources.
5. As it is impossible, on account of the expense involved, to keep the sets up to date, use your discretion about omitting any slides.
6. Prepare your address so that, as far as possible, you can tell the story illustrated by the slides without having to refer to the lecturette while you are speaking.

Impressions of the East

(From a letter from Mr. Leslie B. Moss, Secretary of the Foreign Missions Conference, on his way to Madras)

Delhi, India.

THE wonder of the change that Jesus Christ brings about in human lives is something to make the angels marvel. Those shallow minds that are constantly decrying missions because "their own religions have satisfied them" certainly have little insight into the reality of daily experience in the Orient . . .

We came back again to Japan for such a short visit—only one week—after an interval of years when books and letters and missionaries were our source of knowledge . . . Many of the people are manifestly worried—on the basis of their imperfect knowledge about what is transpiring in China. Even those who support the military activity have a lack of convincingness in their utterances. I had the greatest sympathy for the missionaries.

They have somehow to measure the nationalistic resistance in the Japanese mind and try to live such a life as Christ would be capable of on a foreign soil—as a guest, with a burning conviction about righteousness and a fathomless sense of His Father's love for every human being . . .

What a crucifixion of soul the conscious part of that people (the Chinese) are going through! One Chinese friend of long standing cried out, ''Why do the ministers of the West to-day spend so much time preaching Peace? What they should be doing is crying for Justice.'' And it sears its way into one's soul that those in the West who love liberty and have died to win it in the past are now so impassive about its virtue that they help to supply the weapons of destruction to the totalitarian state that would crush out all liberty.

I must record with thanksgiving that the Chinese seem much more normal in their human relations and vital in their thinking and life than did the Japanese. In Japan there seemed a clamp on any expressiveness of conduct. In those port cities of Shanghai and Hongkong which summed up our little chance for Chinese contacts—but we had a full schedule of them—the Chinese, all of them in close and frequent relationship with the interior, were still behaving like human beings. Many of them were lost in an utter passion for service for China. And this is a situation which presents its entire contrast to the China of years ago.

We travelled around by Singapore and Penang coming to Burma and spent a week in Rangoon and Moulmein . . . There stands out in memory the titanic work of men like Judson in Burma and Carey at Serampore in India. How did they ever find time to learn all the languages, and translate the Bible into them, and build schools, and deal with government, and endure the hardships they had to face, and still accomplish a mission of dealing with individual souls? They had no autos to get around in, no telephones to utilize. A vastly ignorant and backward, yes, reluctant population to struggle with, and still they left their impress for God to such an astonishing degree. It can't be simply because a sort of historical myth has grown up around them. Are we less men than they were? It sobers one, doesn't it? I stood in the room in Moulmein where the first complete Burmese Bible was printed in 1848. I saw the place where Judson used to baptize his converts amid the jeers and derision of the bystanders. And I asked myself, after all the sacrifice of these years, why hasn't Christ really come to these communities? Is it the density of tradition that precludes entrances, or the opacity of Christians who muffle the light so that it can't be recognized?

And at last we have come to India. Somehow this is the Mecca of this journey . . . It is a fascinating experience meeting a new nation—that is, one new to us, of course. So many contradictions, so many baffling things. Is this thing true? we say, and then there pops up something at the opposite extreme to bedevil us with doubts. If we could have gotten acquainted with this people and land on a previous visit this one would abound in new depths of understanding. But we nearly despair some days of ever achieving a coherent picture that is India. Tagore is supposed to have told an American newspaper man years ago that the greatest virtue in Indian life was inconsistency, and its greatest weakness was consistency.

We have seen Mt. Everest at sunrise, and the far more impressive view of Kanchonjunga. There is something that lifts up man's comprehension of eternity and of stability in that mass of snow covered Himalayan mountains. ''I will lift up mine eyes unto the hills'' has a new and more lifting significance since that Monday morning on Tiger Hill three weeks ago. And then to stand in the moonlight and feel the beauty of the Taj Mahal gives you a better feeling about men. Even though no other has succeeded in wedding emotion to stone in like degree, to have done it once makes the humanly impossible life of beauty which our Lord lived come a further step into the clear light of present day life. You don't challenge beauty, you adore it. Perhaps we have erred in not stressing the beauty of Christ's life that men might adore it, rather than to preach its virtues in words which obscure its design.

Somehow we seem to be scrambling along beside a turgid stream of life. We try to glimpse what is happening beneath, and get a snatch of this and that as they are lifted above the surface. But as for compassing the richness and the tragedy of India it lies only in years of application and living. The missionaries we have met and stayed with here and there are the salt of the earth. That expression takes on a new power of meaning as we appreciate their attitudes and service. There is an unending variety of them . . . But when we sense the new tides that are running in the world our questions cannot be stilled in our minds as to whether the secret of creative missionary service has truly yet been released.

Life Among the Bhils

By Mrs. W. R. Quinn

BECAUSE of the language barrier I have so far not been able to make close contacts with the Bhils, but let us visit one of their farm homes, even though we shall be able to speak very little with them.

We pass along a jungle road and there, across a field, we see a strange-looking structure that we might easily mistake for a cow-shed. As we walk across the field toward it we pass a tree in which straw has been piled high to save it from the animals. Next we come to an opening in the bamboo fence or wall which forms a small enclosure around the house. Across the fields we see one of the sons of the family driving home the oxen and water buffalo. He will drive them in here where they will be safe for the night. Let us pass in quickly that we may view the place before they arrive.

We stoop and look in at the low doorway of the bamboo house which stands inside the enclosure. In the dim light—for the house has no windows—we discern that the floor is of mud. On the floor a small baby is lying on a piece of cloth so near the colour of the floor that it can scarcely be seen. In one corner of the room is a stove made of three stones, placed to form a triangle. In it some small sticks are burning and beside it squats a Bhili woman cooking some *chepattis* on a metal pan. Beside her on the ground is a piece of board on which she mixes and rolls the dough from which these are made. The smoke pours into the room and makes our eyes smart. In another corner two goats are sleeping peacefully and a few hens strut about the room with an important air.

By this time our eyes are sufficiently accustomed to the dim twilight to see that there is another room beyond this. Here we see a rough, country bed made of a crude wooden frame strung across with coarse ropes. Little else is in the room, but we notice that here an attempt has been made to plaster the walls with mud in order to give some protection from wind and rain.

In such dwellings as these the Bhils spend their lives, producing scarcely enough from the barren soil to keep them alive, suffering from cold in the cool season because they possess scarcely any clothes, yet willing to accept life as they find it so long as they need not make any special effort to improve their condition.

It is to bring to these people the power of the Gospel that the work of the Mission is being carried on here.

—From *Busy Days in Bhililand.*

(A Christian poet calls Indian youth to true patriotism)

The land of Hind my mother is,
and all her children my jewels rare.
Some lie buried in rubbish heaps,
and some are hidden in earth's dark depths,
Some adorn Hind's glorious crowns.
My heart goes out to all, and all I love,
I, the servant of my Motherland.
There is a message that must be told. Listen,
All ye children of Hind.
Without Christ, all, all is vain.
Only if He will fill our heart, only then,
Can we know the purpose of God in our lives.
'Tis Jesus who makes me a patriot true,
So I His slave am servant to my Motherland.

—*Tilak.*

World Day of Prayer Programme

February 24th, 1939

BY THE SPIRITUAL LIFE COMMITTEE OF
THE PRESBYTERIAN BOARDS, U.S.A.

Theme: *"Let us put our love into deeds—and make it real."*

A Piano or Organ Prelude (Quiet music or familiar hymns played softly).
(The various parts of the service will proceed without announcement.)

A Call to Worship by the Leader (the congregation seated)

The Lord is in His holy temple; let all the earth keep silence before Him.

The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.
(Mark 12: 29-31.)

By this shall all men know that ye are my disciples, if ye have love one to another. (John 13: 35.)

Love your enemies, do good to them which hate you. (Luke 6: 27.)

Love beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth. (I Cor. 13: 7.)

Let us not love in word, neither in tongue; but in deed and in truth. (I John 3: 18.)

Prayer (in unison)

O Thou, Most Holy, who are our Father and our God, we thank Thee that Thou, Creator of all things, art love, and that Thou hast made love the law of Thy universe. Teach us to live by that law. Teach us that love is stronger than hate—that perfect love casts out fear—and that only as we love all men in deed and in truth can we follow Christ. In His name. Amen.

Hymn 463: Love Divine, all Loves Excelling (standing)
(Tune: *Beecher*)

(The congregation will remain standing.)

A Period of Praise and Thanksgiving (to be read responsively)

O give thanks unto the Lord, for he is good; for his mercy endureth for ever.

Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

For he satisfieth the longing soul, and filleth the hungry soul with goodness. (Psalm 107: 1-3, 8, 9.)

Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding.

He giveth power to the faint; and to them that have no might he increaseth strength.

Even the youths shall faint and be weary, and the young men shall utterly fail:

But they that wait upon the Lord shall renew their strength; they shall mount up as eagles; they shall run, and not be weary; and they shall walk, and not faint. (Isaiah 40: 28-31.)

(The congregation will be seated.)

LEADER: Can we, by a definite stretch of imagination, see the women all over the world who are praying together to-day? From New Zealand around to the St. Lawrence Island off Alaska the sun will look down on thousands of women in many countries, praying. They are all praying that we may have more love for our Heavenly Father and that we may put our love into deeds. May we feel the power of our corporate prayer as we join women from the ''uttermost parts of the earth'' in this sacred fellowship of Christian people. Wherever we live, wherever we worship, whatever tongue we may use, to whatever race we belong, we approach the same loving Father. Let us repeat together the verses which emphasize our ''oneness'' in Him.

THE PEOPLE *(to be read slowly and thoughtfully)*: God hath made of one blood all nations of men. (Acts 17: 26.)

There is neither Jew nor Greek, there is neither bond nor free . . . for ye are all one in Christ Jesus. (Gal. 3: 28.)

We took sweet counsel together, and walked unto the house of God in company. (Psalms 55: 14.)

O magnify the Lord with me, and let us exalt his name together. (Psalm 34: 3.)

A Period of Recollection of Jesus

LEADER *(to be read slowly and thoughtfully)*: ''Ye are all one in Christ Jesus.'' As we think of the tie that binds us,

Let us remember Jesus,

Who, though He was rich, yet for our sakes became poor and dwelt among us; Who lived for nearly thirty years the common life, earning His living with His own hands; Whom the common people heard gladly, for He understood their ways.

RESPONSE: May this mind be in us which was in Christ Jesus.

LEADER: Let us remember Jesus,

Who was mighty in deed, healing the sick and the disordered, using for others the powers He would not invoke for Himself; Who refused to force man's allegiance; Who was Master and Lord to His disciples, yet was among them as their companion and as one who served.

RESPONSE: May this mind be in us which was in Christ Jesus.

LEADER: Let us remember Jesus,

Who loved men, yet retired from them to pray; Who, when He would help a tempted disciple, prayed for him; Who prayed for the forgiveness of those who rejected Him, and for the perfecting of those who received Him; Who hated sin because He knew the cost of pride and selfishness, of cruelty and impurity to man, and still more to His Father in Heaven.

RESPONSE: May this mind be in us which was in Christ Jesus.

LEADER: Let us remember Jesus,

Who believed in men to the last and never despaired of them; Who through all disappointment never lost heart; Who, when He was reviled,

reviled not again, and when He suffered, even death on the cross, He endured faithful to the end.

—*Oscar C. Olson, in National Preaching Mission Worship Service. Adapted.*

Prayer (in unison) (slowly and reverently)

O Christ, our only Saviour, so come to dwell in us that we may go forth with the light of Thy hope in our eyes, and with Thy faith and love in our hearts. Amen.

Hymn 183: (seated) (Tune: *St. Flavian*)

Immortal love, for ever full,
For ever flowing free,
For ever shared, for ever whole,
A never ebbing sea!

Blow, winds of God, awake and blow
The mists of earth away:
Shine out, O Light Divine, and show
How wide and far we stray. Amen.

—*John Greenleaf Whittier.*

A Period of Penitence

LEADER: Search me, O God, and know my heart: try me and know my thoughts. (Psalm 139: 23.)

I said, Lord, be merciful unto me: heal my soul; for I have sinned against thee. (Psalm 41: 4.)

Who can understand his errors? cleanse thou me from secret faults. (Psalm 19: 12.)

Cause me to know the way wherein I should walk; for I lift up my soul unto thee. (Psalm 143: 8.)

Quicken me, O Lord, for thy name's sake. (Psalm 143: 11.)

LEADER: Let us bow in penitence and contrition.

Prayer (in unison)

O God, our merciful and loving Father, we come to Thee with contrite hearts because of our failure to follow in the steps of our Lord. In our individual lives, we have failed to be like Him and, as we look out upon the world, we are penitent because the Church of Christ has not been a greater force for righteousness and justice on the earth. Lord, increase in us intelligent discontent with things as they are; challenge us with a consciousness of wrongs that can be righted, until in our weakness we turn to Thee. Fill our hearts with love. Take from our souls all jealousy and hatred and may our love never fail any who need us. So, by our love for Christ and for our fellow-men, impel us to greater deeds of service in Thy Kingdom. For Christ's sake we ask it. Amen.

Hymn 587: Rise up, O men of God!

(S.M. Tune: *Old 134th—St. Michael*)

A Period of Intercession

LEADER: Let us pray for all those who are in special need; for all lonely ones, for the suffering and discouraged, for the victims of war; for those whose spiritual vision has grown dim, or who drift without worthy purpose, often because Christians have failed in winsome and courageous leadership.

A moment of silence, to be followed by a short prayer by one appointed.

LEADER: Let us pray for the children and youth of the world, that their honesty, fearlessness and purity may continuously freshen the stream of daily thought; that their elders may share with them the noble vision of God that the years have brought, and that young and old together may serve Him gladly, each in his own place and manner, but one in Christ.

A moment of silence, to be followed by a short prayer by one appointed.

LEADER: Let us pray for their Majesties, King George VI and Queen Elizabeth, their counsellors and advisers, and for all heads of nations, upon whose decisions rests the progress or destruction of civilization; also that honour, integrity and self-sacrifice dwell in the high offices of governments; that nations be kept from the covetousness that seeks the possessions of others, from intemperance that brings crime and sorrow, from impurity that defiles and weakens a nation, from love of ease and luxury, and from the prejudice that blinds men to the rights of others.

A moment of silence, to be followed by a short prayer by one appointed.

LEADER: Let us pray for the Christian Church: for her leaders to whom has been given commission to speak and act on earth for the Divine Head of the Church; for uncounted thousands of teachers and workers in churches and Christian organizations labouring in obscurity, who may yet be performing the noblest service in His sight; for church members in countries where freedom of worship is forbidden or grievously restricted; for the Younger Churches that must ceaselessly contend with bitterly opposing forces.

A moment of silence, to be followed by a short prayer by one appointed.

LEADER: Let us pray for those sections of the world where teeming millions hunger in body and spirit, needing Christ and Christian leadership; for closed lands where no Christian work can be done, but where the need is the same; for so-called Christian lands where Christ is known only in part and where powerful hostile movements spread unbelief.

A moment of silence, to be followed by a short prayer by one appointed.

Prayer for World Peace (in unison)

Almighty God, who holdest the nations in the hollow of Thy hand, we beseech Thee to grant to all unity, peace and concord. Hear us, O Lord, as we pray that the nations of the earth may be guided in their relationships by Thy Holy Will; that they may check in themselves and others every temper which makes for war. O God, our common Father, give to the nations of the world a new heart of comradeship, that every people may bring its tribute of excellence to the common treasury without fear and without the lust of domination, and that all the world may go forward in the new and living way which He has consecrated for us, Who liveth and reigneth with Thee and the Spirit of truth, one God, world without end. Amen.

—*Prepared by the Foreign Missions Conference of North America.*

Hymn (standing) (Tune: *Simeon or Ombersley*)

These things shall be! a loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls
And light of knowledge in their eyes.

They shall be gentle, brave and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm,
On earth, and fire, and sea, and air.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity. Amen.

—*John Addington Symons.*

Presentation of the Need of Christian Literature

(Material may be secured from any available source. Attention should always be drawn to the allocations and the brief statement of needs and acknowledgments which follows this programme.)

Offertory (quiet music or a simple solo while offering is taken)

Dedicatory Prayer (in unison)

Accept this offering of Thy people, our Father. We dedicate our gifts. We consecrate our minds. We surrender ourselves. Forgive what we have been. Receive us as we are and order what we shall become. And as now, and in the days that follow, we unite in the prayer of Christians everywhere, may it renew our determination to join with them in striving ''to put our love into deeds—and make it real.'' Our Father which art in Heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. For Thine is the Kingdom, and the Power, and the Glory, for ever. Amen.

Hymn 671: We Thank Thee that Thy Church Unsleeping
(stanzas 2, 3, 4, 5) (Tune: *St. Clement*)

The Benediction

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

Allocation of Day of Prayer Offerings

The offerings from the Day of Prayer are given to the writing, translating and printing of Christian Literature in many lands. Letters of acknowledgment of allocations constantly stress the increasing urgency for such Christian Literature not only for the purposes of education but in order to offset the flood of questionable and harmful material which is invading the Orient.

In 1938 $6,623.00 was allocated to the following: Christian Literature Society, Shanghai; Christian Literature Society, Japan, for ''Little Children of Light''; National Christian Council of Japan, Kingdom of God Weekly; Christian Literature, Korea; Christian Literature Committee for Women and Children; Moslem Christian Literature; African Christian Literature; Indian Christian Literature, Mass Movement Literature and Literacy Campaign; Jewish Christian Literature Committee, New York; Vellore Medical College, Christian Literature; Canadian Mission Press, West China; Canadian School of Missions; International Leper Mission; British and Foreign Bible Society; Upper Canada Tract Society; Women's Christian Medical College, Ludhiana, Literature; Religious Education Council of Canada; The Henry Martyn School of Islamics, Lahore, India; Ukrainian Christian Literature; Canadian ''Ranok''; ''The Witness for the Truth'', Russian; ''The Mediator'', Jewish Magazine, Montreal.

All offerings are sent to Miss Bessie MacMurchy, 122 South Drive, Toronto, Treasurer of the Inter-Board Committee of the Women's Missionary Societies of Canada.

Some Needs and Acknowledgments

In the first ''welter of destruction'' in invaded **China**, when ''physical distress for the time subordinated spiritual requirements,'' the C.L.S. (Christian Literature Society) of China was tempted to ask: ''Why not suspend the work for the present?'' At once the realization came that, of all times, this desperate present needed most the Christian message.

By the time our allocation was received, Mr. Cio, the secretary, was able to write: ''You may be interested to know that in spite of the continuing of the fighting in this country, and in spite of the great numbers who have suffered through the destruction of property and personal suffering, our Society has resumed almost as many activities as it followed before the outbreak of hostilities. In fact, we are going ahead to open up more depots for the distribution of literature.

''But we hope that you will keep remembering us in your prayers and the importance of our work at this special time, that we may be able to give a message of hope and encouragement to those who have almost lost hope because of such sad conditions.''

''The contribution of $250 for 'The Kingdom of God Weekly' came as a very definite answer to prayer. A meeting of the Committee in charge had been called to consider how to meet the year's deficit. The Committee met at 12 o'clock noon. The letter reached me that morning. The Committee turned its session into a meeting of thanksgiving to God for His marvellous provision.

'' 'The Kingdom of God Weekly' continues to be the most effective and most far-reaching printed evangelistic medium in Japan. It is being largely used now for distribution among soldiers at the front.''
—*William Axling.*

''You will be glad to hear that the magazine, 'Little Children of Light,' Japan, has been appreciated more and more lately.''—*Amy Bosanquet, C.L.S., Japan.*

''**India, like Africa**, faces a very grave situation. Nine hundred out of every 1,000 people cannot read at all. For political, agricultural, and industrial development, as well as for the growth of the Christian Church, it is necessary to banish illiteracy. . . . Reading charts without reading material are useless. Charts must be followed by a continuous supply of reading material of interest to adults, but in the vocabulary they use in everyday speech. The lack of such a supply accounts for both the slow spread of literacy and lapses into illiteracy. . . . The National Christian Council holds it to be 'imperative that provision for Christian literature should be made in regular mission budgets.' ''—*Margaret Wrong in ''Books for Africa,'' The Quarterly Bulletin of the I.C.C.L. for Africa, April, 1938.*

''I was thinking the other day that this donation from Canada really makes it possible to carry on the most essential work of the Committee, for without the Bulletin we should have no organ through which we could send information all over Africa, and the small fund for translation just makes it possible to get manuscripts which are greatly needed.''
—*Margaret Wrong.*

''The **American C.L.S. for Moslems** provides the very life-blood of our literature for Moslems in India, with its nearly 80,000,000. So we hope and pray that you will be able to carry on for a very long time, to enable us to bring the gospel message in fresh and varied form from year to year for this vast Moslem population.''—*Dr. Murray Titus, A.C.L.S. Moslem News, April, 1938.*

Miss Clementina Butler of the **Christian Literature Committee for Women and Children, Inc.**, reports on the work in Egypt, China, Japan, Korea and Mexico, telling of some progress made towards having nationals accept responsibility for the various publications. Rejoicing over the first number of the ''Arabic Children's Magazine,'' she writes of a missionary in Persia who ''almost cried when she actually saw this magazine for boys and girls. She knows the great lack of suitable literature for the people of that tongue and of the faith represented by it.''

The Upper Canada Tract Society writes: ''Would it be satisfactory that part of your donation be expended on St. John's Gospels, as we are now distributing thousands of these and other gospels? Away in the prairie districts our Society is scattering the Good Seed in several languages, and where such sowing is greatly needed.''

Following the 400th anniversary of the giving of the open Bible to our people, how can we more truly show our gratitude than by appropriating more closely our own ''unpossessed possession'' and extending its precious truth more widely throughout the world through the **British and Foreign Bible Society?**

A Country Class

By Miss Dorothy Douglas, *Formosa.*

LAST week I went to the village across the river from Tansui to have a Bible class in the church, but it wasn't like the usual country visit for me, because, as I stayed at the Leprosy Colony with Mrs. Gauld and Miss Gretta Gauld, I had all the comforts of a home as well as pleasant company.

It is a very small congregation, but the women seemed pleased to have the opportunity for Bible study. As they were busy in the morning, the classes were from two to four in the afternoon, and in the morning we visited the Christians and new hearers.

One day we walked along the seashore for an hour to the home of some people who had been going to church for a short time and were very anxious to get more knowledge of the Bible. Two elderly women from one of the Taihoku churches were living there for two weeks helping them and preaching to their neighbours. Everybody seemed happy to listen to them and they had been invited to the home of some non-Christians to stay the night and teach them. While they were there a heavy rain came on and they were forced to stay the night; they said that perhaps it was the Lord's will that those people should spend another evening hearing the Gospel. Soon after we arrived that day I saw a freshly-plucked duck being carried to the kitchen, so that I knew that we weren't going to be able to leave without our dinner. After a while the duck was brought in, together with some bowls of vegetables, but not anything that was ever seen in Canada, and rice with sweet potatoes cooked in it. So we ate the duck, while all its brothers and sisters ran around our feet, knowing that something would be sure to be thrown on the floor; for it is the custom in China, if a person doesn't want anything, just to throw it away. The woman of the house had one of the sweetest faces I have ever seen in Formosa. She was so busy cooking the dinner all the time I was there that I had no opportunity to talk to her, but I felt that I should like to go back.

Every day seven or eight women came to study; there would have been more but during that week the public school called the graduates back to review. One woman who had been quite ''mental'' since the birth of her last baby, which was the twelfth, came every day and seemed quite normal; as she was even better on the Saturday than on the Monday, everyone felt that she had been much helped.

One night we went to a farmer's home to have family worship. Altogether there were four adults and five children and, having been up early, they were all tired to begin with. As Mrs. Gauld went with me, the singing wasn't so bad, but while the preacher was giving his message, which was rather lengthy, they apparently went to sleep. When he was finished he asked me to say something and, knowing that it was expected of me, I got up, but I didn't say much, for it isn't very inspiring to talk to half a dozen people who are more than half asleep. Then the preacher got up and began to explain to them what I had said, but the old man who seemed to be the soundest asleep interrupted him in a loud voice and said, ''We know what she said'', and in his turn explained it.

One woman we went to visit explained that the little girl running around really wasn't her own. She and a friend had had little girls at the same time and each having a little boy they exchanged the girl babies when they were quite small, so that they wouldn't have to buy wives for their sons later on. I asked her why they hadn't waited till the girls were grown up, but that seemed to be a new idea, for she didn't answer.

In every way it was a very pleasant week and now I am looking forward to the next one, which I hope will be soon. In November we are going to have a Bible class in Tansui for women of all ages and all degrees of education. I hope in that way we will be able to reach a goodly number.

HERBS OR DRUGS

When I am sick and dark depression
    Lies all around, with chilly breath—
What herbs or drugs shall I prescribe,
    To save me from the hands of Death;
What remedy can I then find
To bring relief to my sick mind?

The teachings of my Master, Christ,
    Are all the herbs or drugs I need;
To help one poorer than myself,
    That is a remedy indeed:
To give a joy where there is none
Is magic that restores my own.

—*W. H. Davies.*

Prayer

OUR Heavenly Father, Source of all greatness, all power and all goodness, we come to Thy throne of grace to worship and praise Thee. We desire to thank Thee for the numerous blessings we have received from Thy gracious hand. Thou hast permitted us to enter another year, with all its privileges and opportunities for service. We thank Thee for the joys of the past year that have given us new hope, for the sorrows and disappointments that brought us closer to Thee. May the lessons we have learned and the experiences we have had help us as a Society to make a greater contribution to Thy service than we have done in the past.

Bless each member of our Society. Give us such a vision of Calvary that each one may have a yearning desire to have the wonderful story of Thy love told to all people throughout the world. Gracious Lord, we thank Thee for Thy Holy Spirit, which is continually reminding us of our duty to Thee and to all those for whom Christ died. May we have such close fellowship with Thee that we will be cleansed of every taint of selfishness. May our hearts be so filled with love and gratitude that we will give of our best to serve Thee, and thus enrich our own souls.

Loving Father, as we recall the cost in human life of the world war, we gratefully thank Thee for every day peace is being maintained. Keep us mindful of Thy over-ruling power. Strengthen our faith that we may enjoy the peace that is given to those whose trust is in Thee.

We pray for all missionaries, especially those who may be in places of peril. May they be so conscious of Thy presence and Thy protecting care that they will fear no evil.

Gracious God, wilt Thou give to the rulers of our Empire special gifts of wisdom and understanding. May they seek Thy guidance in every difficulty and may they be worthy of the trust placed in them.

We ask these blessings, with the forgiveness of our sins, in the name of Jesus Christ our Lord. Amen.

It is surely a fact that the more glorious and more spacious our thoughts of Him are, the greater the quietude and confidence with which we do our detailed work will be.—*Evelyn Underhill.*

Chinese Christmas Party in Montreal

A SANTA CLAUS of the West met children of the East at the Chinese Presbyterian kindergarten in Montreal . . . As he greeted each and every child, he often spoke in Chinese. For the Honorable Mr. Santa Claus, unknown to non-Christian children in China, is well known to Chinese children here . . . In China, when Christmas Eve comes, Chinese who are not Christian meet one another in the street and say politely, ''The foreigners are keeping their winter festival.'' But in Montreal they say, ''Merry Christmas'' . . .

Santa's visit was the climax of an afternoon which saw twenty-five children, not one of them older than six, tell of the Christmas story in Chinese and English, in song, and play and pantomime. Almond-eyed youngsters became Christmas bells, and shepherds and angels and holly wreaths. Mothers who know no English needed no words to tell them that this was the Christmas story. But when it came to the words of the Chinese National Anthem, which they all knew, and which the children sang as they saluted the Chinese flag, tears moistened yellow faces. For this Western ''winter festival'' reminded them of loved ones in South China that their children—these children—have never known.

Santa does pay his Christmas Eve call to the Christian Missions in their homeland, but not to the millions of other children who would not know him, and would wonder why ''that funny man is wearing a red coat''.

There were finger plays, too, given by the tiniest children . . . Then, too, there were little birds that flew, and little children ringing Christmas bells. The older children of the Mission Band sang, ''Shine Out, O Blessed Star,'' and a small boy, Gordon Jones, from the First Presbyterian Church, played the violin.

The Chinese Christmas party in Montreal was more Canadian than Chinese, but then these Chinese are Canadians and proud of it. Had it not been for the Chinese songs and readings, the flowered silk coats, and the almond eyes shining with excitement, Santa might have thought he had wandered into a children's party in Westmount, and might have wondered why he had taken all the trouble to learn Chinese. All these children speak both Chinese and English, but many of the mothers speak only Chinese.

Miss Agnes Dickson was in charge, assisted by Miss Elsie Lee and Mrs. George Gee, her co-workers at the kindergarten. A. D. Kyle presided. Speakers were Rev. D. A. Smith of Vancouver, Superintendent of Chinese Presbyterian mission work in Canada, Rev. A. M. Hill, convener of the Board of Missions of the Presbyterian Church in Canada, Mrs. Charles Johnson, President of Montreal Presbyterial, and Tom Hum, representing the Chinese Young Men's Christian Institute.

—From Miss Harriet Hill's account in the Montreal *Gazette.*

So This is India To-day*

''THE earthquakes that have rattled our bungalow are as nothing compared with the movements which are changing the whole life of India,'' writes an experienced missionary in looking over the scene—political, social, and religious—which now confronts Christian forces. ''I have never seen the foundations of society shaken as they are to-day.''

India has a population three times that of the United States; 200 languages in use; climate ranging from tropical to subarctic; a rigid social and religious system which is now giving way before modern conditions; five widespread religions, besides innumerable minor faiths. In the midst of all this we find that Christianity is increasing much more rapidly in proportion than the population! These few facts underlie the current work in India. Behind the familiar statements are rapid changes in life and psychology such as have never before confronted India.

Christians set the standards for the education and training of women, and the women of India are responding with zeal and unselfishness. Christians set standards for the improvement of village life; for lifting the level of rural millions above the line of desperate poverty; for care of body and soul in hospitals and clinics. Education is more widespread, leadership for and by the members of the Depressed Classes is vigorous and vocal. The high percentage of illiteracy has made the goal of Christian workers ''Every Christian a reader by 1941.'' ''Never mind lunch,'' was the cry of a group of women. ''We can get food later; we can't get a teacher when this meeting is over!''

Medical work: Missionary doctors (men and women) and nurses work with an Indian staff of doctors and nurses in hospitals and dispensaries. They treat tuberculosis and leprosy as well as the more common ills of India.

Schools and universities: Union and denominational colleges and schools are scattered over all India.

Evangelistic work is conducted in evangelistic meetings, in churches, schools, and hospitals. **Mass movements** are again in progress as they were a generation ago. Political as well as social influence is largely against these movements, owing to the fact that voters are registered by religion. If means were at hand to train them, the missions could use many more Indian evangelistic workers to help to seize so great an opportunity.

Women's work: Women are making history in India, from political leaders to village workers. Some are Christians but the Christian influence is strong even where the leaders themselves are not Christians.

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* Extracts from *Monday Morning*.

Agriculture and industry: India has resources, physical and spiritual, that are undeveloped by any of her old religions. These schools are a part of the answer which missionaries are making to the question, ''How important are 700,000 villages and their inhabitants?''

It is impossible to separate the work of the Kingdom of God into given classifications. The doctor and the nurse, the industrial teacher and the rural expert, the minister and the woman evangelist, the teacher and the administrative officer, are but parts of the whole force of Christians who have put their gifts of trained and devoted lives at the service of Christ to make India a part of the Kingdom which shall not end.

—From the *Missionary Review of the World.*

OUR LETTER BOX

A New Kindergarten Opened

Tansui, Taiwan.

THESE last few months have, as usual, been very busy ones. We have had such a delightful group of women and girls at the Women's School this last term. They have all been so very much interested in their work. We can hardly wait till several of them graduate, for we believe that they are going to make splendid church workers and we are needing them so much. Seven of them did quite a bit of work during the summer holidays in different churches.

I wish that you could have been here last month at the opening of our new kindergarten. It is the one kindergarten that I have looked forward to for years, for we are planning that it shall be a real demonstration centre. I expect that our Formosan friends will consider it a ''failure'' till they begin to grasp our ideals, for we have limited the number of youngsters to thirty, and they consider that nothing is successful unless the numbers are legion. However, even in this short time there are some who are beginning to understand that numbers are not the only indication of success and that quality of work done is equally important. There are sixteen children enrolled and we are glad that at present there are not more. When the school year begins we will probably have all we want!

We have had a number of the rooms in Oxford College remodelled for the kindergarten, so that with them and the grounds we consider that we have quite an ideal place.

At last the rice harvest is in and the fields are being ploughed under. The countryside has been alive with people working in the fields and all seem so happy. Harvest time and planting time are the times that it is most interesting in the country, for the farmers here still use primitive methods. I am always so thankful that I don't have to help plant the rice in

February for then it is so cold and rainy and, to my mind, it would be dreadful to have to stand ankle-deep in mud in the fields while you push little plants down into the earth. And it would be just about as bad in July, for instead of the cold you would have the hot summer sun beating down on your back . . .

Teachers and a class of students in the re-organized Women's School, Tansui, Miss Adams, third from the left, front row

We are so sorry that the Littles are leaving us after Christmas; we shall miss them very much. They have been such a fine addition to our numbers, and have done so much for the mission. We all wish that it were possible for them to stay. —*Ada Adams.*

Mr. and Mrs. MacKay Review the Past Year's Work

C. P. Mission, Jhansi, India.

THROUGHOUT the year the work has gone on much as usual. Boys are always interesting to work with and this year our boys have been the best behaved of any year yet and have made good progress in school and in their spiritual life. Although in the revival meetings a year ago they seemed more backward in coming out, on the whole they were greatly helped and the results appear to be lasting ones. There has been a greater willingness and zeal than ever before.

The conversion of Timothy (the young Mohammedan who was won when the older boys were working at Babina with Dr. Thurrott a year ago) helped to encourage us all, and boys, teachers, laymen and missionaries became more active and zealous in bazaar work and in the various weekly meetings for Christians in the Mission. Early in the year there were three other converts besides Timothy; and a fourth enquirer, who was also an educated young man from an orthodox Brahman family, at first showed great interest in the Bible and could soon discuss very intelligently almost any passage in the New Testament and seemed to believe the Gospel, yet he was not able to stand the testing which our converts must undergo.

Days were busy with school work, Bible teaching, repairs to buildings and roadways, supervision of our carpentry school work, and wrestling with accounts which somehow or other would usually work out to a deficit. Then in the evening there were usually meetings or lantern lectures to occupy one's time and now and then some tennis or badminton with our Indian co-workers.

When school closed we had a delightful holiday for a few weeks at Landour. It was nice to be free from the routine work and to have the opportunity of attending the various conventions and conferences in such a big missionary centre as Landour. The church services in Kellogg Church, taken by Rev. J. L. Gray of the New Zealand Presbyterian Mission, were helpful and inspiring and the adult Bible class under the leadership of Rev. Robert Cummings, Principal of the Landour Language School, was always crowded to capacity with missionaries hungering for real spiritual food. For most of us, the book of Hebrews studied took on a new meaning . . .

A special class in Theology and Bible study had been started by Mr. Cheshire to train young men as mission evangelists and great progress was made until he had to leave for the hills. We were very hopeful of three or four of these men, but trouble started through one of the young men, who had had a wonderful conversion last year and who had decided to give up a life of crime to spend his life in preaching the Gospel. Before his conversion he had used harmful drugs so common in India among Hindu priests and sadhus and those who live a life of crime and it is probable that these drugs had affected his mind in some way. He suddenly began to threaten and intimidate our Indian pastor, until it was feared that there might be great danger to his life and to the life of his family. Then, Indian-like, he began to deny everything and to say that the pastor was making false charges against him and that he had neither done nor said anything against him. Not until two or three months later, when he seemed truly repentant, did he make a confession and beg forgiveness from the pastor. He has had a great spiritual struggle and is finding it hard to get back to where he was before he got into this trouble.

Other difficult matters arose both within and without the Christian community and it seemed as if the first half year which had been so encouraging was to be followed by a period of sore trial and testing. Satan seemed to have come in with great power and with his agents was making a tremendous effort to spoil everything. Ephesians 6: 12 seemed to be very real, where Paul says, ''We wrestle not against flesh and blood, but against principalities and powers . . .'' We are grateful for the prayers of about a dozen of our most faithful Christian people, who met daily for united prayer for an hour or two, and we believe our prayers were answered and that Satan no longer has the upper hand. We need still to continually watch and pray to ''be not overcome of evil but overcome evil with good.''

We are glad that during the past two months our work has got back to the same full programme and is filled with fine voluntary service just as in the first part of the year, only with more laymen offering to join in and give of their time and talent in evangelistic efforts. We do not know of any other schools in India where the teachers and pupils enter into evangelistic work so enthusiastically and whole-heartedly as they do in our own Mission.

One thing we try to do is to spread the Gospel in every way possible—by preaching, by holding lantern lectures, by showing and explaining Bible pictures (from the large Bible picture rolls sent to us from churches in the homeland after they have been used), by giving out tracts and Gospel portions, and especially in selling thousands of Hindi Gospels. Often we go on Gospel-selling trips when all work hard trying to sell Gospels to as many people as possible. It is not such an easy task to sell Gospels in these days of opposition from orthodox Hindus, Arya Samajists, Congress enthusiasts, Mohammedans and others, yet sometimes we are surprised at the number which really can be sold where an earnest effort is put forth.

A week or so ago it would have done your heart good to see and hear the boys and girls marching in long double lines to attend the Jhansi convention held at the A. P. Mission three miles away. They went along in the morning singing choruses and returned singing choruses at dark each day for three or four days and their witness in this way was wonderful. People of all classes would stop on the road to see who these clean and neatly dressed children were and, observing them to be Christian children, would stare at them as they began to wonder how there could be over two hundred Christian children marching in one group. Then they would get a Gospel message in song as they listened to Hindustani choruses being sung so lustily as the procession moved along.

There is always plenty of work for a missionary's wife to do if she is well enough and enterprising enough to undertake it and we are glad that in this family we are both able to engage in the work. Donald has been a source of great joy and blessing in our home and especially this last six months since he has changed from a baby into a boy—with eleven sharp teeth, sturdy legs which carry him into all kinds of mischief, a growing vocabulary in English and Hindi, and an original code of signs which tell one accurately and precisely whatever he is not yet able to put into words. He has always had a host of lady friends and admirers who have made so much of him that it is a wonder he is not badly spoiled.

—Mr. and Mrs. Angus MacKay.

Getting Accustomed to a New Life

College of Chinese Studies, Peiping, China.

HAVING seen pictures of the College of Chinese Studies, I was very much surprised the night of our arrival when the driver turned off a wide paved street into a narrow, dark *hotung* with high walls on either side. Once inside the gate to the College grounds it becomes difficult to realize one is in China. The school itself faces the gate and behind it are two three-storey hostels, with a lovely court-yard between them. Bamboo hides the kitchen from our view. Beautiful shrubbery, roses and lotus adorn the grounds. Miss Gibbs and I have rooms on the same floor of the western hostel. Our fellow residents are mostly young couples with one child and a number of missionaries' wives who are ''refugeeing'' here with their families while their husbands are out on the field.

Our first day of school was a revelation to us in the presentation of a new language. English is not allowed while school is in session . . . By Christmas we must know 400 characters and write 100. We are given about three lesson sheets to read and three lines in the story of Menchus to memorize a week. I understand this story goes on and on for weeks. Lectures are also given on the history and geography of China.

Thursday noon each week we may have Chinese food, if we desire it. Quite a number of us have had some trouble getting accustomed to the food. When we tell our teachers we don't like their food, they tell us it is because it is foreign food and not real Chinese. When we go for walks and encounter children feeding baby brothers or sisters and see the love of parents for their children, we realize we have something in common, namely the love of children. Now we forget their clothes and we see only them. How we wish we could speak fluently and tell them of the Saviour who loves them! —*Mildred Gehman.*

Sunday Observance and Women's Bible Class

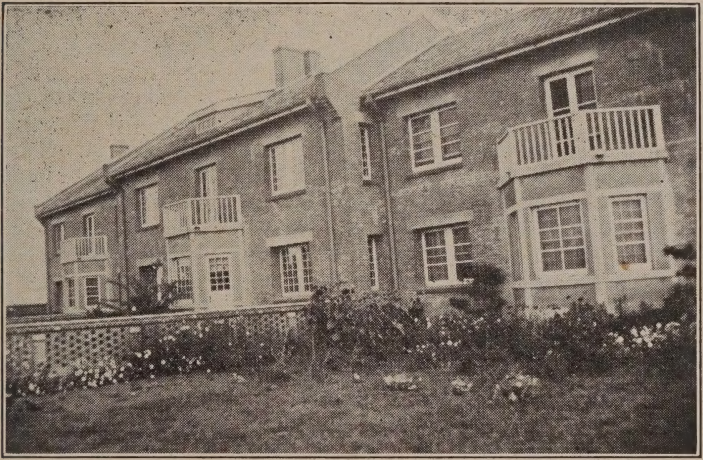
Szepingkai, Manchuria.

ONE of the things that strikes one forcibly in this part of the world is the complete absence of Sunday observance. The Sabbath isn't kept perfectly at home, I know; but business here goes on as usual. Stores are open, carpenters are at work, and just behind us builders are building houses on Sunday just as on every other day. So for a Chinese to become a Christian with all it implies is no easy task, and it was with great joy that we heard about Mrs. Hao.

Mrs. Hao is a Christian, cooking for a non-Christian family, but she insisted that she have two hours off each Sunday to allow her to attend church. She said she would gladly accept two dollars less each month from her twelve-dollar wage for this privilege. On the other days Mrs. Hao does her work exceptionally well and her employers are so pleased with her that they more than make up the two dollars' reduction by giving her gifts of clothing.

Just at present the Biblewomen are holding a two 'weeks' class for the women at the church. Between twenty and thirty come each day from ten until one. They look after the fire in the stove, and loudly sip hot water from cups during the classes, but this does not deter the new believers from listening intently to instruction in the faith and old members hearing more about the Book they love.

My time is still pretty much spent in dashing from making the baby's formula to an hour with my Chinese teacher, and then back again to bathe and feed the baby. Meanwhile, Mrs. Reoch really gets things done by calling in the Chinese homes, and by leading some of the meetings. Just now I am making a special effort to spend two hours of the three at the Women's Class—mostly listening, and then spending fifteen minutes giving the ladies directed recreation and fifteen minutes teaching a Christian song. This requires some explanation and I find my Chinese is still rather disobedient. I make up wonderful speeches in my head, but the sounds that come out are very strange indeed, not at all what I expected.



Our missionaries' homes in Szepingkai, the middle one belonging to our Society

We are enjoying the luxury of having neighbours this year with the Reochs back from furlough. And we were very happy to have Mrs. Gehman and Miss Gibbs arrive and spend almost three weeks with us before they went to Peking for language study. —*(Mrs. E. H.) Catharine Johnson.*

Bible Schools in Manchuria

Szepingkai, Manchuria.

WE are thankful to be able to carry on our work without hindrance and grateful that the Lord is providing for our evangelists who bear the burden of the aggressive evangelism carried on in our field. Miss Gibbs and Mrs. Gehman came to us last September in the power and fullness of the Gospel and will be a real help in the evangelization of this large district.

Many of our churches held Daily Vacation Bible schools in July. There was an average of 40 children at the one in Szepingkai. The course consisted of singing, Bible stories, Scripture memory work, and object lessons.

New churches are being built at Ta Lin, Chang Ling, Fan Chia T'un, Chan Yu, Solun, Pao Men and Pai Ch'eng Tze.

Before going on furlough I felt the need of a Bible correspondence course for our Christians. We were able to get one started this summer with an initial enrolment of about 300. This gives both Mr. Johnson and me considerable extra work, but it is worth while, not only because of the increased Bible study but also from the point of view of keeping in close touch with all our scattered churches. In one centre where there is no church two men are enrolled. They will be the foundation of a future congregation.

One of the Taonan Church members working in the far north west at the railhead holds devotional meetings in his home for believers. Thus the Gospel spreads. Mr. Chang, a Christian living in Szepingkai, had the joy of seeing eleven of his relatives accept Christ as their Saviour on Thanksgiving Sunday. They had all been opium smokers, including a lad only fourteen years of age.

Our annual short-term Bible class has just ended. There were over 40 men and they put in a busy six weeks. The day began with a prayer meeting at seven a.m., and regular classes began at nine, when Pastor Chiang taught the book of Jeremiah. Mr. Johnson had a fifteen-minute period for physical training. This was rewarded by the fact that sickness was kept down to a minimum. Pastor Yung taught Galatians and Ephesians, and Pastor Ho, I Timothy. In the twenty minutes left before noon the pastors conducted a singing class. At one o'clock Mr. Wakabayashi had a class in Japanese. Then I took up ''Why I believe the Bible is the Word of God'' and the section on ''What the Bible Teaches About Christ'' from Torrey's *What the Bible Teaches.* The students had a long list of Scripture verses to memorize, an essay on the character of Christ and one on the prayer life of Peter and Paul as compared with the prayer life of Jesus. During the last three weeks, after Pastor Chiang returned to Taonan, Mr. Johnson gave lectures on the Psalms and Pastor Wang gave some addresses. Every evening from six to seven two of the men preached, after a half-hour given over to criticism of the previous evening's addresses. There was a fine spirit throughout and a uniformly high standard of work. Besides the heavy class schedule, the men took turns helping in the evenings at both the east and west chapels. At the graduation exercises on the last day eight men who completed the four-year course were given diplomas. They all passed with high honours. They were given leather-covered New Testaments and hymn books as a parting gift.

Special Bible classes have been held in T'ungliao, Cheng Chia T'un, and Szepingkai for the women. Miss Chiang and Miss Liu have held classes in many places through the north of our field.

The power of the Gospel to save is seen in the conversion of Mr. Yen at Chang Ling. One afternoon the evangelist was preaching to an audience of four. He asked at the close of his address if any wished to believe in Jesus. One man said he did and gave in his name as an enquirer. After he left the church, one of the men sitting there said, "How can a man with such bad conduct believe in Jesus?" The evangelist quoted the words of Jesus, "I came not to call the righteous but sinners to repentance." Mr. Yen came regularly to the chapel after that for a month until he went to visit his sister, Mrs. Ren, whom he had not seen for several years. He was filled with distress when he saw her. She was dressed in rags and emaciated. The family were in deepest poverty and in sin. She had been using morphine for nine years. Mr. Yen preached the Gospel and urged her to give up morphine. She said, "How can I do it without taking medicine?" Mr. Yen said, "Don't bother about that. Isn't it better to die believing in the Lord? Then your soul will be saved. Isn't that much better than to die from the use of morphine?" She decided to believe in Jesus. They gave themselves to prayer and the singing of hymns. The neighbours not knowing what it was all about thought they had gone crazy. On the fourth day their prayers were answered when her craving for morphine was taken away.

They were both moved to tell others about this marvellous salvation. A whole train of conversions have resulted. Mrs. Ren's mother-in-law, who had been addicted to morphine for twenty-five years, was one of more than ten morphine fiends led to Christ at that time.

Mr. Yen has the gift of prayer and has been called in by people from long distances that he might pray for them. Among those who have been helped through his ministry are Mr. Sun, who had been addicted to the use of heroin, and Mrs. Kao, a morphine fiend. They have been completely delivered through prayer and the saving grace of Jesus.

—*Allan Reoch.*

Service of Worship for Youth

By Miss O. Mary Hill, Montreal, Que.

WORLD DAY OF PRAYER, FEBRUARY 24th, 1939

Theme: "Let us put our Love into Deeds, and make it Real"

Quiet Music (while assembling)

Hymn 91: Praise, My Soul, the King of Heaven (stanzas 1, 2, 3, 5)
(Tune: *Praise My Soul, Regent Square*)

Prayer (in unison, all standing)

O God, our Heavenly Father, in life's morning we come to Thee for guidance through its entire day. Help us always to follow Jesus in the paths of righteousness. Walking in His footsteps, may we, as He did before us, not only increase in wisdom and stature, but also in favour with Thee and our fellowmen. Keep us in Thy love, that we may glorify Thee in our labour and our life. Bless us with health and strength and purity and give us a will to serve Thee in every good work, so that we may make a better world for all people to live in here, and become worthy of Thy presence in a brighter world hereafter, for Jesus' sake. Amen.—*Bishop Murray.*

LEADER: Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.

Beloved, if God so loved us, we ought also to love one another.

My little children, let us not love in word, neither in tongue; but in deed and in truth. (I John 3: 1, 18; 4: 11.)

Let us give thanks together for those whose love for God each day shows itself in loving, unselfish service.

RESPONSE (in an attitude of prayer)

GIRLS (all kneeling): We thank Thee, O Heavenly Father,
for Jesus Christ, who gave Himself for our sakes, that His spirit still works on in men, giving them the joy of service;
for the sacrifices which mothers gladly make for their children;
for the work of doctors and nurses, and of all who lose themselves in the care of others;
for the patience of those who endure wrong quietly, and for the love which pays the price of forgiveness for Christ's sake;
for Thy brave missionary enterprise in all the world;
for all those who in countless unknown acts of love manifest the spirit of Christ this very day.

(A moment of silence.)

Bless, O God, all those Christ-like lives, and through them bless the world. —*A Day Book of Prayer.*

Hymn 139: O Lord of Heaven, and Earth, and Sea (standing)
(stanzas 1, 2, 3, 6, 7) (Tune: *Almsgiving*)

LEADER: Among those who followed Jesus were many men and women who loudly protested that they loved Him, but who forgot to express that love in kindly deeds. One day Jesus spoke a parable to them:

(Reads) Why call ye me Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like:

He is like a man which built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.

But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great. (Luke 6: 46-49.)

And again He spoke to His disciples,

(Reads) A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples, if ye have love one to another.

He that hath my commandments, and keepeth them, he it is that loveth me. (John 13: 34, 35; 14: 21.)

RESPONSE (in unison)

O brother man, fold to thy heart thy brother!
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example
Of Him whose holy work was doing good;
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.
—*Whittier.*

Prayer of Intercession

LEADER: Let us pray.
Our Lord and Master, Who didst come on earth as the servant of all, and Who taught that we serve Thee in all we do in Thy name,

RESPONSE: *Forgive us, we pray, for the many things that we have left undone, for ways of serving Thee that we have neglected, for love grown cold.*

LEADER: We thank Thee, O Lord, that the chance to serve Thee comes to us all; that nothing is too hard nor anything too small to do for Thee.

RESPONSE: *Make us always ready, we pray, for any great service to which Thou mayest call us; may we be ready, too, in doing little kindnesses, and gracious in receiving them.*

LEADER: We thank Thee for the love and comradeship surrounding us in our homes, and for the joy of friends.

RESPONSE: *Fill our hearts, O Lord, with love towards all who love us; in our homes may we be thoughtful, good-tempered, loving, and in our friendships loyal and true.*

LEADER: We pray especially, O Lord, for all who most need Thy love and Thy protection; for those living in poverty and need, for those without work, for the lonely and the stranger, for all who are ill or handicapped.

RESPONSE: *Help us each, O Lord, to find some way of helping these Thy children, by giving of our friendship, our money, our sympathy.*

ALL: Grant, our Father, that by our love to our neighbour all men may know that we are Thy disciples, lovers and followers of our Master, who taught that whatsoever we do unto our brethren, we do as unto Thee. May we follow in His footsteps. Amen.

Hymn 582: O Master, Let Me Walk With Thee
(sung softly, in an attitude of prayer) (Tune: *Maryton*)
(All seated.)

Presentation of the Need of Christian Literature

(Material may be gathered from any available source, but use should be made of the information about allocations at the end of the senior programme and the brief statement of needs and acknowledgments that follows.)

Offering, followed by the repetition or singing of this prayer:

We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee.

Leader: To-day, in every land, Christian young people are gathering to pray and to worship together. Let us think of them for a moment; in the British Empire, in Europe, in the United States of America, in war-torn China, in Japan, and in many another distant place. Shall we join with them in a silent prayer for peace in all lands, and for all who are working to bring in God's kingdom of ‘‘love and light’’? Let us not forget to ask that by our love for all races, by our prayers, and by our gifts, we, too, may share in the coming of this Kingdom.

A moment of silent prayer.

Hymn (all standing) (Tune: *All Saints New.* D.C.M.)

O Lord of life, and love, and power,
How joyful life would be,
If in Thy service every hour
We lived and moved with Thee;
If youth in all its bloom and might
By Thee were sanctified,
And manhood found its chief delight
In working at Thy side!

'Tis ne'er too late, while life shall last,
A new life to begin;
'Tis ne'er too late to leave the past,
And break with self and sin;
And we this day, both old and young,
Would earnestly aspire
To hearts to nobler purpose strung
And purified desire.

Nor for ourselves alone we plead,
But for all faithful souls
Who serve Thy cause by word or deed,
Whose names Thy book enrols.
O speed Thy work, victorious King,
And give Thy workers might,
That through the world Thy truth may ring,
And all men see Thy light.''

—*E. S. Armitage.*

Closing Prayer (by Leader)

Grant, O Lord, that what we have said with our lips we may believe in our hearts and practise in our lives, and of Thy mercy keep us faithful unto the end; for Christ's sake. Amen.

Please send offerings to Miss Bessie MacMurchy, 122 South Drive, Toronto, Treasurer of the Inter-Board Committee of the Women's Missionary Societies of Canada.

Publications Department

By Margaret Ness

Jungle Tales by Dr. Buchanan ($1.25) contains twenty-nine stories about the Bhil people and the methods which Dr. Buchanan employed to bring them into the Christian fold. ''He taught them to make bricks and build: he taught them to farm, to raise domestic animals: he taught them to read and write: he taught them the Bible and Christian hymns. From this degenerate tribe he cultivated young men and women who became native teachers, doctors, evangelists.'' His stories include ''Foreign Medicine Casts Out Demon'' and ''The Man-Eating Panther of Amkhut''. There is the story of the second convert among the Bhils in Amkhut—a young girl of fifteen, Bhajali; there is the story of the notorious Dasriya of Panala, the Robin Hood of the Bhils: there is the story of Dr. Buchanan's first surgical case, a young Bhil whose leg had been ripped by a wild boar. As India is the Senior study for 1939-40, **Jungle Tales** should be on every Auxiliary library shelf to supplement the study book, **Moving Millions** (50 cents).

Ruth Buchanan's **My Mother** (25 cents) should also be added to that supplementary reading list on India.

Through Lands of the Bible by H. V. Morton ($2.50) describes ''a journey from the Euphrates to the Nile, and from the Nile to the Tiber''. The book has 25 photographic illustrations.

Isabel Cameron has added another title to the ever popular ''Doctor'' series, **The Doctor and His Friends.** Price, 35 cents.

Such a prolific writer was Wilhelmina Stitch that her publishers have collected and printed another little volume, **Woven Fragrance.** Price, 35 cents.

New free leaflets: A new leaflet on prayer, **A Prayer Wall,** and a new leaflet issued by the Home Helpers Department, **Windows: Please Look In,** will be available at annual meetings. If Home Helpers Secretaries wish these in quantities for distribution, will they please write the Publications Department in Toronto, stating the number required? **A Guide for Auxiliary Officers** and **The Mission Band Leader** have been revised and reprinted.

Two leaflets on India: **Three Knocks in the Night,** the story of why Ida Scudder determined to become a medical missionary (3 cents) and **Zenana Work in India,** (3 cents).

For plays on India please consult the January *Glad Tidings,* page 28.

May we remind those preparing papers that we have packets on the various fields which are loaned for two weeks at a charge of 15 cents each. Those already prepared are: Bhil, Jhansi, British Guiana, Formosa, Manchuria, North American Indians, Non-Anglo-Saxon, Deaconesses, Hospitals and Residences.

British Guiana Almanacs (1939), with information about the Canadian Presbyterian Mission, may be obtained for 10 cents each.

AUXILIARY PAGE

Mrs. J. A. Milne, *Secretary*

CONCERNING THE ALLOCATION

''THEY first gave their own selves to the Lord.'' II Cor. 8:5. ''For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.'' Verse 12.

Shall we begin to raise our allocation this year by first giving ourselves, by reconsecrating our individual lives to Jesus Christ, who gave all for us, and then give according to that which we have?

The Council Executive is stressing systematic giving, on either a weekly or monthly basis. Christ is still standing over against the treasury; He did not despise the widow's mite. If we can give only two cents weekly, let us give it; or five cents weekly, let us give it. No amount is too small in the sight of the Master, but it must be according to that which we have, to be acceptable to Him.

In the chapter from which I have quoted, giving and the gift are frequently referred to. They gave out of their poverty. It meant sacrifice, going without that they might be able to give; and there is no mention of raising what was needed by any other method than giving.

We must begin to raise our allocation now, not in the last few months of the year. Let the treasurer in her monthly statements bring before the members the condition of the finances as compared with their condition at the same time the previous year.

In speaking on the Madras Conference and missions in general, a minister said to his congregation: ''All this is done by small minorities in the Churches. Why has not each one of you a part in this work? God has a right to expect you as Christians to have a share in this responsibility of sending the Gospel to those who have not heard.''

Here lies the secret of raising the allocation—get all the women in the church to do their part; do not hesitate to appeal to them. The estimates for the work of the year have been pared down to the limit, and if we all do our share according to that which we have regularly, weekly or monthly, there should be no deficit at the end of the year. With the giving of our money, perhaps through great sacrifice, let us not neglect the sacrifice of prayer—for ourselves, for our workers, and for the extension of Christ's Kingdom upon the earth. Keep the prayer card ever before you and include its petitions in the prayers at the meetings.

To those who are following the study book outline, and we hope that all are, Dr. Buchanan's book, *Jungle Tales,* is recommended as supplementary material.

YOUNG WOMEN

Mrs. John D. Holman, *Secretary*

READING FELLOWSHIP—THREE CONTEST FEATURES!

HAVE you decided to become a member of the Reading Fellowship as it was explained in the January issue? If so, here are three incentives to become really active members. Each group, providing it is a member of the Reading Fellowship, may enter any or all of the contests. The contest period begins February 1, 1939, and closes at midnight, December 30, 1939. All entries must be postmarked on or before the latter date.

1. Off the Book Shelf

A book prize valued at $2.50 is offered to the group reading the largest number of books in the list and obtaining the highest number of credits. (See list of credits in the Reading Units.)

Once the initial reading of a unit, necessary for entry into the Reading Fellowship, is completed, a group may confine itself to that unit until a maximum number of points are obtained or begin on the other two. (For example, a group of ten members can obtain a maximum of 600 points by each member reading the books in Unit I, 700 by reading those in Unit II, and 800 by reading those in Unit III.)

Each reader will be required to send in to the Young Women's Department a review, not to exceed 250 words, of each book read. **Do not give a synopsis,** but state frankly why you did, or did not, like the book; what parts particularly appealed to you; whether you think the presentation of the subject fair or otherwise, etc. In case of a tie, the quality of the reviews submitted will be considered.

2. Current Events

A book prize valued at $1.00 is offered for a letter, not to exceed 100 words, dealing with the best-liked article in the *Glad Tidings* (any 1939 issue) read by your group. In the judging of these letters preference will be given to those that are the most interesting, the most thought-provoking, or the most original in view point. So make your comments brief but pointed.

3. Playmaking

A $5.00 book prize, donated by Miss Laura K. Pelton, will be awarded to the group making the best one-act dramatization of chapter 4, ''Out of the Mire'', of **India on the March.** (The winning play will, if possible, be produced at some future date.) Write clearly, or use double-spaced typing, on one side of the paper only. Manuscripts will not be returned unless a stamped, addressed envelope is enclosed.

GIRLS and LEADERS

Mrs. John Kelman, *Secretary*

BEHIND THE SCENES

(The National Girls' Work Board)

HAVE you ever studied the problems and discouragements and plans of the Canadian Girls in Training movement? The National Girls' Work Board of the Religious Education Council of Canada with its headquarters in Toronto co-operates with the Churches of Canada in work for girls.

The real power behind the scenes is the staff conference of provincial and denominational girls' work secretaries which is held once a year. Here plans for *Torch* articles, literature, camps, and Bible study are discussed; and, from the decisions arrived at, recommendations are made to the National Girls' Work Board and the Religious Education Council of Canada.

The Board usually meets once a month from September to June. It is composed of three representatives named by each of five denominations, as well as a representative of each Women's Missionary Society; in addition, there are five members at large appointed by the Board and three representatives of the Y.W.C.A. and three of the Student Christian Movement. There is an executive secretary, who receives an honorarium, and educational, editorial, and Newfoundland group secretaries who do voluntary work.

The four sub-committees meet frequently and report to the Board as a whole. The work of the *Torch* committee is self-explanatory; it cares for the receiving and editing of material, most of which has been planned by the staff conference. The Bible Study committee meets with a committee of the National Boys' Work Board to read and select Bible Study material for camps. The Programme committee prepares material for group work, to meet requests received at the staff conference and in correspondence during the year. The Promotion committee gathers camp materials, and plans such promotional necessities as ''The Leader's Book'' and makes a survey of new methods which seem important. At the request of this committee the National Board recently held a two-session meeting to consider purposes and methods of work and the efforts of other organizations to meet similar needs. All recommendations made by the Board are submitted to the denominational units of the Religious Education Council of Canada for approval.

Representatives of the National Girls' Work Board attend meetings of the other Boards of the Religious Education Council of Canada—Children's, Boys', and Young People's; they report and present recommendations to the executive of the Council, which meets once a month. Representatives also sit on the finance, temperance, vacation school, leadership training, and supply depot committees of the Council.

What is the purpose of the National Girls' Work Board—that is, of the provinces, denominations, and working executive? Truly there are many minds among us; it is not easy to find one answer which will be acceptable to all the groups represented. One point, however, must be emphasized: it is that the Canadian Girls in Training movement must stand for spiritual values, must make them recognized and felt in all life, must get back to their source in God and His Son Jesus more than ever before. All we have learned in making group work fun, all we have learned about teaching Bible truths, must reinforce this purpose.

Why? "Has this not always been the aim?" you ask. Yes, in many groups. But in too many this has never been clear, or has been "snowed under". This is the day of groups and organizations. Many are springing up, or are in existence (as some C.G.I.T. groups), that are concerned only with small aspects of life which have little or no spiritual value, where the attraction is mere social activity, mere emotion, mere "anything that turns up". Girls are easily swept into this or that organization or club. Surely the Church group ought to search for and hold fast to spiritual truths, and should work toward the best kind of home, school, Church, and community.

No small part of the responsibility for this rests upon the Christian leader; a great deal depends upon the girls and leaders getting and keeping in contact with the source of spiritual value—God. A study of Jesus, or of the Church, or of great heroes, or of Christian and non-Christian forces at work in the world to-day, can and usually does result in action sooner or later. The kind of action that results from Christian principles and a knowledge of the will of God can go far toward bringing in His Kingdom.

—*Avis M. McCurdy,*
Secretary of the National Girls' Work Board.

God be in my head,
    And in my understanding;
God be in mine eyes,
    And in my looking;
God be in my mouth,
    And in my speaking;
God be in my heart,
    And in my thinking;
God be at mine end,
    And at my departing.

—*Sarum Primer, 1558.*

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

THE OTHER MAN

IN the early morning two travellers met at the gate of a city in the East. One sat in a beautiful chariot drawn by large, white horses. Equipped with the knowledge from many books and a wallet, round with collected dollars, he was prepared for a long journey. The Other Man, who walked, had a meal sack over his shoulder, a few coins in his pocket, and lessons learned by doing hard jobs; so he smiled in the frosty air.

The Man in the Chariot, noticing the poor clothes and the meal sack, asked the Other Man, ''Why are you leaving the city so early with a smile?''

''Oh, my brother, I am happy that the time has come that I may go to the King's palace to serve him. And you, too, must be going away?'' questioned the Other Man.

''To the King's palace I am going,'' said the Man in the Chariot, glancing at the white, prancing horses. ''My chariot has room for the fine gifts I shall collect along the way—gifts worthy to be given to the King!''

The Other Man's smile suddenly disappeared. ''I have just a few coins, and a meal sack in which I can carry my gifts,'' he thoughtfully said. But, in his mind's eye, he followed the long road to the King's palace, seeing the rough places on the way, seeing the weary travellers who would need his help, and forgetting his own poor estate. He smiled again, ''Surely,'' he said, ''there are little jobs for me. I shall take the small gifts to him.''

The city gate swung open, and the horses carried the beautiful chariot and the rich rider quickly out of sight, leaving a cloud of dust in which the Other Man happily said, ''The King needs one who has money and ability, such as the chariot bears.''

At noon the horses had reached the gate of another city, near which a lame man sat with extended hand. The Man in the Chariot looked at the ragged clothes and thin hand of the beggar, and, remembering the Other Man, thought to himself, ''The Other Man will surely have a coin for such a beggar. I am prepared to do greater things for the King's subjects;'' therefore, he passed swiftly through the city and out the opposite gate.

Finally the chariot came to a valley, where roads went this way and that. Tears had washed lines down the cheeks of a child who waited there, for it knew not which road led to the King's palace. The Man in the Chariot glanced at the dusty child and noticed the puzzled face, but he said, ''The Other Man is coming this way with knowledge sufficient to help a child. I can help the prominent men of the kingdom.'' Thus relieving his mind of the child's need, he travelled on, not telling it which road led to the King's palace.

But on the way the Man in the Chariot found not the prominent men of the kingdom who needed his help, found not the fine gifts for the King, save the things too small to be borne by his beautiful chariot.

At last the walking man came to the beggar at the gate of the city! He dropped a coin into the thin hand and carried away the memory of a beggar's thankful smile; he found, down in the valley, where the roads went this way and that, a little lost child, and, placing its feet in the meal-sack, he carried it over his back, telling it stories of the King, whom they expected soon to see; and the child laughed for joy. On the long way he found many things, left for the Other Man to do. In a house by the roadside a widow needed food for her child; far from the springs of fresh water he found the thirsty; he bound up the sore foot of a dog; and encouraged the weary and discouraged subjects, reminding them of the King.

After a time, a great golden ball hung in the western sky and sent here and there its rays, tipped with scarlet. But a cloud rested near it, casting its shadow over the chariot, as it was drawn to the gate of the palace wall. The rider, with the fine but dusty clothes, still had a wallet, round with many dollars; he still had the knowledge from many books; but he held his head in his empty hands. He knew not that the little jobs, which he left for the Other Man to do, would have been his treasures for the King. Ashamed to be seen, he passed through the palace gate.

As the cloud disappeared, thither a traveller came with a child over his shoulder. The man and the child smiled, as the great palace door swung open and the King came out to welcome them. Across the desert the King could see others, following in the man's footprints. ''Blessed is the man'', said the King, ''who did the things left for the Other Man to do, making footprints in which others may walk to the palace of the King.''

And there, within the palace walls, the man and the child were happy, and always were about the King's business.

—Lillian Breazeale Mitchell in *Story Art.*
(By kind permission of the author)

HONORARY MEMBERS

Ontario

Barrie P.S.—Mrs. E. B. Alport, Orillia. **Guelph P.S.**—Mrs. Charles Auld, Guelph. **Hamilton P.S.**—Miss Isabel Locheed, Central Church, Hamilton; Miss Grace Stewart, Hamilton. **Paris P.S.**—Mrs. W. J. Rae, Woodstock; Mrs. T. E. Langford, Simcoe. **Stratford P.S.**—Mrs. Rosanna J. Cameron, Mitchell; Mrs. Walter Miller, Knox Church, Stratford. **Toronto P.S.**—Mrs. J. R. Hill, Dovercourt Road Church, Toronto; Mrs. D. Hendry, Toronto.

Quebec

Montreal P.S.—Mrs. A. E. McLean, Stanley Church, Montreal; Miss L. A. Sinclair, Church of St. Andrew and St. Paul, Montreal.

PROVINCIAL NEWS

ALBERTA

MRS. C. E. JAMIESON, 1610 12TH AVE. WEST, CALGARY, PRESS SECRETARY

CALGARY P.S.—''Organization Year'' in Alberta is beginning at the foundation. We are pleased to report that Knox Church Mission Band, after an interval of several months, has been reorganized under the leadership of Miss Doris Neilson; also, that Grace Church C.G.I.T. has had a splendid spirit of enthusiasm injected into it by the appointment of Miss Ainslie Campbell as Superintendent. The immediate occasion of reorganization was a banquet given by Grace Auxiliary to teen-age girls and their mothers, at which a splendid interpretation of Canadian Girls in Training ideals was presented by the local Girls' Council, after which Miss Campbell assigned leaders to the seven groups called up. Two groups of girls under the age limit were organized as Young Explorers, preparatory to becoming Canadian Girls in Training next year. The new Superintendent and three of the leaders were recruited from the Calgary Fellowship.

North Hill Mission Band, ''Little Builders'', held a successful concert and tea, when they had on display a quilt and scrap books as well as other work made for the Supply Department.

At a recent meeting of Calgary Presbyterial Executive, Miss McIver, Student Secretary, emphasized the scope of the work of this department and indicated that a greater measure of co-operation between Welcome and Welfare Secretaries throughout the province and Young Women's Auxiliaries would make this service more effective. Mrs. J. McLagan of North Hill Church gave a Christmas message from ''No Room in the Inn''.

Edmonton P.S.—With approximately one hundred members in attendance, Mission Bands of St. Andrew's, Garneau, Strathcona, First, and Rupert St. Churches presented a programme of choruses and solos in First Church lecture hall. Mrs. C. Oscroft, Presbyterial Mission Band Secretary, presided, and Mrs. Moors, Presbyterial President, Mrs. Sykes, Provincial President, and the Rev. Ross Cameron spoke briefly. Mrs. Sykes and Mrs. Oscroft were guests at the Rupert St. Mission Band's annual display of hand-made Christmas gifts prepared for Mission Bands in the north. This Band, under capable leadership, excels in this form of service.

A member of First Church Auxiliary donated a splendid gramophone with a large number of choice records to the mission at Prestville. Miss Rosetta Moors, in acknowledging its safe arrival, said it would be of untold value in her Mission Band work and in the women's meetings which are held in her home, the manse. First Church Auxiliary delighted to honour Mrs. S. Niven at the December meeting; in making the presentation, Mrs.

McQueen referred to Mrs. Niven's service in the Library Department, through which she not only sends out hundreds of pounds of literature, but also makes personal contacts with many lonely women by correspondence.

BRITISH COLUMBIA

MISS SYBIL D. WHITE, 2007 W. 63RD AVE., VANCOUVER, PRESS SECRETARY

MRS. R. J. DOUGLAS, 550 Campbell Ave., New Westminster, replaces Mrs. George McKee, whose resignation as Provincial Young Women's Secretary was regretfully accepted by the Board of Management.

Victoria P.S.—At the Thank-offering meeting of St. Andrew's Auxiliary, Mrs. Eldridge, on behalf of the Society, read a tribute to the life and work of Mrs. Barbara Brown. Dean Spencer Elliot delighted the audience with his address on ''India and Missionary Effort''.

Westminster P.S.—Mrs. W. A. Cameron invited the members of Central Auxiliary and the Home Helpers of the congregation to hold their November meeting in her home. Mrs. Cameron's group had charge of the meeting. As this was known as a *Glad Tidings* meeting, subscriptions to the magazine were in order, and highlights of the reports of the different departments of work presented at the Council meeting in Toronto were given, thus serving to stress the work accomplished in the past and the plans and suggestions for the future.

An interesting dinner conference of the Young Women's Auxiliaries of New Westminster and the Fraser Valley district, arranged by Mrs. Sidney Sharkey, assistant Young Women's Secretary of Westminster Presbyterial, was held in October in St. Andrew's Church hall. After dinner, singing led by Rev. H. Lennox of Kerrisdale was much enjoyed. Mrs. Fowlie, Presbyterial President, brought greetings. Then Mrs. R. J. Douglas gave an instructive talk on the scope of the Young Women's Auxiliaries and the increasing interest they are taking in Church work. She exhorted them to loyalty to the Church, and Church attendance. Rev. H. Lennox described the life of a student missionary on the prairies and the many obstacles the people overcome in their endeavours to have Church services and build suitable places for worship.

Miss Shirley Scott, deaconess, spoke at the Thank-offering meeting of Richmond Auxiliary. Rev. John McTurk conducted the devotions. Since the meetings have been held in members' homes, the attendance has increased.

At the fall rally of Westminster Presbyterial in Central Church, Vancouver, Mrs. R. M. Thomson and Mrs. R. J. Douglas reported on the Council meeting in Toronto. Mrs. G. P. Louie, who was a faithful worker among the Chinese for a number of years until her resignation last summer, was honoured by a presentation from her Chinese friends and some of the Auxiliaries. A group of children from the Chinese kindergarten under the direction of Miss Ruth Yeandle sang choruses.

To the Ex-Woselo Young Women's Guild of Kerrisdale Church in November Mrs. Robert Pollock, Young Women's Secretary, gave a most interesting and informative talk on the organization and work of the Women's Missionary Society. The following week the Guild entertained the two girls' groups of the congregation at dinner and a social evening.

Through the untiring efforts of Mrs. George Herron, assistant Girls' Organizations Secretary, New Westminster now boasts of organized girls' groups in all its Churches. Two groups at Knox, Sapperton, under the leadership of Miss Nellie Campbell, are the latest to be organized. New groups at Newton and Mount Pleasant with Mrs. K. Elliott and Miss Chrissie Diffin as leaders are also reported.

MANITOBA

MRS. GEORGE REYNOLDS, 218 YOUNG ST., WINNIPEG, PRESS SECRETARY

SUPERIOR P.S.—At the Fort Frances Auxiliary's Thank-offering meeting Mrs. Robert Moore, a member who had moved to Winnipeg, was guest speaker. She brought an inspiring report of the highlights of the Council meeting, which she had attended as a delegate from the Provincial Board. This Auxiliary reports an increase in *Glad Tidings* subscriptions, as well as increased activity in the Home Helpers department both in the town and the surrounding district.

Mrs. W. F. Hogarth, a beloved member of St. Andrew's Auxiliary, Fort William, died on December 8th after a lengthy illness. Mrs. Hogarth was a pioneer in missionary work. She was the last of the charter members who organized St. Andrew's Auxiliary. Besides holding many offices in her own Auxiliary and Presbyterial, she was Provincial Press Secretary for many years. Our love and sympathy go out to her family in their sorrow.

ONTARIO

MISS E. MACBETH, 206 HAVELOCK STREET, TORONTO, PRESS SECRETARY

THE annual meeting of the Ontario Provincial Society will be held in St. Paul's Church, Hamilton, Tuesday, Wednesday, and Thursday, April 18, 19, 20. Requests for billets must be sent by April 1st to Mrs. F. MacDougall, 17 Rutherford Avenue, Hamilton.

To Presbyterial Press Secretaries.—Attention having been drawn to the fact that it is contrary to the policy of the Board to print in the *Glad Tidings* the names of Life members, Junior members, or those for whom In Memoriam certificates are given, Secretaries in future are asked not to send in for publication items about the giving of such certificates.

—Estelle C. MacBeth.

St. Andrew's Auxiliary, Windsor, Chatham Presbyterial, held a ''Tea of the Months'', which was so well attended that guests had to be turned away. Miss Jane Spence of Detroit was the speaker. The Do-What-You-Can Mission Band of St. Andrew's Church, Windsor, under the leadership of Mrs. Douglas Rhynd, celebrated its twenty-fifth anniversary, with Mrs. W. Tuckey, Presbyterial President, as speaker. A special prize was presented to Alastair Torrie for perfect attendance for three years.

The fifty-second anniversary of Gravel Hill and Monklands Auxiliary, Glengarry Presbyterial, was observed at the December meeting, held at the home of Mrs. J. Montgomery, one of the three surviving charter members. Miss L. Marjerrison of Central Butte, Sask., a daughter of one of the early members and herself a missionary worker, gave an interesting and instructive address on ''The West and its Peoples''. A memorial service for departed members was conducted, and a social hour was enjoyed at the close of the meeting.

The Mission Bands of Exeter, Auburn, Blyth, Goderich, Hensall, and Seaforth, in Huron Presbyterial, gathered in Carmel Presbyterian Church, Hensall, to see and hear their own beloved missionary, Miss Iris Errey. Dressed in native costume, she made a strong appeal to the children as she showed her slides and told about her work with the children in the Abey Memorial Children's Nursing Home at Amkhut.

The Fireside Fellowship Group of St. Andrew's Church, Sarnia, held a largely attended open meeting, at which the newly organized C.G.I.T. Jubilee group of Paterson Memorial Church were present. Mrs. Ross Adams of Corunna gave a helpful address on ''The Important Little Things of Life''. On display were one hundred and fifty articles valued at $50.00 to be sent to Miss R. Moors, deaconess in the Peace River district, to bring Christmas cheer and comfort to those in lonely places.

An Honorary Membership, the gift of Mrs. R. J. Williamson and her daughter, Mrs. R. Cameron, has been presented to Mrs. Joseph Hill, President of Toronto Presbyterial, through the Senior Auxiliary of Dovercourt Road Church, Toronto.

In honour of the twenty-fifth birthday of Ontario Provincial Society Royce Avenue Auxiliary, Toronto, held a successful ''Provincial Tea''. Mrs. L. M. Beath, the President, welcomed many members of the Provincial Board and Toronto Presbyterial, who were guests of honour. ''The Silver Sixpence'' was the subject of an address by Mrs. John Williams, President of the Ontario Provincial Society.

One of the oldest members of Orillia Presbyterian Church and of its Women's Missionary Society Auxiliary, and an Honorary President of Barrie Presbyterial, Mrs. E. B. Alport, was honoured by the members of her Church when an Honorary Membership certificate was presented to her, together with a gold bar, the gift of Mr. and Mrs. J. H. Eaton, Orillia.

SASKATCHEWAN

MRS. R. M. PATERSON, LUSELAND, PRESS SECRETARY

MOOSE JAW, P.S.—The Auxiliary of Knox Church, Weyburn, for its harvest Thank-offering meeting had a ''Family Party''. Representative groups from the Cradle Roll, Kindergarten, Mission Band, Canadian Girls in Training, and the Daughters of the Kirk assisted the members of the Auxiliary in presenting a programme that gave a glimpse of the work being done by the Society at home and abroad.

Mrs. D. M. Craig, one of the four delegates from Saskatchewan to the Council meeting in Toronto, gave a very full and helpful report to the members and friends of the Knox Auxiliary, Moose Jaw, at the Thank-offering meeting.

Saskatoon P.S.—In his address at the Thank-offering meeting of Parkview Auxiliary, Saskatoon, Rev. A. A. Nelson spoke on the cheerful giving of ourselves, our gifts, and our talents. The Mission Band President had charge of the first part of the meeting and members of the Band contributed to the programme.

Regina P.S.—The Thank-offering meeting of the Edna Bell Auxiliary of First Church, Regina, was held at the home of Mrs. J. B. Shaw, Presbyterial President. Mrs. James Evans of Indian Head, the special speaker, gave an address on India. Mrs. Shaw was also hostess to the Laura Pelton and the Young Women's Evening Auxiliaries at their November meetings.

A Winter Litany

O God, we thank Thee for the joys of winter;
For the sparkle of the frost,
For the tang in the air,
For the fun in the snow—

We thank Thee, God,
For the men who dig in the earth for coal,
For the workers who carry it from the mines,
For the workers who bring it to our homes.

We thank Thee, God.
Help us to remember those who are cold.
Show all people how to plan for one another's good—
That there need be no cold nor hungry,
But that all may be free to enjoy
The sparkle of the frost,
The tang in the air
And the fun in the snow.

—From *The Living Message.*

NEW ORGANIZATIONS

Ontario

Hamilton P.S.—Senior Auxiliary, Beamsville.

Paris P.S.—Young Women's Auxiliary, Paris.

Sarnia P.S.—Young Women's Auxiliary, Guthrie Church, Alvinston.

Toronto P.S.—Affiliated Young Women's Society (Affiliated Sunday School class), Rogers Church, Toronto; Young Women's Auxiliary, York Church, Toronto.

Quebec

Quebec P.S.—Young Women's Auxiliary, Sherbrooke.

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Vol. XV MARCH, 1939 No. 3

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THE GLAD TIDINGS

Treasurer's Statement for 1938

Dr. Conrad Hoffmann

From the Madras Conference

Faith Pays—Missions Pay

Loyalty

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of the
Presbyterian Church in Canada
Toronto 2

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The Glad Tidings

Vol. XV TORONTO, MARCH, 1939 No. 3

Editorial

Miss Christina Maxwell

A SHORT time ago we were expecting to welcome our missionary on furlough, Miss Christina Maxwell, and had planned some deputation work for her, but this had to be cancelled when we learned that a variety of ills, patiently borne, had culminated in a serious heart condition. This was followed by the sad news that on the morning of Sunday, February 5th, she had passed away at her home in Salina, Kansas, U.S.A. A cable was sent to the Bhil field in India where Miss Maxwell had served faithfully in evangelistic work under our Society for twelve and a half years. Her last message, ''Jesus Christ is everything to me'', was characteristic, for it was her life's inspiration and her great comfort as the end drew near. Simplicity was the key-note of her method of life and teaching, but she had a studious type of mind and a great aptitude for acquiring languages. Her knowledge of Greek and Hebrew made it possible for her to translate parts of the Gospels into the Bhili tongue. The Bhil people among whom she worked and her fellow missionaries loved her for her gentle kindliness and respected her absolute sincerity. They looked for her return and will feel their loss very keenly. But we are thankful that she had spent several months of her furlough at her home and that she was with her own family when the end came. To her aged mother, her sisters and brothers, and to all who knew and loved her our hearts go out in tender sympathy.—M.McM.

To Visit the West

MRS. A. R. MCMURRICH, first Vice-President and Secretary for India, and Mrs. Daniel Strachan, second Vice-President and Treasurer, have been appointed by the Council Executive to attend the annual meetings of the four Western Provincial Societies.

Two Deaconesses at the Council Executive Meeting

IN January two deaconesses who are taking up new work under our Women's Missionary Society were cordially welcomed at meetings of the Council Executive. Miss Mary Todd was glad, she told the members, that the way had opened up for her to come back to work in Canada; although she had the opportunity of service in Scotland, she felt called to the West and was looking forward to her new field in the Presbytery of

Red Deer, grateful to the Board for this fresh opportunity to share in the Society's work. At the beginning of the year Miss Fay McTavish entered on her new duties in connection with the Chinese work in Toronto. While helping Miss Armstrong in that work during her deaconess training course she had become acquainted with the people among whom she is now glad to be serving, confident that the members of the Board are behind her.

Changes at the Mackay Memorial Hospital

DR. L. LITTLE, whose term as Superintendent of the Mackay Memorial Hospital would have ended later this year, has been released by the Board of Missions in order that he may relieve the Superintendent of a hospital in Hong Kong. The other missionaries were very sorry, indeed, to lose Dr. Little and Mrs. Little (Dr. Flora Gauld), who have both rendered such valuable service in the North Formosa mission. Dr. Donald Bews, formerly of Kingston, Ontario, and latterly of Japan, was in the autumn appointed to the staff of the Mackay Memorial Hospital for three years, beginning work there in December. Dr. Stevens has returned to Taihoku from Tokyo to assume the duties of Superintendent of the hospital.

Visits the Bhil Field

OUR missionaries on the Bhil field were very glad to welcome the Rev. Mr. Blair, of the American Presbyterian mission in Korea, who had been a delegate to the meeting of the International Missionary Council at Tambaram, Madras. He spoke to all our missionaries from Amkhut and Jobat on January 4th at Jobat, and to all the missionaries of the district who gathered at Dohad the following day for the dedication of the new Irish Presbyterian hospital there. His messages from the Madras Conference and his talks about their missionary work in Korea were intensely interesting, Miss Williamson wrote.

First Hungarian Presbyterian Church, Toronto

FEBRUARY 6th, 1939, will stand as an important date in the history of the Hungarian Presbyterian congregation in Toronto, for on that day a seven-year dream was realized, in the opening and dedication of their church. Since the building fund was started over six years ago, soon after Mr. and Mrs. Steinmetz began work among the Hungarians in Toronto, they have looked forward to having a church home of their own. Now the First Hungarian Presbyterian Church is a reality—a church of which the congregation and the Presbyterian Church in Canada may well be proud. The dedication service was conducted by the Rev. C. K. Nicoll, Moderator of the Presbytery of Toronto, assisted by the Rev. J. S. Glen, the Rev. D. Crawford Smith, and the Rev. Charles Steinmetz, pastor of the congregation. The Rev. James MacKay, D.D., of London, preached.

The members of the Women's Missionary Society would extend to the congregation and to Mr. and Mrs. Steinmetz heartiest congratulations on the opening of their church and best wishes for the future of the work among the Hungarian Canadians, which, it is felt, can now not only be made much more effective but also be extended considerably.

Auxiliary By-laws

TO clear up an evident misunderstanding, we would call attention to the fact that the Auxiliary by-laws (pages 229-231 annual report 1937) are for *all* Auxiliaries—Senior, Young Women's, and Girls'.

Shipments to the West

WOULD members kindly note that the sending of supplies free of charge to the West is a privilege granted by the Canadian National and Canadian Pacific railways under certain conditions? The railways grant free transportation (freight) on shipments of used clothing and reading matter from Eastern to Western Canada for relief purposes when shipped by, and consigned to, regular Church organizations. This ruling does not apply to parcels sent by mail. Shipments should be addressed to a church or an organization in care of some person.

The Jewish Situation

IN January Dr. Conrad Hoffmann, director of the International Missionary Council's Committee on the Christian Approach to the Jew and secretary of the Board of National Missions of the Presbyterian Church of the United States in charge of Jewish work, spent a few days in Toronto, visiting Church Boards and speaking of the Jewish situation in the world, telling of conditions as he saw them during long periods in different parts of Europe. At the women's meeting arranged by the Inter-Board Committee of Women's Missionary Societies of Canada, he expressed gratitude for that committee's assistance and asked for its continuance. The work, he declared, has become more important than ever: the need is greater; and therefore, the opportunity greater. Half the Jews of the world are exposed to the woes of anti-Semitism and there is no place for them to go. Of those in Poland about a million are slowly but surely starving to death. Never has he seen such human wretchedness as there. And there is no help for them as the world is to-day, he declared, unless God intervenes. ''It is well to remember that God intervenes in the affairs of men largely through men and women fully committed to Him.'' In Roumania there is danger; in Hungary the Jews are living under restriction. In all, over 6,000,000 are threatened with exile—but exile is impossible because of the unemployment throughout the world. One must be careful to remember, Dr. Hoffmann said, that anti-Semitism is not in Germany alone, or even in Europe alone; in the United States and Canada there are already the smouldering fires of anti-Semitism; it rests with Christian people in these countries to see that it does not get control. Everywhere the Christian Churches are involved in it: Roman Catholic, Greek Orthodox, Protestant. Dr. Hoffmann warned against the tendency to denounce all Germans—many are not in sympathy with what is being done; some are secretly protesting.

There are, Dr. Hoffmann stated, three distinct Germanies: Hitler Germany, the silent Germany, and the suffering Germany. It is the first that the tourist sees, rarely coming in contact with anything beyond the predominant shouting, flag-waving Germany. For the thorough organization, the lack of unemployment, the measure of social security the price to be paid is too great,—freedom of conscience and freedom of speech. There are still a million or more ''non-Aryans''—a non-Aryan is a man, woman, or child with even one Jewish grandparent, irrespective of whether he is Jewish or Christian in faith—and actually more are Christian in faith than Jewish in faith, Dr. Hoffmann stated, and Christians should come to the aid of the Christians who are victimized. In the eyes of Hitler non-Aryans are an inferior people, whose influence is demoralizing. The simplest thing would be to exile them, but the unemployment throughout the world makes that impossible. Gradually every means of making a living is being taken from them. They have been expelled from all civil service positions (which includes tram-conductors, postmen, and various municipal employees), from all professions, and now from the trades and the commercial life of the country, and this more quickly in Austria than in Germany itself. They have, therefore, no means of a livelihood: when their savings are gone, they face death by starvation. Shops must indicate that they are non-Aryan. In Vienna shops had to announce that they were being Aryanized: a Nazi put into a shop to learn the business, then the owner forced to sell at a price set by the Government—virtual confiscation. Mass eviction of Jews and non-Aryans from their homes is taking place, and it is almost impossible to find other houses, often several families are herded together in one. Then, to add to their sense of insecurity, they may be told that their pension payments have been cancelled. In addition to all of this, they are constantly being subjected to humiliations of all kinds. In Vienna everywhere are signs barring them from restaurants, public parks and buildings. In Berlin some parks have yellow benches marked for Jews. Treated as outcasts, Jews and non-Aryans become afraid and hide from the public gaze,—the more sensitive they are, the more is this the case. The violation of human personality held sacred by Christ is, Dr. Hoffmann declared, the hardest feature of it all. They can only long and pray for release from their suffering. Any who can do all in their power to get away, especially to get their children out. But they need a passport, and a permit to leave the country, and that is granted only when documents are submitted showing all taxes paid—a long list of them—even a dog tax whether one has a dog or not. To protest against the injustice would simply mean the dreaded concentration camp. Long queues form in front of every office concerned, people often standing all night only to be told that just so many cases will be dealt with, so that sometimes they have to go day after day before getting what is needed. Then if they do finally get the permit, it means nothing unless they can get a permit from another country to get in. They try all the foreign consulates in turn—and find quotas full and doors closed to immigrants. It is not surprising that suicides follow. Some still cling to the hope that somehow some help will come to them and a way of escape be found. Dr. Hoffmann told of assistance given in individual cases, with great difficulty men, women, or children being helped to get to other countries, where they could get work or where children could find homes, at least for a time. Hundreds of families are being broken up; Aryans married to non-Aryans are being driven to choose between divorce and being classed as non-Aryans.

Everyone listening to him, Dr. Hoffmann said, had probably protested against such treatment of human beings, but what had they *done* to back up their words? Some things they *can* do. They can all *pray;* if ever prayer was needed, it is needed now, for the persecuted non-Aryans and for the persecutors. Then they can *give,* share in the great service of mercy (to help them in Germany, when they are on their way to other countries, and when they arrive, to make new homes). Moreover, they can fight anti-Semitism here in Canada. The best way to do that, he said, is to show the Jewish people here a little Christian sympathy and something of the spirit of Christ, irrespective of what they may be,—show them something of the transforming power of Christ. ''We are not going to help by segregating them . . . We will never evangelize the Jews in the world until we are more Christian ourselves. Never has there been such a time as now—the Jew is ready, open to Christ. What are you going to do?''

Oh! High and Holy Christ,
Who bid'st us to Thy tryst,
Who callest us to Thee
So very whelmingly,
By deeds of good,
By blood-stained Cross of wood,
By piercing prayers for men,
By Love so lovable, and then
By parables that burn
Into our memories and turn
Our visions into reality;
Help us to help Thee
In Thine every activity
Of making all things new,
Saviour—we pray Thee thus to do.

—J. M. Blake, in *The British Weekly.*

Treasurer's Statement for 1938

THE Auditors' statement was received and accepted by the Council Executive at its meeting on February 7th and will appear in full in the annual report.

The following is an abbreviated statement based on that of the auditors.

The estimate for the year 1938 was $151,000. To meet this the following was received:

RECEIPTS

	Received	*Allocation*
Alberta	$ 3,850.00	$ 4,200.00
British Columbia	5,281.10	6,000.00
Manitoba	3,375.16	4,000.00
Ontario	113,500.00	118,750.00
Quebec	15,627.00	15,300.00
Saskatchewan	2,140.00	2,750.00
	$143,773.26	$151,000.00
Individual Subscriptions	899.33	
Special Refunds	965.75	
Ewart Trust Fund—Education of Candidate for India	407.20	
	$146,045.54	
EXPENDITURES	$141,713.01	
Receipts in excess of Expenditures	$ 4,332.53	

However, Provincials have fallen short of their estimate of $151,000 by $7,226.74, although Provincial givings have increased by $1,644.08 over those of last year, and the year closed with no deficit and every bill paid.

Quebec is the only province to exceed or even reach its allocation.

Expenditures in 1937 were $145,456 or $3,743 more than in 1938, but attention should be drawn to the fact that in 1938 all our work in Vegreville and New Liskeard was closed, while Rocky Mountain House hospital was open only part of a year. Exchange is less in 1938, but that is because in the last quarter we had to refuse to pay exchange to India except on salaries, vacation and furlough allowances. When no exchange is paid on money sent for mission work it means the field has to pay it and, consequently, less work can be done. This is poor economy.

Every department has underspent its estimate and the strictest economy has been practised.

Our receipts have increased, which is a step in the right direction, but even to reach the reduced estimate for 1939 of $145,000 we require to raise $1,227 more.

Can we do it? Certainly, if we all forget trivialities and concentrate on the work; if all give regularly; and if the strong bear the burdens of the weak.

We tender our grateful thanks to every Treasurer and to every branch of the Society.

Do not forget that Organization Year includes the Finance Department.

(Mrs. Daniel) Helen M. Strachan,
Treasurer.

Let Us Check on Ourselves

By Miss L. K. Pelton

UNDER date of December 8, 1938, a letter went out from the Council Executive to Provincial, Presbyterial, and Auxiliary officers with the following eight suggested aims for Organization Year:

1. Undeviating loyalty to the Society and its purpose.
2. A Prayer Fellowship and the consequent deepening of spiritual life.
3. A concerted effort for systematic giving on a weekly or monthly basis. I Corinthians 16: 2.
4. A comprehensive survey of the congregations in an endeavour to secure new members in all organizations.
5. Stress the work of the Welcome and Welfare Department by care in reporting removals and looking after new members.
6. Aim to have your Auxiliary programmes definitely missionary.
7. An increased subscription list for the *Glad Tidings.*
8. Promotion of a friendly spirit in the meeting.

What are we doing with these suggestions? They have been sent out with the conviction that if they are acted upon the result will be an improved and strengthened Society. No doubt we have given considerable thought to these eight points, and have discussed plans for achieving the desired results. Let us guard against the tendency to give them large consideration the first part of the year and forget them by the end of the year; rather let us deal with them in such a way as to keep them before us through the entire year. May we offer a suggestion in this regard? Beginning this month (March) and continuing through the year, let each Auxiliary set aside five or ten minutes at each meeting for discussion of one of the above points. Each month, exclusive of the July-August number, there will appear in the *Glad Tidings* a short article on one of the points. In March it will be Loyalty, in April, Prayer Fellowship, etc. A member of the Auxiliary could open the discussion with some thought which has come to her, and use the article in the *Tidings,* then follow with a short discussion, and conclude with definite suggestions and plans, whereby we, as members, can achieve the results necessary to improve and strengthen our Society. In dealing with the points in this way it is not to be implied that we isolate them from one another, but rather give to each point in turn a special emphasis.

LOYALTY

Let us be courageous and search ourselves. Have we been unwittingly disloyal in any way to our Society and its purpose? Have we been disloyal to one another?

What constitutes loyalty to our purpose? It is a BIG purpose—"to unite the women and children of the Church in prayer and service for the advancement of the Kingdom of Christ, at home and abroad."

Is the advancement of Christ's Kingdom at *home and abroad* a vital part of our personal prayer life? Does our reading include books and periodicals dealing with world-wide missions? Do we *read* and *digest* our *Glad Tidings* so that we may *know* what and where our work is? How long will it take us to realize that a *thorough* reading of our *Tidings* would keep us informed and up-to-date about *all our* work, and the exercise of our imagination would enable us to pass on that information in an interesting way? Loyalty requires this of us, because we are supposedly trying to unite the women and children of our Church in this work. How many women in our congregation *are not united* in this work? And what have I done to unite them? How loyal have I been in this regard? We should not escape these questions.

Are we loyal to one another? One of the distinctive signs of a Christian is loyalty, even when there is no particular liking. The effectiveness of our organization does not depend necessarily upon our liking one another, but it does depend upon loyalty to one another. Are we remembering that as members of an Auxiliary we are members of the Women's Missionary Society and loyalty to that Society implies fidelity to its policies. Such loyalty forbids an Auxiliary being a law unto itself. It requires our earnest prayer for our Presbyterial officers, our Provincial officers. It requires of us a faithful remembering of our Council Executive and an effort to understand that the task of administration is a taxing and arduous one and that the members of the Council Executive are just as anxious to be true to their trust as the most critical Auxiliary member,—that, in fact, they are Auxiliary members, too.

Let us picture in our imagination a Society whose members were altogether loyal—faithful in *all* circumstances, not quitting when displeased, or over a difference with another member; faithful—remembering, not forgetting; doing, not slumping; giving, not holding; serving, not caring about being served. Let us further visualize this Society whose members remained loyal to the policies set down, faithful even when they do not agree, because there is always the possibility that the others *may* be right and we may be wrong. Should time prove that we were right, one thing is certain, the cause will not have suffered because of our fidelity, and no organization can succeed whose policies are not respected by the membership. Such disregard makes for confusion, confusion ultimately weakens, and the purpose is defeated. Disagree we shall, and must, but as we protest let us remain true to the policy which obtains until it has been challenged and judged by representatives of the whole Society. Imagine a Society whose members would rise above all the temptations which corrupt—jealousies, selfish ambitions, indifference, impatience, conceit, satisfaction with less than the best!

LOYALTY—Perhaps that is the most important word for our Organization Year. Loyalty binds us together; disloyalty disintegrates and weakens. Undeviating loyalty to our purpose and to one another could start miracles in our work. We are engaged in God's work. There is no question about His loyalty. It is a question of our loyalty. Every member of our Society may be loyal or disloyal. Let every member ask herself this question: WHAT KIND OF A MEMBER AM I?

Designated to Deaconess Service

DESPITE the extremely cold weather of the last week in December a goodly number attended the impressive service in First Presbyterian Church, Edmonton, at which Miss Rosetta Moors and Miss Margaret Huinink were set apart for missionary service under the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada.

The service, under the Presbytery of Edmonton, was conducted by the Moderator, Rev. Ross K. Cameron, who chose for the Scripture message the words of Jesus to those who were to be His followers: ''Follow me and I will make you fishers of men''. The Rev. R. J. Burton of Strathcona, who assisted, called attention to the serious side of the work entrusted to our deaconesses, who are, he said, pledged to service often under very difficult circumstances.

Mrs. H. Sykes, Provincial President, presented Miss Moors and Miss Huinink, telling of their preparation for the work they were undertaking. Since her graduation from the Presbyterian Missionary and Deaconess Training Home in Toronto last spring Miss Moors had visited mission fields in the Wetaskiwin district, assisted very successfully in a Bible School of forty pupils, and visited hospitals. In October she was appointed to deaconess work in the Prestville field of the Peace River district. Miss Huinink is now serving under the Women's Missionary Society on the Brownvale and Last Lake field.

When I hear people speak of the native as the white man's burden, I am reminded of the little girl who, carrying her baby brother pick-a-back, was thus accosted by a passer-by:

''That's a heavy burden you are carrying.''

''He's not a burden! He's my brother.''

—Mrs. J. D. Buchan, President,
Women's Association, Presbyterian Church of South Africa.

Faith Pays—Missions Pay

By Rev. David Smith

IT is a far cry, in our Chinese mission work in Canada, from what it was to what it is to-day.

In 1894 Mr. C. A. Colman, then missionary to the Chinese in British Columbia, wrote: ''We have made some progress in various ways, but of progress in the one thing we work for—the conversion and building up in Christ of individual souls—we see no signs; none of our pupils have manifested any direct interest in what we tell them of God and our Saviour Jesus Christ.''

Over against this put a letter of December 1938 from Victoria, and you have a picture that tells an interesting story. ''Our Chinese Young People's Society has just completed plans for a membership campaign. We are out to get 100 *active* members in the next two years. Already we have come in touch with sixty prospective members, and are interesting them and trying to get them to join up with us.''

This is the new spirit that is animating, especially, the young Chinese men and women, as well as the boys and girls. ''We want to be a part'', as one puts it. They want to do something, both for themselves and for others. In Vancouver the Young People's President took on himself to call personally on every young Chinese person in the High Schools and the University. In Ottawa two weeks ago a group of young people asked us how to go about organizing a Young People's Society. ''We want to get to know the Canadian people,'' they said. ''We want to fit ourselves, in a Christian way, for use in our own Chinese community.''

Only a few short years ago—going back to the '90's—if a Chinese man stood up to preach in one of our Chinatowns, he would be rudely disturbed both by vulgar words and assault, at the hands and tongues of angry compatriots. To-day they are eager with interest and anxious to serve the Master.

In a Canadian Church magazine of 1896 we read: ''Heathen women (Chinese) as yet are afraid to venture out and attend Church services. Some, we know, however, sit secretly behind open doors and windows catching the message of the Gospel songs we sing. As their windows are opened to hear the Gospel, may their hearts one day be also opened to the Lord and Redeemer.'' That was one prayer answered. Chinese women and girls, as well as the boys and men, are out in the open of God's Church.

''We don't know how this venture will turn out,'' said the Convener of Presbyterian missions in British Columbia at the opening of our first Chinese Mission Hall in Canada. ''But,'' he added, ''we have faith.''

And Faith pays; Missions pay.

So to-day we find the Chinese, because of our faith in them, willing and anxious to co-operate with us in our work where circumstances offer.

For instance, across Canada we have to-day twenty-five teaching in our Sunday Schools. Moreover, all departments of our missionary programme are gradually being developed among them. We have four women's groups organized; four Mission Bands; three Young People's Societies; three Canadian Girls in Training groups; a Girls' Auxiliary; a Young Women's Auxiliary; two Scout Troops; and several Bible groups for men. Each one is missionary at heart. All are contributing to our missionary budget. All this is in addition to the Sabbath Schools and the Church services.

Vancouver, for instance, has just sent this report: Women's Missionary Society Auxiliary $32.25; Life Membership $25.00; Young Women's Auxiliary $4.00; Girls' Auxiliary $4.65; Mission Band $5.36; Cent-a-Week Fund $1.55; Total $72.80. This is $36.80 over last year.

In 1938 the Toronto Chinese congregation for the first time contributed to the Church Budget, sending $25.00; the Young People, too, contributed for the first time, sending $9.00; the women, the C.G.I.T., and the Mission Band also sent offerings.

The Victoria congregation in 1938 gave $300 to the Budget, $100 over last year; and the Vancouver congregation $180, $30 over last year, besides paying $200 on its local building debt. In addition, both these congregations pay for all needed repairs, and the Victoria Chinese bought twenty church pews and installed four beautiful electric hanging lamps. Thus we see the growth of responsibility, interest, and pride in their work and Church home.

The mission in Montreal is just now being more thoroughly organized and re-organized. This applies particularly to week-day and Sunday work among the young people and the boys and girls. Two important groups, Scouts and Canadian Girls in Training, have been organized, as well as a Sunday School service. There is a large Mission Band, which contributed to the Budget, and a Kindergarten. An influential women's group, because of the terrible conditions prevailing in their home land of China, elected in 1938 to devote all their offerings to relief work there. At their Christmas meeting, which was their largest, instead of buying gifts they took a special offering and raised $100 (Chinese money) to be sent to China. They had already sent $100 last year.

From all this we see that the Chinese, despite the pressure for much needed aid—and it may be said that the Chinese to-day are paying till it hurts—are nevertheless not forgetting their responsibility in our mission among them here in Canada. Moreover, and this is of the utmost importance to our Church, all this deepening interest on their part in Canada is reflected in a much needed and far-reaching new Christian outlook in China itself. Thus, when through our gifts, our prayers, and our sympathetic interest we help these Chinese within our borders, we are actually doing God's work in Christ in China.

Faith Pays. Missions Pay.

From the Madras Conference

World Crisis Resolution Passed by the International Missionary Council

BY a standing vote the Council passed on Christmas morning a resolution of sympathy with comrades in the universal Church throughout the world in the areas of conflict, and pledged themselves to use every effort to eliminate the causes of war.

"At this time of crisis in various parts of the world, we of the International Council are deeply conscious of the suffering that has come to multitudes of people in zones of conflict of the Far East, Spain, Palestine, and elsewhere. And in particular would we express our heart-felt and brotherly sympathy for our comrades in the faith in these areas, who are passing through untold hardships and are bearing intolerable burdens. The body of Christ is one, in which if one member suffers all the members suffer.

"We are inspired by the faith and fortitude of our fellow-Christians both in China and in Japan, in their respective difficulties during this crisis. We would especially urge upon Christians in all lands that they give generously to the work of relief in China, in view of the extensive suffering that has resulted from the exigencies of war in that land. As they carry on their tasks of Christian witness and service under such tragic and trying circumstances, we assure our fellow-Christians in China of our love and prayers.

"Furthermore, we call upon Christians everywhere to give themselves to earnest prayer and effort that a way may soon be found to end this period of distress in all these areas, and that enduring peace, based upon love and justice and the true interests of the peoples concerned, may be established. We pledge ourselves to every effort looking to the elimination of the causes of war in order that the peoples of the earth may enjoy the blessings of peace, security and freedom."

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THE MISSION OF THE CHURCH

(From an address by the Right Rev. V. S. Azariah, Bishop of Dornakal)

A MAN who had been a Hindu seeker after truth told me this story of his experience. He had read the New Testament, the Gospels, and had been fascinated by the life of Christ, and had been greatly stirred by the death of Christ. Then he had read on into the Book of Acts and felt that he had entered into a new world. . . . This man said to me, "I must belong to the Church that carries on the life of Christ."

Do the younger and older Churches realize that they exist to carry on what Jesus Christ came to do? The Church exists to proclaim the revelation of God's love, to proclaim redemption from sin. Every member of the

Church is expected to go forward in the army of those continuing what Christ came to do.

In baptizing, we dedicate a man, a woman, or a child as a soldier of Christ, a faithful soldier and servant to life's end. Every person baptized should be a witness, not ashamed of Christ; otherwise he denies his baptism. ''Every Christian a witness'' is a slogan of our efforts at evangelism in India. We have been getting little groups of baptized persons together and training them to go about and answer the simple questions of the Indian villagers. One was asked by a villager, ''Have you seen God?'' and his answer was, ''Sirs, you knew me two years ago. I was a drunkard. You know me now. I do not think I should have had all this change if I had not seen Jesus Christ.'' There is no better answer, and no better way of witnessing for God.

Often we find that the things that teach people are not the intellectual things but those that go straight to the heart. I often learn from illiterate men by the way they answer the objections that men make to the Christian faith. To another illiterate man it was said, ''It is nonsense that a person can rise from the dead.'' His reply was, ''We bury a bag of rice in the field and it dies and a crop rises up to feed us. Surely if God plants a life He can raise it again.''

In the early Church it was the common man who spread the Gospel of Christ. Christianity spread from slave to slave, from soldier to soldier, from artisan to artisan. Every convert talked to his fellow-men, the men of his own group. It is our duty to get every person who is attached to the church to go out as a witness for Christ. The sharing of experience with others adds to our joy and to our own Christian experience. Let some men just stand somewhere as Christians; let them just face a non-Christian crowd; let someone else do the preaching, and someone else the singing: the experience of just standing for Christ will drive them to their knees before Christ.

Many people ask others, ''Are you saved?'' It were better if they asked, ''Are you *saving?*'' Not only the individual but the group must witness for Christ . . . Six men of caste came to me and asked for baptism. I asked them why they wanted to be baptized. They replied that they had been watching the outcastes in a certain village church, and had seen that since becoming Christians they were getting ahead of the caste people. ''They will be better than we are if we do not become Christians,'' they said. That very day the pastor of that village church had been complaining to me of the sins among the members of that very congregation. So I said that these church members were not perfect. To which the caste men replied, ''Yes, there are black sheep in every flock. But we know what they were ten years ago and what they are now.'' . . . It is when a group of common men are changed that people see the power of Christianity. That is what is influencing people to become Christians in the mass movements.

It is the Church's duty to concentrate all its energies to do the work of Christ. It is not just to worship; but it is to continue to do Christ's work with the help and the strength that we get in worship. Too much of the energies of ministers and of churches is being spent in taking permanent care of hereditary Christians. The Church exists not to save itself but to save others.

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EVANGELISM: OPPORTUNITIES AND DIFFICULTIES

(Gist of a speech by the Rev. W. Y. Chen, General Secretary of the National Christian Council of China)

THE task assigned to me is to share with you some of my experiences in student evangelistic work in China. China is facing an unprecedented crisis. To those who love God difficulties may be turned into opportunities. If evangelism is to effect a change in one's life, to be willing to surrender one's will to God through the power of Christ is then a process to transform man's difficulty into God's opportunity. In my contact with the Chinese students during the last ten years I have seen an immense opportunity offered us by God in China.

I can say with confidence that most of the hostile and critical attitudes among students have given way to the friendly, open-minded and earnest. Chinese students have their background, a rich cultural heritage, their own philosophy of life and their view about the universe. Our message must meet the need of their mind and strike the cord of their heart before we can win their soul.

Deep down in the heart of the Chinese students there is the desire to know some of the great issues in life. Since Confucianism failed to satisfy, the students turned to Buddhism for a more adequate reply. This longing to know the deeper meaning of life and the craving for some sure ground of hope for the future has never lost its grip on the Chinese, and it will never be satisfied with something that is less than the Gospel of Christ. In the Youth and Religion Campaign we were surprised to find an attitude of open-mindedness toward the Christian religion on the part of the non-Christian students in the Government schools. In some places they were much more eager to come to our meetings than the students of the mission schools. Even Communist students have become God's opportunity.

Chinese students will respond readily to the challenge of Christ—"Deny thyself; take up the cross and follow me." They do not want an easy religion. They want a commanding and challenging religion that will take all they have and call for more. They are eager for active service, and willing to endure hardships, to make a supreme sacrifice, and even to lay down their lives. During the last few months in Hankow I had the privilege of living together with a chosen group of more than 600 students, both boys and girls, being trained for social service. They were not organized under

Christian auspices, but at their own request I conducted a series of meetings. The general theme was ''Christ and the Cross''. The story of Christ, His life, death, and resurrection fascinated them. The idea of the cross became more and more significant to them. When they came out of Hankow to Changsha, just before our soldiers withdrew from that city, they demonstrated a most heroic, courageous, and selfless spirit in rendering service to the refugees, to men, women and children who had become homeless.

A little over a month ago one Sunday evening while I was preaching in the Methodist church in Changsha there came in a group of those students with whom I have been living, sharing their hardships and studying with them the relation of the Christian religion to our individual and national life. Among them there were five women students who came and told me that they were going out to Hensan, a city south of Changsha, for actual service to the wounded soldiers and civilian refugees. They asked me to pray for them and expressed the hope that we might see each other again. Two days later the sad news came that two of the girls had been severely wounded and three of them killed in the air raids which reduced almost the whole city to a ruin. One of the girls cried out just before her death: ''O God, spare my life, for my service to my country and my people has just begun.'' I attended a Christian funeral service for these three girls who were killed—a deeply moving scene. The two girls who were wounded were taken to a mission hospital in Changsha.

The day before I had to leave that city I said good-bye to these wounded girls. One of the girls, Miss Yu, who had lost one of her arms and had been holding herself up cheerfully and bravely in spite of suffering and pain, told me the story of a wonderful little girl of six months who had been brought into the hospital and was baptized a little while ago by a Methodist pastor in the presence of a group of British naval officers and sailors. This baby girl, whose whole family was killed in a recent air-raid in Changsha, had been rescued by the crew of the British gunboat, *Sandpiper.* The sailors took the girl to the ship and tried to feed and nurse her themselves, but they did not know how to do a job like this and decided to entrust her to the care of the nurse in the mission hospital. They took a great interest in her and at the baptismal service they arranged a pair of godparents for her. The British ambassador to China, Sir Archibald Clark Kerr, was asked to act as godfather and Madame Chiang Kai-Shek as godmother. ''When she grows up,'' said Miss Yu, ''she ought to be a very wonderful girl. I wish I could have a baptismal service like that.'' As she finished her story I saw a happy smile on her face. . . . Thank God, this girl had accepted Christ and His challenge of the cross. She was able to smile in spite of sorrows and pains. On coming out of the hospital the doctor told me that she was not going to live. Yes, Chinese students want a religion, but they want a religion that will give them inner strength and power to face the most awful hour of life. Christ, Christ alone, having passed through the valley of death, gives courage to His followers.

The last point that I want to make out of my experiences with the Chinese students is that there is a demand for a living witness from the followers of Jesus Christ. Once when I was talking with a group a young Chinese student said to me, ''Unlike other evangelists you do not preach much about heaven and hell. Can you tell me exactly what a hell looks like?'' ''No, my friend,'' I said to him, ''I cannot tell you exactly what a hell looks like, for I have never been there myself!'' ''But,'' said he, ''I have seen heaven and hell. I have seen how hell broke loose in many places in this war and I have also seen heaven. Heaven to me is where God is. I have seen how Chinese Christians and missionaries during those horrible days were able to stand up with cheerfulness and minister to those in suffering. They have joy and peace, for in their hearts there is God. Does not Jesus teach that the Kingdom of God is within you?''

They do not want a religion of talk, but a religion that will work, that can be put into practice by its believers in their daily life. In China where there is so much suffering and heart-breaking events, there is surely a great need of the redeeming love of Jesus exemplified in the lives of His followers. The apostle John says: ''Let us not love in word, neither with the tongue; but in deed and truth.'' (I John 111: 18.)

I thank God for having the opportunity to come in contact with the students throughout the country, who have given me hope and confidence not only for the future of my country but also for the extension of the Kingdom of God in that great land. May I ask you to remember them in your prayers?

* * *

THE CHURCH AND THE INTERNATIONAL ORDER

(Gist of a Speech by T. Z. Koo)

I want to develop three points:

(1) What is the basis ground on which we as members of the Church of Christ have a part in building a new international order?

(2) How can we make a practical beginning?

(3) As one tries to follow Christ in this realm what does He ask us to be?

The Church is ecumenical. The ecumenical starts from the fact of unity, as the international from the fact of division. The Church is the universal fellowship of Christians, the *Una Sancta.* Therefore it has the inescapable task of achieving international order. Second, what is the practical step for the Church to take in the contemporary scene? In 1921 I went through France, Germany, Austria, and Bulgaria. I saw the physical scars, the human wreckage, the hatred left in the wake of war. I was a

Chinese nationalist. I said to myself, ''If I live as a nationalist in the Far East, will it bring this on that part of the world?'' So, in the world we saw two contradictory lines of development. (*a*) In the League of Nations, the World Court, international banks, etc. men tried to begin the structure of an international order based on law. The nations in that experiment tried to keep democratic. (*b*) Other nations drove ahead to the *n*th degree of nationalism. They regimented and mobilized the whole nation to that end. Military force became the last word. That principle to-day is in the ascendancy.

For us, then, as in the ecumenical Church, the first step is to throw our whole weight into developing the international structure within which the nations can co-operate. Why have we relatively failed? (*a*) We sank our efforts in disarmament, which was only balance of arms at the best. We should have thrown our strength into the international structure, building up the organization of the League. (*b*) We threw our strength into pacifism, which is an attitude, not a programme. If we are to make an international order, two basic factors must be taken into account. First, begin to say with no equivocation that the idea of a nation as an absolute unit is utterly incompatible with the ecumenical Church. We have learned as individuals to condition our individual sovereignty for a common social purpose. You have a perfect right to talk in this meeting, but if you did we should have chaos. So you agree to be silent while I speak. The second factor is to deal with the law-breakers in the practical sphere. Face this squarely. You and I pay taxes to support the police because in society there are individuals who must be restrained and even coerced. We must do this same thing in the world sphere.

What, then, is to be my attitude within myself? (*a*) My Christianity will snap immediately when the test comes if my love of country and my loyalty to the state come before my love for and loyalty to God. My country is a mixture of good and bad. God, whom I know in Christ, is supremely good. (*b*) I must have a passion for righteousness and justice. If I try to be a man of goodwill without this passion for justice I come into contempt. That is what has brought the Church into contempt in so many places. (*c*) I must have an attitude of suffering love. These words seem better to me than the words ''non-violence''. The Cross stands in the very heart of the Church's gift to the international order. I may see China and Japan standing in hostility; but if I see them standing together under the judgment and the love of God my attitude helps the international order. No one who has not learnt to love knows how to be just. No one without a passion for justice knows what suffering love is.

Is this a voice in the wilderness? Yes, perhaps. But that same voice speaks from God. ''I am the Lord, which exercise loving-kindness and judgment on the earth. For in these things I delight, saith the Lord.''

MISS TSENG'S IMPRESSIONS OF THE CONFERENCE

(For interesting information about Miss Tseng, see page 119)

AT Tambaram I begin to see new visions and to have new hopes. There are more than seventy nationalities here gathered in the name and for the love of Christ. We can speak here openly and frankly of our difficulties and problems. Unlike so many other international conferences I have attended, the whole atmosphere is sympathetic, friendly and co-operative, and each one here is sincerely seeking for the coming of the Kingdom of God.

In these days of mutual fear and suspicion it is not easy for so many nations to come together to discuss questions which may border on to some quite delicate situations; yet we are able to talk without bias or fear.

In the second place, it is splendid to see the working together of the older and younger Churches. Here we see the old Churches eager to render all the assistance they can to the younger members, and the younger Churches sending forward keen, earnest and capable leaders. It seems to me the day will not be far when there will be one flock and one Shepherd.

In an atmosphere like this, one cannot but think that if all the members of the Christian Church can really put up their strength together and work for the peace and goodwill of mankind it is not impossible. Tambaram has given me just a glimpse of it. May God help us to press forward toward this goal. Will you not join us in prayer and in the endeavour to bring His Kingdom on earth?

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MISS ILA SIRCAR SPEAKS OF INDIAN STUDENTS

PRACTICALLY every student Christian body in India does some kind of social service work among the less fortunate, who are not necessarily Christian. Before the Christmas holidays the students of some of these groups invite those among whom they have worked to a Christmas service which is made as Indian as possible by the use of lamps, Indian music, etc. After the service students distribute sweets or some useful presents to these poor people, which is followed by an explanation and sometimes a short Nativity play, thus embodying the spirit of our Lord of sharing and giving joy to the less fortunate.

Note.—These messages of Miss Tseng and Miss Sircar formed part of a Christmas broadcast from Madras. Miss Sircar, who represented the Indian Student Christian Movement, will visit Western Canada in March as a member of the western team for the Post-Madras Conferences.

Seek, seek through all the dark!
We are not fallen from the height we planned,
If in the cloud we see one beckoning spark,
Touch once the unseen Hand.

—*Marjorie Pickthall.*

Prayer

OUR Father which art in heaven, by whose providence we are sustained in life, we would lift up our hearts in gratitude to Thee for all Thy goodness to us. We thank Thee for the love and care of our parents, for the inspiration of our ministers and teachers and leaders, and for all who by their example have helped us on our way through life. We thank Thee for present blessings and for future hopes. We thank Thee for Thy discipline, sometimes gentle, sometimes severe, but ever understanding; for Thy patience and long-suffering with us in our many failures and shortcomings and broken pledges; and, above all, for Thy great love manifested to the world in Jesus Christ, Thy Son, our Lord.

Bless abundantly Thy servants whom Thou hast called to bear Thy name in the home land and beyond the seas. Grant them wisdom, strength, patience, and courage, and endue them with power from on high. May they have the full assurance that their labour is not in vain for the Lord. Bless every one who is doing even one piece of self-sacrificing work for Thee.

O God of the nations, look down upon us now, we beseech Thee. Bless our land and defend our liberties. Endue our statesmen and leaders and counsellors with wisdom, and hasten the day when peace and harmony shall prevail among all peoples. Quicken all Thy people everywhere to nobler endeavour, greater zeal, and deeper consecration, and may all who name the name of Christ be constant in prayer and faithful in their stewardship.

O God our Father, we dedicate ourselves anew to Thee and to Thy service. Use us as Thou wilt and in our service grant to us the joy of the Lord which is our strength. Cleanse our hearts and renew a right spirit within us. Enable us to help the afflicted, to relieve the needy, and share the burden of the homeless, the hungry, the lonely, the forsaken, and the heavy-hearted. Cultivate in us the love of peace. In these anxious and troublous times may we have the faith that will drive away all our fears and enable us to win the victory for Thee in our day and generation. This we ask in the name of Jesus Christ. Amen.

The Korean Church

IT has been interesting to the Christian world to watch the development of the Church in Korea where a definite indigenous programme has been enforced from the beginning, fifty years ago. The first emphasis has been put upon Bible instruction. Upon this foundation, evangelism, self-support, self-government, and all the virtues of an autonomous, indigenous Church have been gradually cultivated.

It was early seen that the Church in Korea was growing very rapidly and showed a fine spirit. Forty years ago Dr. H. G. Underwood was arguing that this was not a mere mushroom growth, because the Koreans had broken entirely with paganism, were keeping the Lord's Day, studying the Bible diligently, preaching with zeal, and giving their money generously for the Lord's work. Now after fifty years of mission effort any fair study of the Korean Church will reveal that these virtues have persisted and increased in the Korean Church. This has been an inspiring development. Though special providences have doubtless helped, it is clear that the emphasis put upon Bible study and indigenous principles from the very beginning have produced a rich harvest.

The Presbyterian Church of Korea to-day is a splendid witness to the power of the Gospel to save men and bring uplift to a people. As the result of fifty years of labour, by the four Presbyterian missions, there are approximately 300,000 Presbyterian Christians. These people have built and supported 3,000 Churches of their own. They are organized into twenty-seven Presbyteries. These in turn are all united in the Presbyterian General Assembly which meets once a year as the supreme court and administrative body of all. Though foreign missionaries are welcomed as co-workers and much financial help has been given, especially in higher educational work and hospitals, still the organized Church has been supported by the Koreans themselves and they have instinctively governed and propagated the work themselves. Besides carrying their own churches, the Korean Christians are paying for some very vigorous benevolent enterprises, including home and foreign missions, which have had success. Church history does not tell a more interesting story of foreign mission service than that of the development of the Church of Korea during the past half century.

But to-day our hopes and joys over the remarkable growth of the Korean Church only sharpen our anxieties as to what may happen to this Church. . . . Right through these terrible months of slaughter the Korean Churches have been meeting and worshipping God just as in the past. Yet it is not as in the past. Missionaries and Churches are all in a terrible distress over a very trying problem of Shinto shrine worship. It seems as though the Korean Church may be facing just such a trial as was the lot of the early Church in the Roman Empire. Christian Schools and Churches are being forced to attend ceremonies at national shrines where the Sun goddess, the Emperors, and national heroes are worshipped, to whom sacrifices are offered and prayers are made. Though the Government has said that this is not religious, the Christian conscience hardly accepts this dictum. As a result, school work is being given up, some churches are closed, many pastors have suffered in prison and the police have over-ridden the liberties of the Churches and missionaries alike. . . .

To develop patriotism the ancient Shinto ceremonies are being forced upon the nation. Those who are zealous for the war are most eager for these Shinto ceremonies. Christian Japanese and Koreans alike are facing a very grave question. . . .

The Government seems to be restricting and controlling the work of all missionaries and the Church leaders but allowing the Churches to meet and the missionaries to carry on much of the regular work, compelling all citizens however, to go to the shrines the 1st and 15th of each month. For refusal to go to the shrines much suffering is being experienced. Some are in prison, some are in flight.

The prayers of God's people in all lands should be lifted that in this time of trial the Korean Church may be given grace to be faithful. We have reason to trust that God will not desert these younger children of the Kingdom but will add to their strength gradually this other virtue of willingness to suffer, if need be, that Christ may be glorified and openly acknowledged as Lord of Lords and King of Kings. —*Contributed.*

A Non-Christian Testifies

AN Indian woman doctor of great prominence, a non-Christian, touring India on an educational commission, discovered the widespread influence of Christian missions; and in the course of an address before the All-India Women's Conference said:

I feel I would be failing in my duty if I do not offer a tribute to the missionary education organizations which have been the pioneers in every province in the cause of female education. The female population of this country has been placed under a deep debt of gratitude to the Christian missionary societies for their valuable contribution to the educational uplift of Indian women. I honestly think that they have done more for women's education in this country than the Government itself. . . . Even more than the educational and the cultural contribution made by these missionary societies to the Indian people, the noble and self-sacrificing examples of the men and women who, infused with a spirit of love and service for suffering humanity and true to the teachings of their Master, face obstacles and live very often a single, lonely life, cannot but have a very beneficial effect upon the men and women of this country.

—*The Missionary Review of the World* (February, 1939).

OUR LETTER BOX

The Hospital a Centre of Missionary Effort

Jobat, Central India.

DOORS and windows are standing open and I am dressed in summer clothing. But the nights are growing quite cool. We need about three woollen blankets over us now and in the early mornings a woollen sweater feels good. The rainy season ends in September and we expect no more rain until about the middle of June. The grass is burnt brown and dry and the roads are very dusty and will become drier and dustier as the weeks go by. For this reason motoring is not a very pleasant business except in the rainy season.

Our first year in India has passed very quickly, because we have been very busy, I suppose.

Since our return from the hills the hospital work has been gradually coming back to normal. At last our electrical equipment has been set up and been pronounced O.K. by the electrician brought in from Mhow to connect it up. Dr. Quinn used some of it this week for the first time. At different times both this season and last he has wanted it for patients, but the East requires one to be patient. We haven't yet become slowed down to India's pace and so chafe at the many delays in getting things done.

Work is being started in training more nurses and in giving further training to the compounders. Dr. Quinn is also beginning to send out some of the compounders by turn into the villages of the surrounding district. They take their stock of medicine and their gospels and as they tend the sick they also give out the Word of Life. We hope to make this a means of bringing the surrounding district into closer touch with the hospital. When there is need the doctor goes out himself and often the more serious cases are brought into the hospital.

We hope also to have more work done in following up the patients who have been in hospital, by visiting them in their own jungle homes. Some show much interest in the Christian teaching which they receive in hospital and carry what they can remember of it home to their own people. In such cases the missionary is usually welcome when he visits their home. But in many cases their minds seem to be very dim and the truth is grasped very slowly.

How we wish that our tongues were loosed, so that we could speak to them freely! We both seem to be at about the same stage in the language. We can speak in a halting sort of way, but perhaps that is as much as one can expect in one year. The difficulty in this land seems to be that you learn the correct way to speak the language at the Language School, then you find that the villagers speak a sort of mixture of two or three dialects which it seems almost hopeless to understand.

We are looking forward to Miss Tennant's visit in January. Last week the representatives of the United Church of Canada passed through this way on their way to Madras. Dr. and Mrs. Arnup remained overnight with us. —*(Mrs. W. R.) Lillian Quinn.*

Schools and Camp Life

In Camp, Kali Devi, Central India.

I FEEL specially well when I'm out in camp like this. Living with the people, in their homes every day, telling the Gospel story to all whom we meet, I feel I'm doing a little of what I came out to this country to do.

The school work goes on much as usual. Our primary schools have not increased in number, but it is very encouraging to see that the untrained teachers are slowly improving in their teaching, and the children are making better progress than formerly. It has taken constant visitation and supervision, but there is no doubt that the supervision pays. If ever we get to the place where we have a more or less permanent teaching staff our labours will be considerably lessened. At present there are only two women teachers in the village schools, one with two children, the other with one, and, while they are both good girls, the children are a distraction, as you can imagine. We sent two boys out for teacher-training in July, and they will be a big help to us, we hope, on their return. Slowly our teaching staff is improving and increasing, but we haven't yet come to the place where we can be too discriminating. One of the problems is to get children in the farming communities to attend school regularly. If the parents don't realize the value of education the children are allowed to work in the fields or go off herding cattle. Sometimes we know the children are needed at home, but very often they could be in school when they are not. At present the village schools are getting along with practically no supervision. It is good for them to be on their own for a while. I went the rounds just before coming out here, and will see how things are running when I go in again.

Camp life is a busy life, and I don't think I've ever before been so busy in the touring season. One reason for that is that I have never had anything to do with the medicines before. This year we have with us Musa Padre and his wife Grace, who is a nurse. While Grace has two children of her own, she is very willing to look after the sick folk when they come. They come in multitudes, too; almost all day long someone is sitting in front of the tent door, and in the mornings and evenings there are crowds. Often I wish I knew something about medicine, but even knowing as little as I do, I help Grace whenever I'm here; it doesn't require much knowledge to hand out itch medicine!

This year we have come to the north end of our field, bordering on the United Church of Canada area. We have a very good camp site, under a huge old banyan tree, which shelters our four tents nicely. We are beside a good sized stream, which is quite an attraction to our party—in any spare moments they will usually be found there fishing. There are a number of houses quite close, too, from which the people come to our camp-fire in the evenings. They come from far as well as near, though, and we have good night meetings. So we have the three requisites of a good camp—shade, water, and people.

There are eight altogether in our party this year, Musa Padre and his wife Grace bai, Nangi bhai, John Forman, and Daniel, driver; and the two girls, Basanthi bai and Soni bai, who are the Biblewomen,—we three go out together. We have found the people everywhere very keen, but we are wondering what they are going to do with Christ, accept Him or reject Him. There are a few who have heard the Gospel once before, but for the majority of them it is a new thing. We are praying that their interest may mean action, and that they will be given the courage to come out all the way for Christ. After all, it is a big step for them to take; how many of us are always willing to become fools for Christ's sake? It is not the least too much to do for Him who did all for us, but until we know Him well, to become a fool, to become defiled, is not so easy. We do need your prayers, that we whose privilege it is to tell the good news may be kept abiding in Him, that we may be each one possessed, indwelt by the Holy Spirit, that He Himself may bring the message to these Bhils that will make them see their need of Christ and bring them to Him. How we love them and long to see them come!

Daniel (the driver) helps me with the cooking, and carries the water. He likes to go out preaching, too, in the mornings; whoever gets home first, he or I, gets the breakfast. Usually we start off about 8 a.m. and come back for breakfast (lunch you might call it, but we eat porridge) about one o'clock.

—Ellen Douglas.

Healing and Teaching

Jhansi, India.

MY health has been so much better since September, during which month I gained four and a half pounds, that for three weeks I have been going, as many forenoons as I can get away, to a village two miles from here. . . . As soon as the people saw me they told me of their ills. Through my taking an interest in them, giving simple remedies, and pointing them to Jesus Christ the Healer, they are all getting better, except one woman who died yesterday. I don't know about her neighbour, who also has lung trouble and has been sick for six years, she said. She was apparently worse for a little while, but yesterday was able to go to another village. It is very soul-satisfying work. One head of a family in that village had been baptized by Dr. Wilkie many years ago, but the family do not pretend to be Christians. They are the only family of potters in the village, however, and they keep a nice clean establishment—two brothers and a married son in their little group of houses on the outskirts. The baptized one told us some years ago that if he proclaimed himself a Christian no one would buy his pottery. About eight years ago, Miss Whatling's present motor driver, David, was living here and I had him engaged in teaching daily in three nearby villages. The potter's son came to the class in Ari village and was the only one of the nineteen who enrolled at first to come to the point of being able to read. He has not kept it up, however, but can read very simple things with some help. He is married now and has a baby. His interest in reading is slightly renewed. I have left at his house a simple book from which I read to the villagers about Christ, when I go there.

Mr. Lowther arrived from Australia very much better in health. He was with us for a time and left three weeks ago for his tour of survey of missions. *—(Mrs. A.) Frances A. Hawtin.*

Studying in Tokyo, Japan

Tokyo, Japan.

THIS last year I have been at the School of Japanese Language and Culture in Tokyo. It was a real change to become a school 'girl' again, to wear layers of heavy clothing, and to live in a dormitory with Japanese girls in a city of 6,638,000 inhabitants. This is just the place, however, to get a foundation in the language, and step by step progress is being made. . . .

Sunday is a full day for me here, too. In the forenoon I meet with a class of young men students who are anxious to improve their English, and we are studying the Life of Christ together. One of the members of this class has been called to the army and we do not know when some of the others may be called; I ask your prayers for them, that they may soon know Christ as their personal Saviour. In the afternoon I attend the service held by the Y.M.C.A. group of Formosan students here in Tokyo. There I meet several friends whom I knew in Formosa. . . .

We are thankful to our Heavenly Father for His loving care over our Christians and missionaries in Formosa during this year and ask that you continue to remember us in prayer through the coming year that we may do nothing that will in any way be dishonouring to our Lord.

—Alma Burdick.

In Winter Storms

Prestville, Alberta.

I WAS fortunate to be away during the very worst of the cold weather. My neighbours said that they had to stay up all night to keep their fires burning so that things would not freeze up. They took all my canned goods into their house, so that they would not freeze and break.

The people here tell me that Christmas day was so cold here that very few people went out at all, even to keep their Christmas dinner appointments. Yesterday was cold and very, very foggy. I only had six children out for Sunday School and they all live right in the village within two minutes' walk of the church. They all waited until about 11.30 to see if anyone would be out for service. . . . No one else came and I read the children a very beautiful Bible story and that is all the service we had. It was too stormy and foggy to attempt the trip to Silverwood in the afternoon. It usually takes sixty-five minutes to make the trip, but with the fog and snow we should have been at least two hours and possibly much longer on the road each way and, if the weather is bad, no one from that district comes as they all have to walk from one to three miles each way. The storm continued until late last night so that we had no young people's meeting in the evening. It certainly was the quietest Sunday I have spent since coming to Prestville.

We expect to have the third of our Christmas Trees on Wednesday. It was planned for last Friday, but when the weather was so bitter some of the parents asked me to postpone it as they did not think it wise to bring the children out an extra evening through the cold and snow. We will just have our concert at the regular Band meeting and they will receive their gifts, which are all ready and waiting for them. The other two have been very satisfactory and I hope this one will be, too.

—Rosetta Moors.

Peace

Peace comes not dropping from the vaulted blue;
'Tis a fair edifice, in patient years
Built up by persevering firm intent,
With steadfast toil, and sacrifice, and tears.

Peace comes not stealing forth all silently,
Like opal dawn o'er the grey sleeping earth;
'Tis brought by agonizing pangs and throes
Of long, sore travail to exultant birth.

Blest are its makers! for it must be *made*
By those who give for evil good, who smile,
Turning to smiter's blow the other cheek,
Trudging with patient feet the double mile.

Then toil for peace; for simple common folk
Are hungered for its unaccustomed ways;
Let love heal lands by bitter hatred scarred,
And weary now of war-beclouded days.

—Agnes Gilmour Guthrie, in *Life and Work.*

*The Golden Milestone

THIS is the title of a new book of unusual interest. Written to mark the fiftieth anniversary of the founding in 1889 of the Arabian Mission of the Dutch Reformed Church, it has a distinctive charm. It throbs with adventure, it spills over with information, and better still it reveals the qualities of originality, dogged persistence and a selfless, reckless devotion to Christ and to what they believed to be His assignment for them which have made the names of the two principals in the story so familiar to missionary-minded folk throughout the world.

These two principals, Samuel M. Zwemer and James Cantine, are the authors. They confine their sketch to the origin and early years of the Mission. It begins with the conviction which took root in their minds as theological students that God's appointed task for them was in Arabia and the obstacles which threatened to defeat their project; describes how with the active encouragement of a professor the preliminary steps of organizing and financing were taken; and then records the experiences which befell them and a few colleagues who came out to join them, in the pioneer days when the foundations of the Mission were being laid—later the Mission was taken over by the Dutch Reformed Mission Board. It is a vivid story of men to whom a closed door was not a deterrent but a call to preach the Gospel on the other side of the door and of how their fearlessness and faith in answering the call were honoured by God.

Much of the charm of this spirited book, which Lowell Thomas calls "a story of dauntless courage and high adventure", lies in the informal, conversational and always modest tone in which it is written. Some of the chapters are written by one author and some by the other—as though when one narrator gets out of breath his colleague takes up the tale. Valuable as an historical missionary document, the book is also a spiritual tonic. As Robert E. Speer says, "It is a lovely story, beautifully told. One's heart is warmed by it and one's faith and courage renewed".

—*J. Lovell Murray.*

*** The Golden Milestone. By Samuel M. Zwemer and James Cantine. 1938. Revell. $1.50.**

Publications Department

By Margaret Ness

THE Biography loose-leaf book is starting on its second series with eight new workers: Miss Hermanson, Miss Roy, Miss McTavish, Miss Lamont, Mrs. George Mackay, Mr. George Mackay, Mr. and Mrs. Davis, and Dr. Thurrott. These eight biographies will sell for fifty cents. Substitution of any of those in the first series is permitted.

May we draw to your attention the fact that **India on the March,** mentioned on the Young Women's page of the January issue, is available only for the Young Women's Reading Fellowship, as the book is now out of print and we have but a limited quantity. **Moving Millions** (50 cents) is the senior study book.

So many are the requests for the Mission Band story book of 1937-38, **God's Children,** that we were wondering if leaders who have copies would send them back to us and allow us to place them with other groups.

Perhaps it is time to mention again our set of maps (British Guiana, Canada, China, Formosa, India, Japan). These are excellent for use in conjunction with a study since our own fields are clearly marked and the maps are sufficiently large to be seen by the group and yet not too large or heavy to be cumbersome. The set of six sells for $1.25: individual copies are 25 cents.

With the Jewish question so much to the fore these days, Basil Mathew's **The Jew and the World Ferment** (50 cents) is of increasing interest.

Easter material is now available. **Easter envelopes,** 35c. for 100 or 9c. for 25, and **Easter plays,** two or three of which will be forwarded on approval on receipt of a three-cent stamp and information as to group (senior, girls', Mission Band) and the titles of Easter plays already presented.

To stimulate new interest in this our Organization Year a **Fact Sheet** has been prepared and is being widely circulated. A copy has been mailed to every Provincial and Presbyterial officer and five copies have been forwarded to every Auxiliary. Additional copies may be secured free through the Publications Department by letting us know the number required. Another Fact Sheet will appear in the fall.

How a Mission Band Gave to the New Church

The Mission Band was anxious to do something towards the furnishing of our new church. It was decided to take an offering apart from the regular offering for missions, and use the money received to buy a Bible and hymn book for the pulpit. On the Sunday the church was opened a Bible and hymn book, gifts from the Mission Band, were on the pulpit. Two little sisters emptied their banks that the money they gave would be their really own gifts. A lad, concerned about whether the amount required had been received, asked the leader at Sunday School about it. When he was told that almost a dollar was yet needed he was quite eager to know the exact amount. That evening he took from his bank the entire amount, put it in an envelope, and carefully instructed his mother to give it to the leader at church that evening. Another girl saved and planned all summer holidays towards her gift.

—From the report of St. Andrew's Mission Band, Kirkland Lake.

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RENEW THE "GLAD TIDINGS"

Renewals and new subscriptions for 1939 are coming in.

Subscriptions run from January to December, and are payable in advance. Individual orders are 50c.; two or more sent to one address are 35c. for each subscription. Send all subscriptions to your Presbyterial *Glad Tidings* Secretary, to be forwarded to the central office. All money orders should be made payable to The Editor of *Glad Tidings.* Write for sample copies to Miss Helen Mackintosh, Editor, Room 800, 100 Adelaide Street W., Toronto 2, Ont.

Form of Bequest

I give and bequeath to the WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of...dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

NEW ORGANIZATIONS

Alberta

Edmonton P.S.—Senior Auxiliary, St. Andrew's Church, Wainwright.

British Columbia

Kootenay P.S.—Merry Maids Mission Band, First Presbyterian Church, Trail.

Ontario

Bruce and Owen Sound P.S.—Mission Band, Williamsford. **Hamilton P.S.**—Ferguson Mission Band, St. Andrew's Church, Beamsville; Mission Band, St. John's Church, Grimsby. **London P.S.**—Senior Auxiliary, Knollwood Park, London, reorganized. **Ottawa P.S.**—Mission Band, Gloucester. **Paris P.S.**—Silver Star Mission Band, Knox Church, Brantford.

Saskatchewan

Prince Albert P.S.—Sunshine Mission Band, Lens.

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Ontario.—Mrs. E. F. Perry, 159 Mavety Street, Toronto.
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AUXILIARY PAGE

Mrs. J. A. Milne, *Secretary*

YOUR attention is called to the Fact Sheet which has been prepared, setting forth the mission work of our Church and the Women's Missionary Society and their relation to each other. It has been sent out to all Provincial and Presbyterial officers and a number to each Auxiliary and Young Women's Auxiliary. More can be obtained from the Women's Missionary Society office. They are most comprehensive and will be very useful in acquainting new members with the work that is being done to advance the Kingdom of Christ at home and overseas; also in the Home Helpers Department—take some with you when you call.

We would also call to your notice the new leaflet ''Windows—Please look in,'' which affords glimpses of the work that our Society is doing. It, too, is to be used for the Home Helpers.

Your secretary invites correspondence as to how the suggestions for Organization Year sent to all organizations and printed in the *Glad Tidings* are being acted on in your Auxiliary.

Did your Executive, after careful and prayerful consideration, bring its conclusions as to how these suggestions might best be carried out to your Auxiliary meeting for its approval? Or did you say at once—''This will never work in our Auxiliary, so we will just go along the same old way and ignore the suggestions?''

Unless you have conscientiously tried, you will never know what blessing might result to your Auxiliary from being loyal to the efforts of the Council to strengthen Auxiliaries by the Prayer Fellowship, systematic giving, bringing in new members, and interesting more and more women in the work of our Society.

''After having done all in our power we must lay our services upon the altar and pray God to pardon all errors which He sees in our methods and teach us to remedy them that we may not hinder the progress of the work.''

''The work of our hands establish Thou it,''
Often with thoughtless lips we say;
But the Lord who sits in the heavens shall say,
''Is the work of your hands so fair and fit
That ye dare so pray?''

Softly we answer, ''Lord, make it fit—
This work of our hands that so we may
Lift up our eyes and dare to pray:
The work of our hands, establish Thou it,
For ever and aye.''

YOUNG WOMEN

Mrs. John D. Holman, *Secretary*

THE MINISTRY OF INTERCESSION

> Prayer is the first and chief method of helping to solve the missionary problem. Among all the methods that have ever been proposed, none is more practical or fruitful than this. Will not every reader of this message help in the effort to get a definite group of people into the habit of supporting by daily prayer each missionary in the thick of the fight? By this simple method alone the efficiency of the present missionary force could be doubled without adding a single new worker.—*J. Campbell White.*

THE above message was written years ago, and was used to stir the Church to its task of intercession. To-day we need to make use of the same source of power—prevailing, triumphant prayer.

Down through the ages the strength of the missionary movement has been its prayer power. In many Auxiliaries the meetings of the executive committee have been ''schools of prayer'' for new officers. Prayer groups have met before the hour of meeting to pray for the missionaries, the work of the Society, and the programme of the day. Individual members have observed a ''quiet hour'' daily or weekly, to join with the host of unseen members in prayer for God's blessing upon the work and workers, to ask for gifts to support the work, and to seek increasingly the deepening of their own spiritual life. One Young Women's Auxiliary has arranged to hold its Fellowship of Prayer at half-past nine every Sunday morning. What method do you use?

To have more intelligent prayer there must be more prayerful reading. Interest in any cause comes through an intimate knowledge of that cause. To be informed of the work of our missionaries and the various fields in which they work so that we may pray intelligently we need to read the *Glad Tidings.*

The annual report is another prayer book that is indispensable, for here we are able to follow our missionaries as they work, and the success and failure of the various departments of our Society.

Another valuable guide is the Prayer Card which gives definite pieces of work to remember in prayer each month.

For the deepening of our own spiritual life the booklet, *The Secret of the Abiding Presence,* will be found most helpful.

Many other booklets are available which will be found helpful for use in observing the quiet hour of the Fellowship of Prayer. Let us equip ourselves with these aids in order that our prayers may have power.

Notice re ENTER MISSIONS!

Owing to an unavoidable adjustment in the price of *Beyond Statistics*, the basic book for the 1939 Young Women's study entitled ENTER MISSIONS!, *the price of this study is now $1.40.*

GIRLS and LEADERS

Mrs. John Kelman, ***Secretary***

Dear Leaders and Girls:

TO-DAY we hear much about great conferences, statesmen of many countries meeting with one object in view—world peace. One conference our newspapers did not report very fully was the recent International Missionary Council meeting at Madras, India, and yet it was important, for there religious leaders from many nations sought by discussion and exchange of experiences to find a way to peace through bringing to men and women everywhere a knowledge of the Prince of Peace.

In his opening address as Chairman Dr. John R. Mott, who has spent a life-time in international religious work, said: ''We have assembled at one of the most fateful moments in the life of mankind. Not in our life-time, if at any time, have Christians come together when so many peoples were bearing impossible burdens, or undergoing such persecution and suffering. When has there been a time when the world was so rent by international misunderstanding, bitterness and strife? When have we been called upon to witness such startling relaxing of traditions, sacred sanctions, and established law and order? . . . We do not come together at Tambaram in despair, seeing only the dark background . . . Why? Because we who have gathered here know Whom we have believed.'' This speech struck the keynote of the gathering: there were grounds for despair, but a greater ground for hope. Darkness might enshroud the world, but the Light of the World could dispel that darkness.

The Council was composed of representatives of the Christians of many lands, and the women present made valuable contributions to the discussions. I have room for only one pen picture—of Miss P. S. Tseng, a lady from the ancient land of China. You will see that girls' work is just as real in China as in Canada.

''Looking very distinguished in a long blue Chinese gown, she had an amazing story to tell. She comes of one of the most aristocratic families in China, being of the 73rd generation of descendants of Philosopher Tseng, an immediate disciple of Confucius. Her great-grandfather, Marquis Tseng Kuo Fan, fought with General Gordon and quelled the Taiping Rebellion in 1860. A great-uncle was the first Chinese minister accredited to the Court of St. James's, while K. Tseng, her uncle, was attaché to the

Chinese Legation in London (1893-1900). Her father, a well-known poet, received the Han-lin (the Chinese F.R.S.) at the early age of twenty-four.

"In 1917 Miss Tseng was the first Chinese woman to graduate in B.Sc. in London University. She returned to China and founded I Fang Girls' School in Changsha, of which she has been principal ever since. Three times her school has been attacked. In 1927 the Communists drove her out at the point of the bayonet and again in 1930 they looted and partially burnt the school, while during the present Far Eastern crisis ten bombs fell within a few yards of her. One struck the other end of the horseshoe dug-out in which fifty girls were sheltering, but fortunately no one was killed.

"This dauntless gentle-born lady has been one of a team of three conducting an evangelistic campaign in ten great student centres with splendid results. Her influence on youth has been so profound that the Chinese Government has called on her to do national service amongst young people. She is the only woman amongst thirty-five men, including famous leaders, who have received this invitation. But her express determination is to serve the cause of peace as a Christian. Ninety of the old girls of her school have entered public life and are serving in banks, in government departments, and as social workers. They show the fruits of her deep and abiding Christian influence. Such is the quality of life of one of the most eminent daughters of China, who has gone through the terrors of bombing, looting and destruction," and is one of the evangelistic team that will carry the message of the Madras Conference to the Churches of Great Britain.

Elsewhere in this number of the *Glad Tidings* is more about the meeting. I advise you to read it all. Our Girls' Work Secretary attended the Madras meeting, and will have a wonderful story to tell of her thrilling experience. What I have brought you this month will, I hope, whet your appetite for the fuller story that Miss Tennant will bring.

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

Tambaram,
December 18, 1938.

Dear Leader:

A LITTLE over a week ago a group of us visited the sacred temples of the Hindus at Madura, a large city in South India. We arrived at the temple in the late afternoon just in time to see and hear great stirrings among the worshippers, as they dedicated their little lamps and set them in their appointed places. The temple attendants were busy, too, for it was time to wake up their god by the blaring of trumpets and the beating of drums.

What a strange contrast! Here were thousands of people believing in a god who slept—and with whom they could commune only at appointed hours. Then we thought of our small group about to meet at Tambaram—a group of 464 people representing thousands around the world, who believed in a Living God—a God who calls us from our sleeping to make more manifest to the world the significance of what it means ''to worship Him in spirit and in truth''.

Some of you may not know that Tambaram is a small village near Madras. It was to this place that the Madras Christian College was moved only a few years ago. Because this college is supported by many missionary societies, it was fitting that it should house the delegates coming from all over the world to the meeting of the International Missionary Council. A more challenging country than India to receive such a gathering could not have been chosen. For here we witness so much of the beauty and grandeur of God, so many of the great religious traditions and cultures of the East. Again, here is a land in which some of the finest advances are being made in ''winning the world for Christ'' and where, too, some of the greatest challenges are being given to the native Church.

Some may wonder why in such difficult times a conference like this has been called. All about us, they say, is bitterness, strife, poverty, and war. Yet it is precisely because these problems surround the Church everywhere that a consultation of the various Churches was deemed necessary. Thus if you were able to visit us at Tambaram, you would find us at work in small groups discussing and making recommendations about the many aspects of the world mission of Christianity.

I wish it were possible to tell you of some of the outstanding contributions made by members of the Church of China, Japan, India, and Africa. From these lands have come leaders with the burning desire to plant in their own land a native Church which will be deeply rooted in the tradition and culture of their own people. Such information, however, will appear elsewhere. In this letter I mostly want you to feel that Mission Bands, as well as all the other missionary organizations, have a very great share in this meeting at Tambaram. May all our groups find much inspiration and guidance for their work as they study the results of the Tambaram deliberations. —*Violet Tennant.*

Lord, in the darkness I wander;
Where is the Light? Is there no Light?
Nothing know I, but I wonder
Where is the Way? Is there no Way?
How may I reach Thee, I wonder;
Is there no way? Where is the Way?
—A Tamil poet, India, 1,000 years ago.
(Quoted in *The Women's Missionary Magazine.*)

PROVINCIAL NEWS

ALBERTA

MRS. C. E. JAMIESON, 1610 12TH AVE. WEST, CALGARY, PRESS SECRETARY

RED DEER P.S.—The ladies of Red Deer Auxiliary are very grateful to Mrs. J. McVicar who has been carrying on as President since Mrs. H. Jack moved to Ontario. Mrs. McVicar has been over thirty years in the work in Red Deer Church.

Red Deer Presbyterial had a larger than usual number of delegates at its meeting, eight points being represented. An increase in Auxiliary givings was noted. The resignation of Mrs. R. J. Chrystal, Carstairs, as Supply Secretary, on account of ill-health, was accepted with regret, but her valuable and much prized advice will still be available. The message of the President, Mrs. A. Forrester, was based on Love—the essence of our Christian endeavour. Rev. J. Low of Red Deer in an interesting address told of his experiences as a missionary on the coast of Newfoundland, of the lives of the fisher folk, and, lastly, of the heart-aches the missionary endures.

Edmonton P.S.—The Edmonton papers rendered excellent service in reporting Miss Hermanson's addresses at the Edmonton Presbyterial annual meeting, and giving a concise statement about her work in Formosa. Miss Hermanson, who was going to Japan for language study on her way to Formosa, spoke at both afternoon and evening sessions. Nearly fifty delegates attended and suggestions made by secretaries in presenting reports brought from Mrs. Sykes, Provincial President, the comment, "It is the beginning of a co-operation that will make Organization Year a success." Mrs. N. B. Moors was re-elected President.

Calgary P.S.—While with the programme committee lies much of the success of a meeting, to its vision, attention to detail and hours of planning and arranging must be added enthusiastic delegates. Calgary Presbyterial was fortunate in having these, and an observer at the Wednesday sessions sensed significance in the number and variety of questions asked,—questions arising out of reports, in discussion, questions delving into every phase of the work; and every address in all four sessions ended in a question—a challenge—from Miss Walker's Bible reading on the intercessory praying of Jesus—"Are we doing it likewise?", Miss Madden's challenge from India—"Dare *we* be Christian?", and others, to Rev. Mr. Cook's at the close of his address on India—"Are we going to fail these people now?" Another impressive thought came from Rev. Mr. Toth, young Hungarian minister, who by means of an allegory from his home country showed the foundation of success in our women's work to be sacrifice. At the Tuesday evening prayer service, Executive members spoke of every phase of the work at home and overseas, and each individual worker was remembered in prayer.

Macleod P.S.—Mrs. J. H. Harback, former Presbyterial President, is at present residing in Calgary and is much in demand as a helpful and inspiring speaker, her subjects being especially appealing to thinking women.

BRITISH COLUMBIA

MISS SYBIL D. WHITE, 2007 W. 63RD AVE., VANCOUVER, PRESS SECRETARY

KAMLOOPS-OKANAGAN P.S.—Mrs. M. S. Blackburn of Kamloops has accepted the office of Young Women's, Girls' Organizations and Mission Band Secretary.

Kootenay P.S.—''Peace'' was the theme of a Fellowship meeting held in St. Stephen's Presbyterian Church, Creston, with the Auxiliary president in the chair. The president of the United Church Auxiliary gave a most interesting address on the subject, ''Ye are my witnesses''. The Anglican Auxiliary president read the Scriptures and offered a fervent prayer for peace among men of all nations.

Westminster P.S.—The memory verses of the creation story culminating in the flood were the basis of study for the Chinese kindergarten children who presented ''The Rainbow'', under the direction of Miss Ruth Yeandle, at their Christmas exercises. Rev. K. H. Yeung gave an address in Chinese, after which the children presented a sketch, ''The Coming of the Angels''. At the close gifts made by the children for their mothers during school sessions were distributed.

At a recent meeting, the Auxiliary of First Church, Prince Rupert, presented a play, ''The Curious Mrs. Napier'', portraying the work of the Society throughout Canada. A set of lantern slides, ''Pioneers'', was also shown, and a musical programme added to the enjoyment of the meeting.

The members of a newly formed Mission Band in Newton invited the Strawberry Hill Band under the leadership of Miss Irene Spencer to be their guests. Mrs. Thomas Deas, Mission Band Secretary, and Rev. T. E. Roulston of St. Aidan's Church, New Westminster, spoke. The visiting Band sang two hymns and the Newton girls conducted the meeting. Refreshments were served by the Mission Band leader, Mrs. Skillen, Mrs. Elliott, and Mrs. Collins. It is hoped other Bands will unite in fellowship during the year.

At the annual meeting of the Mission Band Leaders' Council, new leaders were invited to ask questions and present difficulties. For the next meeting, plans were made to discuss ''Boys' work in the Mission Band'' and endeavour to devise some way of holding the boys' interest.

At an afternoon meeting in Central Church Hall, arranged to give Women's Missionary Society members and friends an opportunity of bidding farewell to Miss Hildur Hermanson, returning to Formosa after her first furlough, Mrs. R. M. Thomson presided. Reading Psalm 84, Mrs. W. H. MacInnes in the devotions directed the thought of members to the peace and holiness which they should meet in the House of God. Mrs. D. A. Fowlie introduced Miss Hermanson, who spoke very feelingly of her work. She said that because Formosa is so influenced by the China-Japan conflict, the missionaries found the people more willing now to listen to the Gospel story. She told a few intimate stories of the Mackay Memorial Hospital, especially explaining how the mother-in-law influence is frequently detrimental to the well-being of new mothers and babes. In the training school the white doctors and nurses endeavour to secure girls who are professed Christians, or have some Christian training; a tuberculosis ward, which has been a very great need, is now being opened. Miss Hermanson closed with the story of a little boy from the children's ward who had learned of Jesus and now goes about the hospital teaching, imitating one of the native pastors, and frequently repeating his favourite verse, John 3: 16.

MANITOBA

MRS. GEORGE REYNOLDS, 218 YOUNG ST., WINNIPEG, PRESS SECRETARY

BRANDON P.S.—At the Thank-offering meeting of Knox Auxiliary, Neepawa, Mrs. White of Elphinstone gave an interesting talk on ''Giving Thanks and Stewardship''.

Coloured slides of the M. G. Abey Children's Nursing Home in Amkhut, India, were shown at the Elizabeth L. Abey Mission Band Thank-offering meeting. Eight members of this Band have become life members of the Women's Missionary Society.

Superior P.S.—At the annual meeting of the Superior Presbyterial in First Church, Port Arthur, an increase in membership was reported, with all allocations met. Mrs. Delbridge presided in the absence of Miss M. Smellie.

Winnipeg P.S.—The Goodwill Missionary Society of Gonor with renewed strength is looking forward hopefully to the days ahead. There are twenty on the roll, including some Home Helpers. At the annual meeting on December 16th the following officers for 1939 were elected: President, Mrs. Colin Clarke; Vice-President, Mrs. Taylor; Secretary, Miss Fern Cox; Treasurer, Mrs. Peter Kreviaczuk; *Glad Tidings*, Mrs. V. Anderson; Welcome and Welfare, Mrs. Andrew Mazuka; Home Helpers, Mrs. Harry Cox; General Interest, Mrs. Mackenzie. These officers were duly installed in an impressive service at the close of the church service on Sunday evening January 1st by the missionary, Mr. P. B. Reid.

The Selkirk Auxiliary held a largely attended meeting at the home of Mrs. D. G. Ross. A devotional period was conducted by Mrs. F. Gemmel, ''How we may make 1939 A Happy New Year''. An address on the scope and work of the Women's Missionary Society in Canada was given by Mrs.

Evans, Provincial President. Mrs. R. Moore gave the highlights of the Council meeting. Two Provincial officers were welcomed, the Supply and Home Helpers Secretaries.

ONTARIO

MISS E. MACBETH, 206 HAVELOCK STREET, TORONTO, PRESS SECRETARY

PROVINCIAL annual meeting, St. Paul's Church, Hamilton, Tuesday, Wednesday, and Thursday, April 18, 19, 20. Requests for billets must be sent by April 1st to Mrs. F. MacDougall, 17 Rutherford Avenue, Hamilton. Members of the Board, including Presbyterial Presidents, who wish their railway tickets in advance will please write to the Treasurer, Mrs. C. H. Thorburn, 209 Daly Avenue, Ottawa, not later than April 5th.

An Honorary Membership in loving memory of Mrs. J. S. McGonegal was presented to Mrs. D. Hendry, Corresponding Secretary, at the January executive meeting of Toronto Presbyterial. Mrs. J. A. Hilts, Mrs. J. G. Inkster, Mrs. Victor Smith, and Mrs. A. C. Stewart, all former Presidents of Toronto Presbyterial, paid tribute to Mrs. Hendry's twenty-one years' faithful service. Mrs. J. Williams, Provincial President, gave a brief address on the vital necessity of complete surrender to the guidance of the Holy Spirit, together with faithful labour, if the work of Toronto Presbyterial is to be successful in proportion to its size and influence.

At Lindsay Presbyterial annual meeting in St. Andrew's Church, Lindsay, reports showed the work being well sustained and givings increased. Uxbridge Mission Band ranked highest and for the third time in succession received the award. Miss Gould conducted the election and installation of officers. Rev. E. W. B. MacKay of Woodville brought greetings from Presbytery. Slides of the Women's Missionary Society work across Canada were shown.

To the Home Circle Auxiliary of St. Paul's Church, Hamilton, on the 60th anniversary of its founding, Miss Jane I. Crawford, the only living charter member, presented the sum of $100, in grateful, faithful, loving memory of its founder, Rev. Dr. R. J. Laidlaw and his beautiful young wife Mrs. R. J. Laidlaw, the money to be passed on to the Special Retiring Fund for missionaries of the Women's Missionary Society broken in health and retired after answering the Master's ''Go ye''.

The twenty-fifth annual meeting of Chatham Presbyterial in First Church, Chatham, was characterized by an atmosphere of deep spirituality and enthusiasm. Reports showed progress and the allocation exceeded. Mrs. John Williams, the honoured guest speaker, sounded a note of warning against all ''isms'', declaring ''The exaltation of Christ is to-day's crying need'', and appealed for better stewardship. She addressed the young people in the evening. Mrs. W. E. Stauth compared the Women's Missionary Society work in the Presbyterial at the present time with what it was twenty-five years ago. Knox Auxiliary, Windsor, celebrated its twentieth anniversary by honouring charter members. An interesting feature was a concise historical sketch of the Auxiliary from its inception to the present day.

Parents, young people, and Mission Band members were delightfully entertained at Paterson Memorial Church, Sarnia, when the Jubilee Mission Band conducted the meeting for the Young People's Society. Musical numbers and an address by Mrs. C. McClenaghan on the life of Livingstone comprised the programme. A good attendance of officers and Auxiliary Presidents and splendid departmental reports marked the executive meeting of Sarnia Presbyterial in St. Andrew's Church, Sarnia. The allocation was substantially exceeded. A member of the Forest Mission Band holds a record for five years' perfect attendance.

At the executive meeting of Kingston Presbyterial in Belleville the treasurer reported a bequest of $1,000 for the Pension Fund from Kingston and a gift of $100 for an Honorary membership from Madoc.

The fifty-fifth annual meeting of Paris Presbyterial was held in Alexandra Church, Brantford. Rev. E. C. McCullagh extended greetings and paid high tribute to the leadership and inspiration of the Women's Missionary Society. Rev. J. W. Whillans brought greetings from Presbytery. Mrs. T. E. Langford, the retiring President, thanked officers and members for their sustained loyalty and bespoke for her successor the same unswerving devotion that had been shown her. Two events, she said, stood out vividly in her mind—the Golden Jubilee in Woodstock and the designation of Miss Helena Gibbs of Simcoe, daughter of the incoming President, and Mrs. Mildred Gehman, Reg.N., to missionary work at Szepingkai, Manchuria. The treasurer's report showed that givings had exceeded the allocation. Mrs. W. G. Davis, the guest speaker, gave characteristic vignettes of missionary life in Manchuria, showing posters to illustrate how the Gospel messages are taught.

The work of the Women's Missionary Society reaches into many homes in which the women, although prevented by household duties or illness from being active members in the organization, gladly contribute their money and prayers to the cause of missions, reported Mrs. A. McAlpine, Home Helpers Secretary, at the opening session of the twenty-fifth annual meeting of London Presbyterial held in Hamilton Road Church, London. Mrs. John Williams, the guest speaker, warned that funds for the missionary cause must not be diverted, even though a speaker may urge co-operation with another organization or project. There is sufficient material, she said, in our missionary work to build vivid, up-to-date programmes and the constant use of outside speakers is not necessary, though an occasional one is permissible. ''Faith in Christ will lead the members of the Women's Missionary Society to greater triumphs in 1939'', said Mrs. J. M. Dickson in her closing words. Mrs. E. L. Goodwin of London succeeds Mrs. Dickson, who retired after four years' service.

Toronto Presbyterial annual meeting in Victoria Church, Toronto, was one of the most successful in years, with an unusually large attendance. Three outstanding speakers contributed to the enjoyment of the afternoon and evening sessions—Mrs. John Williams, whose address, ''Silver Coinage'', afforded much food for thought; Mrs. A. R. McMurrich, Secretary for India, who told a thrilling story of the evangelistic work in the Bhil field, India; and Mrs. W. G. Davis, who delighted both junior and senior members with her posters and lantern slides. A colourful pageant, ''A Miniature Madras'', was a unique presentation by the Young Women's Department. Mrs. D. Strachan, presiding at the election and installing the officers, gave a ringing challenge to carry on *cheerfully* the work which for twenty-five years had never lacked for workers. *''Be optimistic; nothing so dampens and depresses as pessimism.''* Mrs. J. G. Inkster was elected President, succeeding Mrs. J. Hill. Victoria Mission Band and the Canadian Girls in Training of Dovercourt Road had an important place in the Friday afternoon and evening sessions respectively.

The McLaren Mission Band, Brampton, celebrated its Golden Jubilee, with many mothers and friends and several former officers present. Mrs. McKechnie (Miss Elizabeth Irvine), the first president, was the guest speaker. The Auxiliary executive served tea. Organized in 1888, the Band was named in honour of the minister, Rev. E. D. McLaren.

QUEBEC

MRS. C. RITCHIE BELL, 357 DE L'EPÉE AVE., OUTREMONT, PRESS SECRETARY

MONTREAL P.S.—The Young Women's rally was held in Kildonan Hall on February 7th with a splendid attendance. Dr. G. H. Donald welcomed the young women and Miss B. J. Dougherty brought greetings from the Provincial Board. Miss M. McNaughton reported a membership of 448 in the Young Women's Department and contributions of $1,767. Mrs. Holman of Toronto spoke on the work carried on by our Society, urging the young women of our Church to measure up to the needs of to-day. Miss Mary Matheson presented the Young Women's Digest, which was thoroughly reviewed by Mrs. R. A. Kerr.

The Silver Jubilee of the Montreal Presbyterial was held on February 7th and 8th in Knox Crescent Church. Mrs. Charles Johnson presided at all sessions. In observance of the Silver Jubilee, Mrs. J. G. Potter told of the meeting in Toronto in 1914 when the Home and Foreign Missionary Societies were amalgamated; and flowers were presented to Mrs. Potter, Mrs. William McNab, Miss Christina Davidson, Mrs. A. M. Robertson, and Mrs. D. Scott Bruce, all of whom had been present on that occasion. Judging from the large attendance at all sessions and the splendid reports given, a deeper interest is being taken in our missionary work. It was especially gratifying to find that the Young Women's and Girls' Departments had increased their membership, and their contributions by over $200.00. The Treasurer's report was received with much joy, as it intimated the Presbyterial had exceeded its allocation by $100. The interesting report of the Mission Bands showed an increase of two Bands and of 42 members. To the new office of Courtesy Secretary, Mrs. William Kydd was appointed. During the summer she conveyed the greetings of Montreal Presbyterial to the Presbyterian Women's Boards in London, Edinburgh, and Belfast.

Mrs. J. D. Holman, Young Women's Secretary on the Council, brought very timely messages at all sessions. She spoke of the new work that the Society had undertaken and the adjustments that were made necessary by that work and by the changing conditions on both national and overseas fields. She urged that supplies should be sent through the Supply Department rather than independently. At another session her subject was Organization Year and the suggestions that the Society was seeking to put into effect.

Mrs. J. W. Dougherty, bringing greetings from the Provincial Board, told of the $1,000 given by the Women's Missionary Society towards the building of an Italian church in Montreal and spoke of the French work that was being carried on in the province.

It was a delight to hear from Mr. and Mrs. Davis, our missionaries from Manchuria, who spoke of their work there. Mr. Davis said that in the field opened less than twelve years ago the people are very responsive to the Gospel message, mentioning outstanding examples of the devotion of native Christian women.

SASKATCHEWAN

MRS. R. M. PATERSON, LUSELAND, PRESS SECRETARY

PRINCE ALBERT P.S.—The 25th anniversary of the first girls' missionary organization in St. Paul's Church, Prince Albert, was celebrated in November. Over one hundred members and guests were welcomed by Mrs. A. Campbell, President of the Lucy Baker Young Women's Auxiliary, and Mrs. G. Ballantyne, for many years a leader in the Ephraim Scott Mission Band. Mrs. W. Morgan brought greetings from the James Nisbet Auxiliary and Mrs. W. R. McLeod from the Provincial Executive. Charter members assisted in the programme—Mrs. W. Booth, Mrs. J. A. Carris, Mrs. Asleson, Mrs. R. R. Paul, Miss G. Kernaghan, Miss L. Tyerman and Mrs. C. Leach; and Rev. R. G. McKay spoke briefly. The guest speaker, Mrs. Wm. Kirkby, took as her subject "Reminiscences of the life and work of Miss Lucy Baker, first lady missionary of the Canadian Presbyterian Church to the North American Indians". She read many interesting incidents from Miss Baker's diary. Those present could not but be deeply impressed by the serene, optimistic, sympathetic, and self-sacrificing spirit manifested by this pioneer missionary, truly a ''light-bearer'' on the frontier of the great lone land of those days. With face aglow, the speaker brought her hearers under the magic spell of the miracle work wrought among the war-like Sioux Indians by that intrepid lady, with whom Mrs. Kirkby—then Miss Cameron—was associated for ten memorable years.

Mrs. R. G. McKay, Presbyterial President, presided during the programme, which closed with the ceremony of ''Passing the Torch'', led by Mrs. Kirkby and Mrs. G. Mills, the last surviving member in Prince Albert of the Nisbet party who founded the city in 1866, and the first teacher in the Mistawasis Indian school, while her father, the Rev. John MacKay, was our missionary in charge. Mrs. J. W. Moore is still mothering the children in that school, rounding out fifty years of noble service in that work, since first being engaged as teacher in the Indian School at Portage la Prairie.

OVER the triple doorways of Milan Cathedral there are three inscriptions spanning the splendid arches. Over one is carved a wreath of roses, and underneath is the legend: ''All that which pleases is but for a moment.'' Over the other there is a sculptured cross, and underneath are the words: ''All that which troubles is but for a moment.'' While underneath the great central entrance to the main aisle is the inscription, ''That only is important which is eternal.''

—From *Great Thoughts.*

Spreading the Gospel by Radio

THE Shanghai Christian Broadcasting Station is in many cases the only means by which the Gospel is heard in China. Additional factors favour this method of spreading the message of Christ.

The people of China are from eighty to ninety per cent. illiterate, but no illiteracy prevents them from hearing. Even a lack of education does not prevent their understanding the story of salvation through Christ.

Many who would be afraid of ''losing face'', should they be seen going to a Gospel Hall, do not hesitate to listen over the radio.

The worse the weather, the larger is the audience around the radio so that storms do not hinder the work.

This is also the quickest and cheapest way to reach large areas with the Gospel message.

Christian unity is promoted, for from eighty to ninety speakers from different missions and churches take part in the programme each week. At the end of 1937 there were at least 1,500,000 receiving sets in China, and the number is increasing. There are very few programmes on the air in China, so that the Christian message is listened to more readily by those who have radios in their homes.—The *Alliance Weekly.*

(Quoted in *The Missionary Review of the World,* February, 1939).

Treasurer's Statement

December 31st, 1938

RECEIPTS:	
Chinese Women's Auxiliary, Toronto	$ 5.00
Miss Evelyn Henderson, Toronto, "Maternity Ward, Jobat Hospital, India"	50.00
A Friend	30.00
A Friend	75.00
Mrs. Bell, Toronto	10.00
"The Master's Work", "Home Missions"	20.00
Government Grant for Cecilia Jeffrey Indian School	5,389.85
Transferred from Special Fund, for Ukrainian Hymn Book	100.00
Transferred from Special Fund, for Indian Students	493.81
Transferred from Special Retiring Fund, for Special Pensions	360.00
Transferred from Formosa Trust Fund, for Chinese Students	1,716.75
Refund on Lantern Slides	58.51
Refund from workers, on expenses	13.22
Refund from Ontario Provincial, summer camps	11.00
Refund from Manitoba Provincial, Council Expenses	54.30
PROVINCIAL GIVINGS:	
Alberta	1,536.27
British Columbia	2,436.10
Manitoba	2,028.36
Ontario	43,226.86
Quebec	5,527.00
Saskatchewan	1,150.00
	$64,292.03

DISBURSEMENTS:	
Hospitals:	
Rocky Mountain House	$ 341.66
Canora	389.24
Chinese in Canada	595.18
Cecilia Jeffrey Indian School	581.50
Government Grant, Cecilia Jeffrey Indian School	2,500.00
Birtle Indian School	603.20
Government Grant, Birtle Indian School	1,192.65
Mistawasis	45.00
Presbyterian Residences:	
Huntingdon	75.00
Saskatoon	75.00
India:	
Bhil	4,306.87
Jhansi	3,878.75
Library	25.07
British Guiana	347.50
Formosa	316.36
Manchuria	200.00
Japan	183.37
South China	250.00
Organization	54.73
Special Expense for Organization Year	60.00
Insurance	14.50
Special Retiring Allowances	146.74
Publications	2,584.52
Education of Chinese Students	117.00
Education of Indian Students	54.00
New Missionaries	238.48
Welcome and Welfare and Deaconesses	1,400.72
Supplies	657.42
Lantern Slides	31.13
Deputation	9.80
Exchange	296.01
Christian Literature	100.00
Fees, Canadian School of Missions, League of Nations	135.00
Education of Candidate for India	203.00
Administration	543.55
	$22,552.95

RESERVE FUNDS

RECEIPTS:

Special Retiring Fund—	
Interest	$ 128.42
Dividend on Stocks	6.00
Interest transferred from Formosa, Special, Legacy	1,039.10
A Friend	100.00
Estate of Anna E. Fuller, through St. Andrew's Auxiliary, Windsor	150.00
Alberta, Gold Mite Boxes	64.68
British Columbia, Gold Mite Boxes	124.55
Manitoba, Gold Mite Boxes	34.28
Ontario, Gold Mite Boxes	1,025.00
Saskatchewan, Gold Mite Boxes	85.50
Quebec, Gold Mite Boxes	177.91
Sustaining Fund—	
Interest	77.50
Formosa Trust Fund—	
Interest	53.40
Legacy Fund—	
Estate of Mrs. Robt. Crowe, West Hill, through Melville Auxiliary	100.00
Estate of Annie Maria Denny	500.00
Estate of Anna E. Fuller, ''Italian Mission'', through St. Andrew's Auxiliary, Windsor	150.00
Interest	51.90
Special Fund—	
Payment on New Liskeard Residence	100.00
Payment on McCrea House, Vegreville	47.50
Sale of Nurses' Home, Vegreville	200.00
Sale of Rolland M. Boswell Hospital, Vegreville	465.00
Rent of Boys' Home, Vegreville	25.00
Collections on Vegreville Hospital Accounts	88.11
A Friend, ''Formosa Christian Literature''	100.00
A Friend	100.00
A Friend, ''Miss Ruth Buchanan's Work''	100.00
A Friend, ''Camp Work''	168.50
Rent of Bungalow in Japan	60.00
Interest	38.72
	$5,361.07

DISBURSEMENTS:

Sustaining Fund—	
Transferred to General Fund for Scholarship of Boy in Bhil Field	$ 45.00
Transferred to General Fund for worker's expenses	240.00
Special Fund—	
Building the Italian Church, Montreal	1,000.00
Ukrainian Hymn Book	100.00
Formosa, Christian Literature (special gift)	25.00
Education of Indian Students	493.81
Transferred Interest to Special Retiring Fund	213.02
Exchange	.30

Legacy Fund—	
Rocky Mountain House Hospital	137.86
Transferred Interest to Special Retiring Fund	235.04
Exchange	.65
Formosa Trust Fund—	
Transferred to General Fund, Missionaries' Wives' Itinerary work in Formosa	400.00
Education of Chinese Students	1,991.75
Transferred Interest to Special Retiring Fund	591.04
Special Retiring Fund for Missionaries—	
Transferred to General Fund for Special Pensions	360.00
	$5,833.47

(MRS. DANIEL) HELEN M. STRACHAN,
Treasurer.

To Whom Shall They Go?

IT is impressive that so many in India are looking wistfully to Jesus, and wondering if He is the friend they need. They have seen the miracle of the loaves and fishes re-enacted in times of famine and scarcity in the history of Christian Missions; they have come within range of the Church's ministry in medicine and education; hope has been revived by the scheme of rural reconstruction, and they have heard of ''the Bread of Life that cometh down from heaven,'' and are not turning away. This trend is as marked among aboriginal peoples as among the Depressed Classes.

In the hills of Assam a Christian leader, speaking for himself and his clan, made this observation: ''The future of our people lies with Jesus Christ: only as we are loyal to Him, can we prosper as a people.'' From unlettered villagers in the Bhil country comes a similar statement: ''For us Jesus Christ is the true Guru: He alone can save us.''

—*The Missionary Review of the World* (January, 1939).

PROVINCIAL ANNUAL MEETINGS

Saskatchewan.—Regina, March 21, 22, 23.
British Columbia.—April 4, 5, 6.
Alberta.—Edmonton, April 10, 11, 12.
Ontario.—St. Paul's Church, Hamilton, April 18, 19, 20
Quebec.—St. Andrew's Church, Quebec, April 18.

NEW ORGANIZATIONS

Ontario

Orangeville P.S.—Mission Band, Markdale.

ALTERATIONS TO ANNUAL REPORT

British Columbia

Provincial Officers—page 107. Lantern Slide Secretary—Mrs. James Harley, 157 West 14th Ave., Vancouver.

Manitoba

Winnipeg Presbyterial Officers—page 128. The address of Mrs. Williamson, *Glad Tidings* Secretary, should read 367 Berry St., St. James.

Quebec

Provincial Officers—page 188. 2nd Vice-President—Mrs. Wm. Kydd, 5221 Northmount Ave., Montreal; 4th Vice-President—Mrs. R. J. Miller, Lachute; Life Membership Secretary—Mrs. A. M. Hill, 299 Beatty Ave., Verdun.

PROVINCIAL LANTERN SLIDE SECRETARIES

Alberta.—Mrs. G. Metcalf, 1305 11th St., Calgary.

British Columbia.—Mrs. James Harley, 157 West 14th Ave., Vancouver.

Manitoba–Saskatchewan.—Mrs. D. Duncan, 830 6th St., Brandon, Man.

Ontario.—Mrs. E. F. Perry, 159 Mavety Street, Toronto.

Quebec.—Mrs. J. H. Currie, 3648 Durocher Avenue, Montreal.

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Renewals and new subscriptions for 1939 are coming in.

Subscriptions run from January to December, and are payable in advance. Individual orders are 50c.; two or more sent to one address are 35c. for each subscription. Send all subscriptions to your Presbyterial *Glad Tidings* Secretary, to be forwarded to the central office. All money orders should be made payable to The Editor of *Glad Tidings*. Write for sample copies to Miss Helen Mackintosh, Editor, Room 800, 100 Adelaide Street W., Toronto 2, Ont.

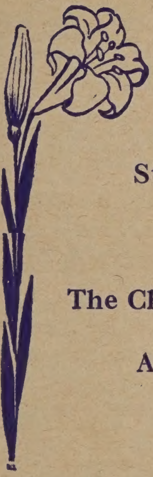
Form of Bequest

I give and bequeath to the Women's Missionary Society (Western Division) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of...dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Mrs. Reed 5 9

Vol. XV APRIL, 1939 No. 4

THE GLAD TIDINGS



Dr. Elizabeth Beatty

St. Christopher's Training College

Message of Madras

The Churches in India, Japan, South Africa

At Happy Mount Leprosy Colony

Why Not Grow?

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

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The Glad Tidings

Vol. XV TORONTO, APRIL, 1939 No. 4

Editorial

Elected to the Council Executive

THE election of Mrs. A. W. Pae as a member of the Council Executive brings to the Board one whose notable service in the Women's Missionary Society has already revealed an ability, knowledge, and interest in the work that will make her a valuable member. Before coming to Toronto, Mrs. Pae took a very active part in the work of Montreal Presbyterial, of which she was for three years President and later Young Women's Secretary.

On Furlough

FOUR of the missionaries under the Women's Missionary Society are returning from their fields on furlough this spring: Miss Annie Whatling and Miss Irene Stringer from Jhansi, India; Miss Mary Sherrick from Amkhut on the Bhil field, India; and Miss Ada Adams from Tansui, Formosa. Miss Whatling will remain for some time at her home in England.

Dr. Elizabeth Beatty

AT the beginning of March came news of the death of Dr. Elizabeth Beatty, the pioneer medical missionary of the Presbyterian Church in Canada to Central India. For the tribute to her life and work which appears on another page we are indebted to Mrs. J. S. Mackay, a fellow missionary in Central India and a friend of fifty years. Going to India in December 1884, Dr. Beatty began work in Indore and, although she was unable to return to India after her first furlough, ''the foundations'', Mrs. Mackay says, ''were well and truly laid, and a great and still increasing ministry of healing has been built upon them.'' It was through Dr. Beatty's influence that Miss Irene Stringer, whose home was also in Lansdowne, Ontario, decided upon missionary service in India.

Chinese Mission in Ottawa

FEBRUARY was an eventful month for the Chinese mission in Ottawa, where Miss Katherine Reid has worked so faithfully. On the 14th, when a tea and money shower was held, Lady Tweedsmuir visited the mission, commending the workers for what they were doing to lay the foundations of good citizenship and Christian life and through kindness and sympathy to promote the friendship and understanding so much needed in the world to-day. All were greatly encouraged, too, by Miss Dickson's visit. Later in the month, the Vice-Consul addressed the Chinese young people at a meeting at which a Young People's Society was organized, the members desiring to prepare themselves to be good Canadian citizens, to study missions, and to learn more of China, its history and literature.

New Work Undertaken in Northern Saskatchewan

AS another step forward in its work of serving the people in our frontier districts and helping the cause of the Church on such fields, our Women's Missionary Society recently undertook to complete the unfinished hospital at Weirdale, Saskatchewan, and maintain it as a nursing home.

It was in the autumn of 1934 that a request came to the Council Executive from Weirdale, north-east of Prince Albert, for a grant of $500 to help with an emergency and maternity hospital there. Although having no money available then for such a grant and not deeming it advisable to assume responsibility for the building or maintenance of the hospital, the Board expressed its willingness, in the interests of our Church and of our country, to help the Weirdale people by making a grant for the purchase of materials, in the meantime consulting with the Saskatchewan Advisory Committee. Fuller information was obtained and in May 1935 the Enlarged Council Executive, because of the pressing need for this work and its effect on our Church's advance on that frontier field, agreed to accede to the request for a grant of $550 towards the proposed hospital, on certain conditions, one of which was that the Women's Missionary Society should assume no responsibility for the maintenance or management of the hospital. Building had been delayed, but, when in the spring of 1936 work was begun, it was hoped to have the hospital open before the summer. The hospital committee, however, undertook to build a larger hospital than was originally intended and found it impossible to complete it. Then again last year an appeal was made to the Saskatchewan Advisory Committee and it in turn brought the matter before the Council last September. The building was unfinished and Weirdale was still without hospital services—a situation

Miss Mary Lyons

Miss Isabel Sim

that was not in the best interests of our Church, even though the hospital was not a Church hospital. Since the Council meeting the whole situation has been reviewed. Members of the Advisory Committee were asked to go to Weirdale and as a result of their investigations they recommended that our Society take over the hospital. Accepting this recommendation, the Council Executive agreed to assume responsibility for completing the Weirdale hospital as a nursing home to be operated by the Women's Missionary Society.

Steps were at once taken to finish the building, which it is hoped will soon be open for service to the community. The Council Executive has made two appointments to the staff: Miss Mary Lyons of Terra Cotta, Ontario, a graduate of the Guelph General Hospital, as Superintendent, and Miss Isabel Sim of Perth, Ontario, a graduate of the Perth Memorial Hospital, as assistant. After graduating from the Toronto Normal School Miss Lyons taught for some years, then in order to prepare herself for outpost hospital work took nurse's training, later taking a three-month post-graduate course at the Weston Sanitarium. Miss Sim, wishing to offer for missionary service, has been taking a year's course at the Missionary and Deaconess Training Home; thus she goes to Weirdale as a nurse evangelist. Both of these young women are members of the Presbyterian Church, are accustomed to doing Church work, and go to Weirdale as representatives of our Church, which they are well fitted to serve.

Miss Brockway of St. Christopher's

St. Christopher's Training College in Madras, India, will for many be more real and the work of its staff and its students hold a deeper interest because of the recent visit of its Principal, Miss Nora Brockway. She has been spending her furlough in Britain and the United States, with a short time in Canada, telling of the growth of St. Christopher's, the only Christian College for teacher training for women in South India, the work it is doing at present, and the needs that must be met if that work is to be continued. While she was in Toronto, she was the guest of the Council Executive at a tea at the Canadian School of Missions, to which the Toronto members of the Provincial Board and of the Executive of Toronto Presbyterial were invited; on that occasion Miss Brockway in a fine series of pictures, ''A Day at St. Christopher's,'' showed the College as it is, with the students at work and play under the conditions of their life there.

For two years after going to India in 1919 Miss Brockway was on the staff of the Madras Christian College. Impressed with the need of supplementing that work by teaching students how to take back to their homes what they themselves learned and teach children, she was able in 1923 to begin St. Christopher's Training College, of which she has been Principal for sixteen years. It is, she said, an example of the growth of a small institution. Beginning with twelve they have now a hundred students in training, about thirty-five of them college women, chiefly from the Women's Christian College of Madras, taking a one-year teacher's training course, and the rest High School graduates taking a two-year course—about ten years ago the United Free Church of Scotland asked St. Christopher's to take over its school for secondary school graduates. In addition, they have a High School, which was for about a hundred years under the London Missionary Society, with 450 girls, a hundred of whom are in residence. There is a staff of six, three Indians and three foreigners, teaching the students and supervising their practice teaching. Teaching at St. Christopher's is in English, but students go out to teach in their own languages. The great majority of the students are Christians, but there are always a few others.

Because of their representation on the Board of Madras University—Miss Brockway is on the Board of Governors—it has been possible to influence the course of studies in the University, to have a course in Home Economics introduced, as well as an advanced course in Education, along lines already tried out at St. Christopher's. Formerly students had to go to other countries with entirely different systems.

They must at St. Christopher's, Miss Brockway said, show their worth by help given to other branches of education and to the Christian Church, and no greater service can be rendered to Christian work in South India than the training of women—only two per cent. of the women of India are literate. Connected on the one hand with Madras University and on the other with all kinds of schools down to the small village schools, St. Christopher's is in a key position to render that service, drawing students from the women's colleges and the secondary schools, using its own High School and other secondary and primary schools of Madras city as practice schools, then sending forth its graduates to teach in various parts of the country. Miss Brockway spoke of going up and down through South India to see former students of St. Christopher's at work, and finding them in all sorts of schools, mostly doing very good work, some helping poor women, one teaching in a Mohammedan school where no Christian teaching is allowed, one starting a school for Indian women, one even, with others, very courageously starting an Anti-Dowry Society—the custom is for the bride's family to pay a large sum to the groom's family when a marriage is arranged. Dr. Lindsay of Balliol College, Oxford, chairman of a commission studying Christian colleges in India, declared that women's education was the most important thing in India and that St. Christopher's was fitted to have a great share in it.

It has not all been easy going, however, and the college seems always in danger of being closed. St. Christopher's is supported by ten missionary societies, five in Britain and five in America, and has grown as it has because the Churches worked together. But there is one great difficulty—belonging to ten societies, St. Christopher's is the main concern of none of them. The great problem now is to get proper buildings in which to carry on their work. At present sheds of matting and thatch serve as classrooms, and the old houses used as residences are in a dangerous condition, partly because of the destructive work of white ants. Miss Brockway has been putting this serious situation before friends in Britain, the United States, and Canada. British gifts will enable them to provide dormitory and hostel accommodation and from America they hope to get money for classrooms. The Government gives something towards the yearly expenses, but will not make the expected grant for half the cost of new buildings.

The last months have been, in Miss Brockway's opinion, a very hopeful time in India. For the first time Nationalists have been taking office and working the new reformed constitution. Education is now in the hands of the Indian Nationalist Government in Madras, and, although deeply concerned to help education, it is giving its chief attention to the villages. It likes to see missions helping them, as St. Christopher's does through its graduates, and to see Indians sharing in the management of the college.

The last twenty years have seen tremendous changes in regard to the education of women. It is a miracle even to have Indian women at college, Miss Brockway declared; yet women's colleges are filled and women are taking their place in every field, as lawyers, doctors, teachers, and as members of all elective legislatures. The nationalist movement brought women into public life in a most surprising way. The passing of the Sarda Act made a great difference, seeking to prevent the marriage of girls under fourteen, which was quite counter to the orthodox Indian belief that families are not blessed unless girls are married before that age. While in all parts of the country the law is honoured in the breach and constantly broken, very many more young girls are unmarried and are crowding into schools and colleges. In this new situation, however, are difficulties as well as advantages: girls have often been going into boys' schools with no provision for them—no dormitories and no women teachers. So distressed has Bengal been over it that ''almost overnight'', Miss Brockway said, two women's colleges were being started, each to accommodate 700. She is confident that it means that Christian schools and colleges have a great work to do—if those in charge can work with a love for India and Indian culture. ''There must be freedom, yet self-discipline; an open life for women, yet the idea of service.''

Women from the West going to India are confronted with different problems. From the economic point of view they are struck by the poverty of the country, by the little girls have when they come to the college, although they soon see that in the simplicity of their dress and manner of life there may be real grace and beauty. Extreme poverty, however, creates difficulties. Because of it there is an undue emphasis on results, too much cramming of notes, in order to pass examinations—for the whole family is waiting for the student to get a post and support them all. Thus there is a temptation to put other standards before those of true education, to let examinations dominate, because of economic pressure. Then there is the question of æsthetic teaching. Some one has said: ''I have never been in a land of such beauty and never where things made in schools are so ugly.'' Everything is specialized: some weave *saris*, others make baskets, and so on. ''But they need some inspired people to bring in the beautiful things outside.'' As the Westerner cannot know as much of their life and its background as the Indian, it is important to get Indian women educated, to get ''inspired people'' to help them to adapt the new things and find a unity in education and a new opportunity for freedom and creative activity, connecting the school with the home,—so different from the old tradition of education divorced from the life of the home. Miss Brockway feels that Westerners can help, too, because of the traditions of education in the West, with the underlying ideals of loyalty and honesty. Christianity has, she believes, untold wealth through which a way can be found to help in these problems. She earnestly hopes that Christian schools and colleges can continue, with help from the West. India is very poor, and the West has something that may be of untold benefit to India.

Out of the Darkness

Out of the darkness of the night
Day broke. . . . Out of the night of grief
The morn of joy, with glowing sun
And shining dew on flower and leaf;
And every vital, vibrant thing
Felt the glad thrill of life and woke. . . .
Out of the darkness of the night
Day broke.

Out of the darkness of the tomb
Christ rose, to Whom the sun is dim,
A light too bright for human eyes
The deity that shone in Him.
The gulf of death could not contain
The living Christ, nor earth enclose. . . .
Out of the darkness of the tomb
Christ rose.

—P. E. Noble, in the *British Weekly.*

Dr. Elizabeth Beatty

IT was a brave and venturesome thing for a woman to enrol as a student of medicine so far back as 1880, but Elizabeth Beatty was an exceptionally strong and fearless woman. Born of sturdy Scottish stock on a farm on the edge of the village of Lansdowne she shared with the other members of a large family in the daily routine of farm life, but in her references to that period of her life she always recounted with great glee her exploits with the brothers, rather than the sisters of the family.

In appearance she was typically Scottish, tall, erect, with a firm, set mouth that betokened strength, but it was strength that had in it nothing of harshness, for she was very pitiful and patient with those she went to help and serve.

Dr. Elizabeth Beatty

It is impossible to say what influences led her to study medicine with a view to going to the foreign field—*very foreign,* in those days. She was one of the first group of women to enter Queen's Medical College at Kingston and graduated in 1884, proceeding in the autumn of that year to India, as the pioneer medical missionary of the Presbyterian Church in Canada.

She travelled from England eastward on the same boat as Lord and Lady Dufferin. The former, having just completed his term of office as Governor General of Canada, was on his way to assume the Viceroyalty of India. When Lady Dufferin learned that there was a lady doctor aboard on her way to serve India's women, she invited Dr. Beatty to her suite repeatedly and discussed with her the physical needs of India's women and how best to meet them. We cannot say how much India owes to these conversations. On her arrival in India Lady Dufferin inaugurated the scheme known in many parts of the land as the Lady Dufferin Hospitals for women, which have brought, and are still bringing, immeasurable help to multitudes of suffering women and children in many centres.

Arrived at Indore, Dr. Beatty lost no time in beginning her ministry of healing. Housing accommodation was of the poorest and she lived for some time above a native shop within the Residency limits, which is British territory. In the big native city adjoining, she rented a three-storey mud house, with three small rooms on each floor, and here she began, in as unsanitary surroundings as can well be imagined, her dispensary work downstairs, gradually, by her kindly manner and professional skill, winning the confidence of the people sufficiently to induce some patient to occupy, as a hospital ward, one of the upstair rooms.

She was at home in the saddle and soon the ''doctor lady'' and her smart grey Arab pony were familiar sights in the streets of that great native city, as she went about, day or night, resourceful and undaunted in her service of love.

She looked so strong, and yet soon became subject to severe attacks of malaria, but we little thought when she came home on her first furlough that we were saying good-bye to a wonderful colleague and that she, having given for a few years so unstintingly of herself, was saying good-bye to the people she had served so successfully and so faithfully, and who used to inquire for her for many years after she had left India.

Her health was so severely impaired that she spent long, long years of semi-invalidism until release came the other day. ''And so she passed over and all the trumpets sounded for her on the other side.''

—*Jean Sinclair Mackay.*

Dr. and Mrs. Little

IN January of this year Dr. and Mrs. Little and their four children left us to go to Hongkong. There Dr. Little will become Superintendent of the Matilda Hospital. Their departure was more deeply regretted than words can express. They had been with us through two dark years of crisis and uncertainty and had proved a tower of strength to their colleagues in Formosa.

Dr. Little, unsparing of his physical strength and with keen business insight, accomplished the Herculean task of managing the Mackay Memorial Hospital alone, and he also improved it in every department. Operations soared to over three times their former number—sometimes Dr. Little himself did as many as eleven operations a day.

The whole hospital was thoroughly renovated and beautified. Four evangelistic workers had to assist in the work of teaching spiritual truths to the ever-increasing number of patients. The morale of our whole Church in the North, which had suffered when the mission schools left our hands, was happily heightened by the hospital's great improvement, and everybody spoke with pride of the reputation for efficiency, thoroughness, and kindness that the hospital had gained.

Mrs. Little, who is also a medical doctor, was ever unselfishly ready to help in the hospital or with outside patients, and she was in great demand as a lecturer at conferences. She also prepared for distribution diets for babies, and instructions on how to care for children, and taught simple methods of ensuring hygiene in the home.

Someone has said, ''When we go away, we die a little.'' I would paraphrase that and say, ''When they (our friends) go away, we die a little.'' We dared not dim the brightness of their plans for the future with too many regrets on our part, and we have had to watch them go, with reluctant hearts, while bidding them ''Godspeed!''

—(Mrs. James) Lillian R. Dickson.

Miss Tennant in India

IT seems almost like magic that I should be writing you from India, a land of brilliant sunshine and unsurpassed natural beauty, a land in which live one-fifth of the people of the world, peoples of many races, tongues and cultures, a land in which the traditional religions create strong communal groups keeping their members from enjoying true community with their fellow-men, a land in which there is much ferment as its people seek to attain their goal of nationhood. In the midst of it all the Church of Christ is being established; not as a closed community but working in and through the various groups, bringing the privilege of a universal fellowship to all.

Down in Travancore, South India, it was a pleasure to see something of the work of the Syrian Church, which was established in the fourth century. This Church, Indian in leadership, has an active home mission field in which at present there is a mass movement. In the last decade it has become increasingly conscious of the need for improving the conditions of living in the villages in South India. Thus at Alwaye we found their dispensary and hospital, the first of their kind in that village. Close by is a settlement for outcaste boys, where they are given training in the crafts, farming, the three R's, and other subjects which will fit them for living useful lives in their communities. Helping in this work are a few Europeans, acting as advisers and as a link with the Church across the seas.

Up in the north at Ludhiana, I visited the Women's Medical College. Here there are courses leading to degrees in medicine, surgery, and nursing. A few years ago a Mohammedan woman who enrolled in the latter course desired to become Christian but felt she should wait until her family had been given an opportunity, too. While I was at the College Dr. Brown received word that this family had received baptism. Moreover, in her own community this graduate was giving Christian instruction to a group of sixty. Each day a medical van from the College carries a nurse, Bible-women, and evangelists to nearby villages. It was my privilege to go on such a trip, visiting a group of four families of Untouchables. As we approached a collection of mud huts, many little feet scampered into dark openings and presently their owners appeared with clean hands, faces and clothes. As a mark of hospitality, a bed was carried out on which was spread a clean sari. On this the visitors sat and talked to this Christian group. It was a busy afternoon, for anything vital to the needs of these people did not escape interest. Then there was the worship service, when our small group was surrounded by many caste people who looked in amazement as the outcaste people sang their hymns and led in prayer. With many salaams, we said good-bye to this brave little group, who watched the van until it was out of sight.

In our own mission fields at Jhansi and in the Bhil area many interesting days have been spent seeing the work of our missionaries in the schools and villages. One day I spent at camp with Mr. and Mrs. Wood, Miss Douglas, and their staff. The day was spent visiting houses in the vicinity. Through jungly paths we went until a rough-looking square barricade was reached. At first there were few ''at home'', but on discovering that it was a group of people who desired to be friends, many others gradually came to the scene. They listened with friendly smiles as Miss Douglas and the two Biblewomen talked and sang Bhil hymns. Finally, after answering questions, we went away in another direction. This district work is carried on by all our stations on the Bhil field in which new areas are touched and ground work done. Often a family becomes convinced; and their interest spreads to the friends and relatives nearby. As a group they decide for baptism and apply for instruction. On a very large scale this happened in the United Church of Canada mission, just north of our work. According to many the same may happen at any time in our own fields. The missionaries are praying for it and have begun to think about ways of handling it, if such happens. This possibility brings a tremendous challenge to us to support these ambassadors of Christ more fully than ever before. It should mean a careful study of the conditions peculiar to the country in which they are working and a mightier step forward in the acceptance of responsibility of support, that we may be ready for expansion in our work.

—*Violet Tennant.*

THE UNTOUCHABLES OF INDIA

These shadowy forms that move from out the past,
These faces dulled by suffering and by pain,
Long baffled by oppression and by caste,
Like moving tide sweep onward to the main.

A host of sixty million souls are they;
Grimly they march, determined to be free;
With faces set to find a better way,
And be at last what they were meant to be.

And Christ stands by with love for this great throng;
From toil and pain He longs to give them rest,
That lives may find the triumph and the song,
By knowing Him as end of all their quest.

—S. M. Gillam, in *The Indian Witness.*

The Message of Madras Brought to Canada

NO Church conference ever held was probably more important and more significant than that held in December at the Madras Christian College at Tambaram, sixteen miles from Madras city. To share their impressions of that great world gathering, to bring something of the new vision of the unity of the Christian Church throughout the world and its *one* great task, and to interpret conditions in their own lands, representatives of the Churches of Asia, Africa, and Latin America came to the Churches of the West after the Conference, two teams visiting the United States and Canada on the invitation of the Foreign Missions Conference of North America. For three days, February 19-21, the eastern team were in Toronto—Dr. Rajah B. Manikam and Mrs. Manikam of Madras; Dr. Hachiro Yuasa, for the past five years President of the Doshisha University, Japan; and Miss Mena Soga of South Africa—speaking at Sunday services in several churches and in Convocation Hall, at meetings for various Church workers, and at mass meetings, one especially for young people; in addition, Miss Soga and Mrs. Manikam spoke to a large gathering of women, under the Inter-Board Committee.

DR. MANIKAM

Dr. Manikam, a graduate of the Madras Christian College (Master of Arts), of Columbia University (Doctor of Philosophy), and of Mount Airy Theological Seminary (Bachelor of Divinity), is a Secretary of the National Christian Council of India and one of the outstanding Christian leaders of that country, especially in the field of Christian education. From the Christian youth of India and the Church of Jesus Christ in India he brought greetings to the Canadian youth and the Church in Canada. The Madras Conference, he said, would never be forgotten; Christianity to-day meant more because of it. There he had received four great impressions.

At that Conference he saw the great universal Church of Christ as a concrete reality. White, black, red, yellow, brown, God created all colours and at Madras they met together at the Lord's table, worshipped together, one family as God had created it. ''You and I belong to the universal Church of Christ.''

His second great impression was of Christian fellowship and friendship. For seventeen days, bound together by a common faith in a common God, they lived in an atmosphere of fellowship and friendship that will go on creating greater and greater goodwill. It was, he said, a great sight to see the men and women from China and Japan shaking hands at Madras, one in faith, although their nations are at war. All got together, different, yet a team, living and working together, one bond uniting them—the bond of the Christian faith. The surest way to bring in world peace is to build up more friendship between the nations; it would be better, he declared, to be engaged in building friendship between nations than in building warships.

In the third place, he was impressed with the fact that the evangelization of the world is a world task. The term ''foreign missions'' is, he said, unfortunate: no missions can be foreign to any Church; there is no home or foreign missions in the universal Church. The whole Church of Jesus Christ is united for the evangelization of the world. At Madras he realized that the Christian Church has many unfinished tasks in the world to-day. The Gospel must go to every creature. ''There are many closed doors in the world, but to-day some doors that were closed ten years ago are open.''

Then, too, the message of Madras was a message of fellowship and partnership between the older and the younger Churches. At the first meeting at Edinburgh in 1910 there were very few representatives from the East; at Jerusalem in 1928 there was a *sprinkling* from the younger Churches; but at Madras there were as many from the younger Churches as from the older (eight more, in fact), united in one Christian fellowship. At Madras, he said, the greatest contribution was made by the delegation from China. The younger Churches will have a rich contribution to make to the Church of Jesus Christ. ''The little plants you planted have been growing up and bearing fruit.''

Changes in India

Momentous changes are taking place in India, so great, Dr. Manikam said, that one who left India even three years ago may count himself out of date. There is a revolution going on—political, social, educational, religious—but in India it is bloodless, because of mutual goodwill and understanding. Since April 1937 the provinces have enjoyed complete provincial autonomy, with a government of the people, responsible to the people. Wonderful changes have taken place, and, in his opinion, it is a great tribute to the British civil service, its sterling character and worth, that great adjustments have been made so easily. To-day there is greater goodwill and understanding than there was five years ago. An important part is being taken by the young people, by students from the schools and colleges. ''India's youth is wide awake.'' A remarkable educational reconstruction is taking place. ''Thank God,'' he said, ''for the educational system received from Britain.'' The English language—the language of a rich literature, of freedom, of liberty—has been a unifying force, for it can be used everywhere. The system is, however, out of date; it is now too classical, too removed from the life of the people. If education is to be a vital force, it must be related to life; hence, the great new scheme, relating life and education, which has been made possible by some of the great mission schools. Government leaders are trying to give special attention to primary education and leave higher education to private agencies, Christian and non-Christian. India has poor people, but also some rich people, some too rich. In some places the rich have been asked to give land to endow schools, and thus, schools are being established. In other places the necessary income comes through taxation. But now prohibition is coming into force, and there is less income; formerly money for education came from the sale of liquor—''if they wanted education, they had to drink more.'' Dr. Manikam asked for continued support for schools and colleges in India. Until they have trained leadership in Christian communities they cannot advance. It is, he said, the privilege of Christian missions to have a free hand in higher education.

Special Message to Youth

The Christian youth in the colleges of India ask for fellowship and friendship, Dr. Manikam said; the youth of India and Canada should join hands in building a better India and a better world. The message he wished to leave with the youth of Canada was the message of Madras, the message of brotherhood, of fellowship. He appealed to his young hearers to use their minds, to get all the knowledge possible about other peoples, because it is often ignorance about others that leads to misunderstanding. Problems are less difficult when one can put oneself in the other's place. ''God demands of us to give the best in service.'' If the Gospel of Jesus Christ is to triumph, it must transform all life—economic and social, as well as religious. He urged them to labour in the years to come to get all possible knowledge about economic, social, and international conditions. There is the same message for the East as for the West; the world has become a small place. ''Do everything you can to get knowledge, for unless knowledge also is Christianized we cannot get peace.'' All people have been made in God's image, whatever their upbringing. God sent His Son to die for *all*, and in Jesus is the only hope of peace and of salvation for mankind. India is changing fast and its people are asking that the highest principles of Jesus Christ be made concrete realities in their life. As Japanese and Chinese were able to rise above racial barriers and in Jesus Christ see the greatness of the other nation, so all need to come to the feet of Jesus Christ, beyond all racial differences. He knows nothing that can make India, or Canada, great except the principles of Jesus Christ. ''May Madras mean more and bring in the brotherhood of man and the Fatherhood of God.''

The Challenge of the Church of India

The Church of Christ in India, Dr. Manikam said, is a *growing* Church. From 1921 to 1931 it increased by thirty-four per cent., while there was only a ten per cent. increase in population. In thirty years the Church has doubled its membership, and it is growing at the rate of four hundred a day. To-day there is a remarkable mass movement, a wonderful manifestation of the Spirit of God in the hearts of people. That it is a triumphant, growing Church they feel very proud and thankful to God. But it must not be thought that the work is done. It is only a minority, an insignificant little group, lost in India's vast population, one-fifth of that of the world, equal to the combined populations of Alaska, Newfoundland, Canada, the United States of America, Mexico, the British Isles, Norway, Sweden, Germany, Poland, Austria, France and Portugal. The task is extremely complex—the education and evangelization of one-fifth of the world; and the Christian Church in India is only 6,500,000 out of 352,000,000; 1.8 per cent. are Christian, 98.2 per cent. non-Christian. Madras said: Don't be disheartened. You are a part of the universal Church of Jesus Christ and it will stand back of you.—''Will you stand back of us?'' asked Dr. Manikam. ''This is a challenge to you.''

The Church in India is a *poor* Church. Others cannot, he said, realize its poverty. The average village Christian earns nine dollars a month and has to support, on an average, seven people. He thanked God that that Church is to-day giving forty-six per cent. of all its expenditure for the Christian cause in India. But, not satisfied with that, they are going to make it sixty-four per cent., if possible. If they are to be self-respecting, they must be self-supporting. Could not the Churches of the West continue to help until the Church in India is better able to do it itself?'' If Madras is to be a concrete reality, this is a challenge to you.''

It is, moreover, a great *transforming* Church, exerting a tremendous influence, far exceeding its numbers. ''Thank God,'' he said, ''for the impact of the missionaries, a living force in India to-day.'' There is a great movement for the uplift of the Untouchables, people going out to sacrifice for them because of the sacrifice of the missionaries for Christ's sake. ''It has been India's greatest crime to take 60,000,000 people created in God's image and call them Untouchables.'' There is, too, a movement for the uplift of womanhood; the day of the degradation of women is passing and a new day dawning. India is being transformed, the ethical standards by which the people are judging are Christian standards. As an example of how Christian ideals are permeating thought, Dr. Manikam told of a Congress Minister, a non-Christian, a Hindu, saying to a Mohammedan Minister of something brutal: ''What an unchristian thing for you to say!'' Madras said: If you want to get India evangelized, you must get at its mind, heart, and soul. One of the best ways to do that is through Christian literature, a necessity for evangelism. The printed page can have a greater effect than the spoken word. They must have Christian literature. Will the Church in Canada see that here is a great opportunity to help India, a country with a great heritage, an age-long culture?

It is also a *pioneering* Church, ''adventuring with the Captain of our salvation''. It is pioneering in the matter of Church Union and its leaders urged that denominational differences that had no meaning in the East should not be allowed to stand in the way of greater unity.

''India's contribution is going to be brought to the feet of Jesus Christ.'' The West has taught them much in the way of organization and efficiency. But life should be not only efficient but more beautiful, more contemplative, and in this India can help. India, Dr. Manikam said, can boast of three things—one made by God, the Himalaya mountains; the second made by the Emperor, the Taj Mahal, the most beautiful tribute ever made to woman; and the third made by the people, their marvellous temples. India is a religious country,—if only all the religious aspirations of the people could be turned to Christ! They are a mystical people and know something of the indwelling of the Spirit. India's people may be best fitted to give an interpretation of the Holy Spirit—''what it means to have the Holy Spirit in *you*''. They may be able, too, to give an interpretation of vicarious suffering, the story of the Cross. They are trying to interpret the Sermon on the Mount as a concrete reality in life. Their contribution is to be made, but the Church in Canada is to help with it, Dr. Manikam said, urging that as all belong to the great Commonwealth of British nations they should stand together. ''Come over and help us. There is no force on earth on which to build our life but the redeeming love of Christ. The challenge of Madras is to evangelize the world. We appeal to you to take up that challenge of Madras.''

DR. YUASA

A graduate of the University of Illinois (Master of Science and Doctor of Philosophy), for ten years a Professor in Kyoto Imperial University and then President of the largest Christian University in Japan, Dr. Yuasa is not only a great scholar but also one of the great leaders of the Christian Church in Japan. To the students of Canada he brought a message of fellowship—the fellowship of those who speak the language of truth, recalling the ''telegraph of the mind'' set up by the universities of the Middle Ages, with no racial or national barriers, and the great fellowship of the Christian Church of the world. Madras proclaimed that Christian fellowship a world reality, and at Madras, with the delegates living together, praying together, studying together, hoping together, it became a reality.

In preparation for going to Madras Dr. Yuasa made a hurried trip to China, to see some of his former students and to get in touch with Chinese leaders. He felt that they had so much in common at this tragic time that it would mean much if they could come together, pray together in penitence, suffer together, but he was able to come in contact with only a few Chinese Christians. He knew, however, that at Madras it would be possible for Japanese and Chinese to come together. He paid tribute to the ''magnificent, magnanimous attitude of the Chinese delegates, their kindness, their splendid native ability, and their spirit of devotion''. Madras was in a way, he said, a Chinese conference, so great, so excellent was their leadership. He rejoiced in the fellowship there. ''One can hope for a better day to come because of that fellowship in Christ.'' It is, he said, for the youth of all the Churches to make this fellowship concrete and real. It is the task of the Church to Christianize the international order. He appealed to the young to ''take that great challenge and study and study and study''. It is no easy thing, he reminded them, to find a solution, but youth must face the challenge. ''Christian fellowship is a world reality.''

The Christian Church in Japan

When Neesima, the founder of the Doshisha University, returned to Japan as a missionary to his people, Dr. Yuasa's father, from the same village, headed a delegation to welcome this man who was ''bringing home the light of the West'', and made it possible for him to preach his first sermon in Japan in his old village. Dr. Yuasa is of the third generation of Japanese Christians. A Catholic mission, under Francis Xavier, was started in Japan 390 years ago and for fifty years it had a wonderful history, but with political changes and fear of the West the Government prohibited Christianity. So great was its vitality that the Church remained alive, underground as it were, and after two hundred years of oppression began to grow again. But it has not recovered the position of former days. There are, in all, about 210,000 professing members in the Churches, but this small minority is important in the life of the country. Only through Christianity, Dr. Yuasa believes, can Japan have its proper place in the family of nations. It is the only international bond that will keep it in touch with the outside world at the present time. The Church has a definite mission in Christianizing that international order that is not Christian now and must be if the Kingdom of God is to be brought in. The Japanese Church is building on this Christian fellowship and is, he said, determined to pray and go on as best it can under the present difficult circumstances. Missionary zeal is alive in that Church; it is an evangelizing Church, not only among their own people but in Manchukuo, North China, and elsewhere. In China four months ago Dr. Yuasa found a great expectation on the part of the authorities that future relations will depend on the relations of Christians. They are quite willing to co-operate. Among the Chinese leaders at Madras he found such willingness for co-operation and reconciliation. The two peoples *have* been good neighbours and this good neighbourliness elevated to the level of Christian fellowship will bring about reconciliation. ''The on-going Church is the one hope for my country of Japan.'' The Church there is on-going, part of the world Church. If one member suffers, all members suffer. He asked for ''the prayers, the co-operation, and the help that have been so magnificently given in the past.''

MISS SOGA

Miss Mena Soga, a Bantu primary school teacher, was the only woman from South Africa at Madras, white or black, and the first to come to America in an official capacity. She belongs to the royal house of one of the tribes, and with them royalty means service. Educated in the Lovedale Mission School of the Church of Scotland, she declared that to Presbyterian missions is due the credit for what she is.

South Africa had no representative at the Edinburgh Conference in 1910, and only one, a professor, at Jerusalem in 1928, but her people had four delegates at Madras, one a woman—''a sign that the Church is moving forward even in South Africa''. Madras was to her a great revelation of what has been going on in the Christian world, and a great inspiration. In Africa there is a colour bar and discrimination, but at Madras there was no discrimination of any kind. She had never felt so free and happy as there.

''Go ye—.'' Christians have failed to live up to their faith and that commission, because within themselves they are not right with God. So many have failed to go out and get non-Christians. The salvation of the world is to start *within*—neither work nor science is going to save the world. ''We talk,'' she said, ''of idols in India, China, and elsewhere, but we have not humbled the greatest of all idols—*self*.'' Madras said *being* must come before *doing*. Religion must be made a reality. There are weaklings and strong, and Madras calls on the strong to strengthen the weaklings,—the strength of the chain is the weakest link.

Most of the Bantu people are uneducated and still very primitive. They are too poor to put up enough primary schools, so that these have to be put up by missions, and most missions lack money, too. Many children, therefore, have to be sent away, because there is no accommodation. She belongs to a race that knew God before the white man came, but worshipped him through ancestors and sacrifices. A man prophesied the coming of a race, fair in colour, that would bring dark water (the white man's liquor), a button without a hole (money), and the Word of God, but they were to accept only the Word of God. Missionaries told them that the sacrifice had been made and they could approach God directly. They need religious teachers; religious education is not having the place it should have if they are to go forward. Missionaries are still needed in Africa; the great majority of people have not yet been touched by the Gospel. But they want missionaries who will help build up the indigenous Church. The Christian religion, she said, has not taken root there as it should have, for too many have felt that it is a *foreign* religion, the white man's religion, something Western. They want missionaries who will study their history, traditions, and language, get to know their background, and build on that. They want a David Livingstone. There are very few missionaries in rural areas, no doctors and no hospitals. The people look to the missionary for everything. If he cannot help, they turn to witchcraft and the witch doctor. If the missionary could interest himself in the economic and social life of the people, many would be drawn to the Church.

To Canadians Miss Soga appealed not only as Christian people but as people of a sister Dominion of the British Empire. Her people, with not much in common with the rest of the world, would like fellowship with the people of Canada. Her country was conquered by the British, but through the defeat of her people the Gospel of Christ came to South Africa. Although the liberty allowed them had gradually been lost, in the whole Empire, Miss Soga declared, there is no race more loyal to the British Crown than the Bantu people. Some white people have done wonderful things for them, but the majority legislate against them. They suffer politically, economically, socially, spiritually, because of the colour bar. Although in the majority, they have no representative of their own in Parliament. There are 2,000,000 white people and 7,000,000 black people and the latter have three representatives, all white men. The 7,000,000 supply the labour, but are kept so poor that the Government appointed a commission to see why the black people were dying and deteriorating. The reason, it was found, was that they were underfed, poor, and ignorant—ignorant because of their poverty. It meant a shortage of labour in South Africa. The Government is going, therefore, to try to improve the lot of the black people. When on the way to Calvary Christ could no longer bear the cross, it was an African that took it. If she went into a ''white'' church in South Africa, she would be driven out, or the white people would all go out. God made all colours, she said, for a pattern, to make a blend. ''There are weak spots in the Empire that Christians must face. The Bantu people would be glad to go to the bitter end to defend the Empire. Shall we not make our religion a reality and be one? Pray for Africa.''

Message for Women

Speaking at the women's meeting, Miss Soga urged the need for prayer. If Christ needed to pray, so do His followers. ''Let us give ourselves an opportunity to listen in to God. . . . Give God an opportunity to speak to us''—instead of always asking for something.

More than ever she felt in Madras that women must start fresh and make their contribution. No nation can rise above its women; where women are illiterate and untouched by Christ, there can be no advance. With all the anxiety and trouble and suffering in the world to-day, she feels that the solution of the problem, and the salvation and the safety of the people, is in the hands of women. Women have a responsibility for the state of the world, because they have the training of the children in the homes, and thus a great part in shaping the future of life. They must take that responsibility and come to God in humility. In the home Christ should be the centre. If He is put aside, what happens? Women have the honour and privilege of bringing up the children. If men are at war, the mothers have not taught them enough of unselfishness, fellowship, friendliness. The home is the foundation of the Christian life; if it is right, there will be no fear of war and confusion.

She appealed to women, too, to use their influence to do away with strife within the Church, rivalry between denominations, and to make real the fellowship, co-operation, and friendship that must characterize the Christian Church, if it is to make progress.

''Lift up your eyes and extend your horizon and take in your other sisters and brothers, less fortunate. As women you have a duty to perform. Make a fresh start in Christian life. Get at the roots of the cause of war and build a new world of friendship and fellowship.''

MRS. MANIKAM

After four years' post-graduate work in the United States Mrs. Manikam rendered such notable service for women in India that she was awarded the Kaisar-i-Hind medal. Speaking at the women's meeting, she told of the remarkable advance that had been made by women in India. They are thankful for all that missions have done for them and they are trying to do their ''own little bit''. In the last ten years women have come to the forefront, and that has been due to the Christian impact. Most of the educators in India, Mrs. Manikam said, are Christian, and there are many Christians in other professions, doctors, lawyers, etc. Women are also taking their part in politics, are members of legislatures and on municipal councils, and are active in all social work. She appealed to women in Canada to keep up their interest in the women of India, and to share with them and others the greatest treasure—the knowledge of Christ—and join with them in helping to bring in the Kingdom of God in India. ''We need your support. Some can send their sons and daughters, and some financial help; but all can give their prayers.''

MISSIONARIES

Heralds of Christ, what harbingers of hope
To those diseased in body and in soul!
How glorious to heal the blind who grope
And lead to Jesus who can make them whole!

Greater than kings and emperors they stand,
Heroic in the might of sacrifice,
A great uncrowned, unconquerable band
Linking lost souls with seraphs in the skies.

—H. Isabel Graham.

Prayer

OUR loving Heavenly Father, grant us, we beseech Thee, hearts of true humility and unbounded gratitude as we bow before Thee. Remove from us all unworthy motives or desires and cleanse our hearts, that we may draw near unto Thee. We praise and thank Thee for the miracle of grace which enables us to worship at Thy feet, Thou who art pure and high and holy.

May the message of the Cross come to us with new meaning at this Eastertide. As once more we gather there to gaze with holy awe on the ''Lamb of God which taketh away the sin of the world'', may that marvellous self-sacrificing love so fill our souls that we will hold nothing back. Take us, O Lord, all that we are, and all that we have, and use us in Thy service. Then, with the gladness of the Resurrection morning, enable us to go forth bearing that wonderful message of hope to this sorrowing, despairing world. O Lord, we pray for the world which passes by Calvary's Cross and heeds it not. Waken the hearts of men to their need of Thee. Bring peace in Thy time, O Lord.

We would remember, too, Thine own people in their time of affliction. May their sorrow be turned into joy, when they look on Thee, whom they pierced, and own Thee as Lord.

Grant, we beseech Thee, O Father, to all Thy servants everywhere grace in time of trial, patience in affliction, strength to withstand temptation, joy in service. Give wisdom to all who bear the responsibility of leadership, in Church or State.

Give unto our workers, the messengers of the Cross at home and abroad, a special blessing. For those in places of peril we pray, that they may feel Thine arm ever near and ever sure, to strengthen, uphold, and defend. We thank Thee for the steadfastness of the faith of Christians of other races, who endure as seeing Thee who art invisible.

We thank Thee for our young people in Mission Bands, Girls' Organizations, and Young Women's Auxiliaries. May the freshness of their enthusiasm, their energy, and their talents be fully consecrated to Thy service, and may they find that they are drawn ever nearer to Thyself. Bless the women who have laboured long and faithfully, and found their lives enriched and made beautiful. For all who have been to us an inspiration and an example, we give Thee thanks. These prayers we offer in the name of our Lord and Saviour, Jesus Christ. Amen.

Living with Lepers at Rakusanen

By Miss Gretta Gauld

"RAKUSANEN". The word means Happy Mount Estate, 'san' meaning mountain and 'Rakuen' denoting paradise. It is the name of the Happy Mount Leprosy Colony in North Formosa, founded by Dr. G. Gushue-Taylor. Certainly it is a lovely spot, but it was not the beautiful scenery that induced me to spend over nineteen months there. Dr. and Mrs. Gushue-Taylor were sorely in need of their furlough, which they could not take unless someone could be found to superintend the Colony in their absence. . . . The Colony estate is situated on the side of a well-wooded hill and a river runs through the valley below, threading its way through lovely green rice-fields towards the sea about two miles away. Visitors to the Colony frequently remark on the beauty of the surroundings, "How fortunate the folk who can live here!" "Yes", reply the patients, "we are fortunate and thankful, too; but we cannot forget our families. Our wives and children are not so fortunate." Many of them are suffering because the wage-earners, being segregated here, are bereft of their freedom and deprived of the right to earn.

There are at present sixty-four patients in the colony. Some with 'nerve leprosy' are hardly noticeable, but others are badly disfigured and so crippled that they cannot attend to their own needs. Some can still do a good day's work in the field; while others are confined to their beds. There is a large Government Leprosy Hospital some miles away in which the patients are herded together in barracks, but Dr. Taylor wisely planned this Colony so that the patients might enjoy a certain amount of independence and privacy. They live in small cottages, each built to hold four. Here they live apart, cooking their own meals, but they assemble at certain hours of the day for various meetings in the chapel or central hall, and also unite in different kinds of manual labour for the welfare of their small community. In addition to this public work which the able-bodied are called on to render for two and a half hours each morning, they are encouraged to take up some occupation or hobby, such as vegetable growing, chicken farming, or basket making, which will fill their lives with interest and, if necessary, afford them an opportunity of earning some money. By all means they must be saved from brooding over their miseries. Coming from different classes of society, with different temperaments and different personal problems to solve, united only by a common affliction, they need all the sympathy and guidance that a director can impart to enable them to live harmoniously. . . . The chapel services have brought great comfort to many. Their courage, cheerfulness and childlike faith have helped me and rebuked me more than once. . . .

We have also been greatly encouraged by visits from officials and friends. The visitors' book contains some illustrious names with appreciations added. But nothing has encouraged and sustained us more than the loyal and ever-willing support given us by the staff—Dr. Li, with his weekly visits, Dispenser Ko in his spotless white coat, Pastor Keh, who has been with Dr. Taylor from the beginning, Mr. Tan in the office, whose musical ability has greatly cheered the patients, Mr. H. A. MacMillan of the North Formosa Mission, who acted as Treasurer in Dr. Taylor's absence, the two nurses, and the cheerful hardworking coolie, beloved by all. May God reward them and others not mentioned here for their loving, sacrificial service.

Let me introduce a few of the patients. This elderly gentleman, Mr. A., was one of the leading men in the city, a doctor of the old style, practising in native medicines. He used to organize the idol processions which take the place here of a Lord Mayor's Show. Leprosy is no respecter of persons. He contracted the disease and had to come here. He has since become a Christian and is an elder in the Church. The patients all respect him and will take his advice when they are inclined to doubt mine! So I get a lot of things across through him. He is quite reconciled to his surroundings now. ''If I hadn't become a leper'', he said once, ''I should never have heard the Gospel. Though my skin is diseased, my heart has been cleansed through Christ. It was worth while being afflicted to win such a blessing.''

That care-worn coolie over there working so strenuously in his vegetable patch is not so reconciled to his lot. Poor man, he gets fits of depression, of worrying over his family. He over-taxes his strength, digging in the field, growing market produce in order to earn money to send to his wife. (The vegetables grown by the patients are sold to the colony only). ''How can I be happy'', he exclaimed one day, ''even in this patients' paradise, while my wife and children are living in a hoyel down south? I owned a little house and I had to rent it to raise money to keep the family, while I came up here to get cured. Now they are living in a lean-to shed which I knocked up alongside the house next to an open drain. It is not even fit for pigs;'' and he burst into tears. One Sunday in church he rose up in the middle of the communion service and went out without partaking. He confessed to me afterwards, ''I felt I was far too unworthy to approach the Lord's Table after all my ungrateful grumbling''; I had to comfort him by explaining that the Lord welcomes such penitent men as he.

Here comes another interesting character, a marionette showman, a marvellous mimic and ventriloquist. He contributes to the gaiety of the colony and can give us an excellent show, funny without being vulgar, at the shortest notice. For our farewell party the patients put on one of the cleanest and most amusing entertainments I have ever attended. Our ex-showman stage-managed it all. Such a born comedian is a priceless gift to the colony.

Other trades and professions are represented among the patients. Here is an ex-newspaper man with a keen mind and wide outlook. That tall handsome man is a clever electrician proud of his ability and most unreconciled to the lot of a leper. And there is a skilled blacksmith, whose brother died in the colony a year ago from tuberculosis and leprosy. His brother had been an inveterate gambler steeped in superstition of every kind, but when he died his heart was steeped in the love of God.

There are not only strong and active men struck down in the prime of life with this terrible disease, but boys, too, just finishing school, full of hope and promise, eager to make their way in the world. One of them was a great baseball player who played his last game for his school with a patch over his eye to hide the leprous scar which had just developed. And now they have all to be isolated from society until the doctor can pronounce them clean. Recovery is slow, even with the best methods that medical skill can devise. During the past year four have been discharged as cured, an old man of seventy, a girl of eleven years of age, and two boys from Tainan. The rest live in hope with occasional lapses into gloomy despair.

The women patients are fewer but just as varied, old and young, married and single. One of them has quite a remarkable history, a blind old woman. In her young days she was the capable manageress of a restaurant of ill-fame. While receiving treatment as an out-patient of the leprosy clinic at the Mackay Memorial Hospital, she heard the Gospel and subsequently repented of her evil ways. Being an able woman, she soon learnt to read her Bible and, finding that her eyesight was failing, she memorized large portions of the Scriptures, and finally was employed as a Biblewoman to teach the other patients. Now her sight has gone and her body is weak, but she is still able to lead other women to the truth.

Another heroine unknown to the world is one who cannot walk. Though her skin is clean and healthy, nerve leprosy keeps her bound to her bed. When she wants to go to chapel, one of the men carries her on his back, or two of the stronger women gradually help her there. During the year she has learned to read her Bible and pray, and her cynical, mocking spirit has changed into a loving, sympathetic one. Her days are more than full, sewing for others or knitting, or visiting with anyone who needs her help to carry on in faith. Often on my rounds I have looked in to cheer her up and I have come away from her cottage helped by her quiet courage and patient endurance.

The majority of the patients are of the lower working-class, farm hands and day-labourers, great strong, rough fellows, undisciplined, apt to quarrel and not easy to handle, but they had to take their orders from me, a woman, acting for Dr. Taylor! I have been up and around at all hours of the day and night answering calls or investigating disturbances, but have never known fear. At different times we have had visits from thieves breaking into the estate and burgling the store-room, so as a precaution we posted several patients to sleep in the clinic-room where night disturbances could easily be heard. Thinking that my mother and I would be anxious, the patients on watch used to tell us to go to sleep and not worry. When I had to be away at night and my mother stayed at home, the patients always told me not to be anxious; they would look after ''Grannie'' and take special care of her that night. Do you wonder that one forgot to think of them as lepers, persons to be dreaded and shunned, but more and more thought of them as friends to be loved and trusted?

One night a tragedy nearly occurred; tragic it might have been, but it is amusing to look back on. The previous night the thieves had come, but escaped when the alarm bell rang. This night the watchman hid in the shrubbery. Very unwisely two other patients, without informing the watchman, got up about two a.m. to reconnoitre. The watchman heard them approaching in the dark and, mistaking them for the thieves, attacked them vigorously with clubs. One of the patients was laid out before he could explain who he was. All this happened in the garden beneath our bedroom. By this time the whole colony was aroused. I rushed down in my kimono and had to help to separate the two men fighting furiously. Blood was streaming from the head of one of them. It was no easy task to get them reconciled. But soon ''Grannie'' appeared on the balcony above in her night attire, and her voice as from heaven called out, ''Forgive one another, forgive one another.'' That was sufficient; they apologized, and the crowd gradually dispersed and went off to bed.

After forty-six years of service in Formosa it was time my mother took things more easily, but her days here have been full of good deeds. In the mornings she visited the women, cheering them up, teaching them to read their Bibles and learn the hymns. In the afternoons she conducted a singing class. Like the old lady of Banbury Cross she shall have music wherever she goes and she gets it out of the most unlikely material. She has trained many choirs in her time, but this her last effort is unique, a choir of lepers praising God and practising four-part songs with a joyful perseverance that would put to shame many of our home church choirs. Four afternoons a week they met, a dozen lepers and five of the staff, and their singing attained quite a fair standard of proficiency, though the tenors were rather powerful. Their music was certainly appreciated by the other patients. The blind old woman who suffers intensely at times said to mother, ''I wake up sometimes very miserable, feeling that I cannot endure such suffering any longer, wondering how I can get through the long weary day, and then I remember that to-day is choir practice, and I wish the singing would begin! I have pain till the afternoon and then when I hear their voices my heart just thrills with joy and I forget all my troubles, thank God.''

. . . Our task was mainly to supervise and keep order, to plan each day's programme so that the patients would be happily occupied in clean, wholesome work or recreation to save them from despair, and encourage those afflicted with a nigh incurable disease.

Once when our Lord was asked to give a report of His work, He replied: ''Tell John . . . the blind receive their sight and the lame walk, the lepers are cleansed . . . and the poor have good tidings preached to them.'' It is work of this nature which we have been privileged to witness and share in during the past year. I undertook it somewhat reluctantly from a sense of duty, not knowing the blessings which God had in store for me. I lay it down with the strong conviction that Christ is still working among the lepers. ''Thy touch has still its ancient power, no word from Thee can fruitless fall.''

May God's richest blessing be upon Dr. and Mrs. Gushue-Taylor as they carry on.

Leaving Formosa

EARLY in January 1939 Mrs. Gauld and Miss Gauld left Formosa for Canada by way of England. For the past nineteen months they had served the Happy Mount Leprosy Colony, taking care of the patients while Dr. and Mrs. Gushue-Taylor were on furlough.

During their stay at the Colony they had many visitors, for they are dearly beloved by all the Formosans. Before they left the Island, the Formosans held a farewell meeting in their honour and presented them with gifts. The crowning part of the meeting was an extemporaneous chorus, made up by calling all those in the audience who had once been Mrs. Gauld's students to come forward to the platform. Then, for the last time, Mrs. Gauld directed them, as they sang a well-known song. Knowing that Mrs. Gauld was about to leave them and that they would, in all probability, never see her again, some found it hard to sing this last song.

Mrs. Gauld's last words to these people whom she had served for forty-six years were simple and direct. ''One thing I would give you to remember,'' she said; '' 'In all things, praise God'. I have known sorrow in Formosa; I have known much happiness, too. And I have now learned to praise God for all things. I hope I shall see you all again; but if not here, I shall meet you in Heaven.'' —*Lillian R. Dickson.*

Have mercy, Lord! Save us from this conceit,
Who make our human things the counterfeit

Of things divine. Oh! teach us to repent
Before the flicker of our strength is spent,

And make this day, whatever day it be,
Good Friday in our hearts, that we may come to Thee.

—G. Rostrevor Hamilton, *Petition for Repentance,*
in *The Times Literary Supplement.*

Why Not Grow?

By Miss L. K. Pelton

THE members of our Senior Auxiliaries are aware that we have suffered loss in numbers and givings during the last few years and are much concerned. There have been appeals to our Presbyterials, Provincials, and even to the Council to have the ''older'' young women moved on to the Senior Auxiliaries. In time, the young women will go into the Senior Department, but when they go it must be by choice, else we shall defeat the aim of our organization. If we make the young women feel that they must leave ''where they are'' for a place where ''the senior women think they should be'', the results will be regrettable and void of real benefit to the Senior Department. Perhaps we are asking—''Why don't the older young women choose to come in with the senior now?'' There are two reasons why they do not consider the time ripe for such a move.

The first reason might be considered by some unimportant. It is similar to that of many senior women who dislike the idea of changing the boundaries of Presbyterials or Provincials. They do not want to leave their present associates, and the particular place in the organization which has grown familiar and in which they feel at home. The second reason is that young women have been using a different method of study from that which has been used in the large majority of Senior Auxiliaries. This does not imply that their methods are necessarily better. They are, however, the methods by which there has been built from nothing the present Young Women's Department. In the larger centres many young women have taken advantage also of the leadership training which is available for them in the Young Women's Department. Before we can achieve a steady graduation from the Young Women's into the Senior Department we shall have to make provision for similar methods of study and leadership training in that department. This cannot be done in a day. Then, too, we should remember that a very small percentage of young women could meet with a Senior Auxiliary in the afternoon, as the majority of the members of the Young Women's Department are employed during the day. For this reason, when they do graduate, it will be mostly by Auxiliaries moving from the one to the other department rather than by individuals going from a Young Women's to a Senior Auxiliary.

If we accept this explanation we shall see that we cannot look to the young women to strengthen our Senior Auxiliaries, because when the ideal of their graduating is achieved it will be to strengthen the department rather than the Auxiliaries.

May we suggest other fields to which we should look for increasing membership in our Senior Auxiliaries?

The first is the Home Helpers. In the early days of that department the object was to give to women who for various reasons could not attend

Auxiliary meetings the opportunity to be associated with the work in sympathy, prayer, and offerings. Haven't we gone beyond the idea of the founders of the Home Helpers and enlisted, also, many women who *could* attend our meetings, but *would* not? All power to us for getting them thus far; but surely here is a field to which we should look for active members. To succeed in making a Home Helper an active member of an Auxiliary is to bring her into closer touch with the work of our Society and increase her opportunity for missionary service.

There is another field—the women of our Aids and Associations who are not already members of our Society.

The third is the host of women in the larger congregations, and the few in the smaller, who are not active in any church organization.

And now comes the perennial question—How? How shall we interest the women in these fields in the work of our Women's Missionary Society? We do not claim to have a miraculous formula, but we should like to offer the following suggestions and ask that each Auxiliary consider them and give them a fair trial.

The first is that the Auxiliary President call a meeting of her executive for the purpose of deciding upon a definite and concrete method for increasing their membership. We are of the opinion that it would be a good plan to have a small membership committee, the number depending upon the size of the congregation. The President and the Home Helpers Secretary should be members of this committee. Its members should be thoughtfully chosen, keeping in mind that not all women interested in missions can approach effectively the uninterested woman. The task of recruiting new members is a personal one. The secret of success is in *what* one has to say and in *how* one can say it. Choose women who are either well informed or who will read missionary literature and become well informed. Remember that not only must they have the knowledge themselves but they must know how to share it. A most urgent necessity in our Society to-day is that the *right* women should seek to enlist new members. Thus the first suggestion is that a MEMBERSHIP COMMITTEE OF THE *RIGHT* WOMEN BE APPOINTED IN *EVERY AUXILIARY.*

The second suggestion is that the membership committee survey the fields. In considering the Home Helpers, do not plan to canvass every Home Helper, but do find out from the Home Helpers Secretary the women in her department who *could* attend Auxiliary meetings, and concentrate on them.

The women who canvass the Ladies' Aids or Associations should be those who have been, and are, sympathetic to this part of their church's work. We have wondered why our Supply Department is not used more often as a bond between Auxiliaries and Women's Associations or Ladies' Aids. Not infrequently these women make articles for charitable organizations. Surely, if properly approached, they would be glad to do as much for the work of their own church.

The third field appears to us almost limitless. In it are the younger women who are not in Senior or Young Women's Auxiliaries. They represent a real challenge. What have our Senior Auxiliaries done about them? They are part of the post-war temper. Because grandmother or mother did this or that is to them no reason why they should do it. Just wanting them or telling them they ought to belong to an Auxiliary will not get them. If we are going to appeal successfully on behalf of missions to this class of women, we must be in a position to set forth missions as a living, up-to-date movement, aware of the needs of to-day's world and answering those needs. We should be able to relate missions to the cause of peace and to show in what way the missionary movement is concerned with social and economic injustices.

This is not an unreasonable requirement. An intelligent reading of each issue of the *Glad Tidings* and two or three *up-to-date* missionary books a year would give us the necessary information for such an approach to the ''post-war'' generation. Lack of information is responsible for much of the weakness of our effort to enlist new members.

Thus the second suggestion is that THE MEMBERSHIP COMMITTEE BECOME ACQUAINTED WITH THE POSSIBILITIES IN THESE FIELDS AND THAT THE MEMBERS OF THE COMMITTEE BE WELL INFORMED.

Two leaflets are available for the use of membership committees and will be forwarded upon application to the Publications Department.

At the close of 1937 there were 735 Senior Auxiliaries and 271 Young Women's Auxiliaries in our Society. As the 1938 figures are not available at the time of writing, we shall use 1937 for our illustration. If the 1,006 Auxiliaries were to add to their groups this year on the following scale the net increase to the present membership of our Society for 1939 would be 1,200: 100 Auxiliaries, 3 new members each—300; 200 Auxiliaries, 2 each—400; 400 Auxiliaries, 1 each—400; the remaining 306 adding 100 members among them. Would it be unreasonable to expect that with 1,200 new members we might go a long way towards restoring the decreased allocation to $151,000.00?

Do we want to recover the loss that is implied in that sorry allocation reduction? A sufficient number of new members will do it.

Should we like more women to catch a vision of the missionary movement working toward a Christ-like world? They should get it as members of our Women's Missionary Society.

A sundial in Gloucester Cathedral bears this motto:

Give God thy heart, thy service, and thy gold:
The day wears on, and time is waxing old!

OUR LETTER BOX

Visiting a Chinese Public Health Centre

College of Chinese Studies, Peking, China.

AT Christmas I spent a day with the nurses of the Public Health Centre here. On the morning arranged for my visit I donned all the woollies I could and still be comfortable, for coal is very scarce in China this year and Chinese homes are not what we should consider warm. After an early breakfast I took my steamer rug, and set out in a rickshaw.

The Superintendent, a highly educated and efficient Chinese girl, explained the organization, which is similar to that in Toronto, and then took me around all the clinics in the Centre. By the way, most of the nurses in Peking have two years' University and two years' hospital training; you see the standard set up is high. It was so interesting to see the same principles applied to conditions here.

Then I accompanied a nurse on her round of visits. She spoke almost perfect English to me and Chinese in the homes. Her uniform was much like that of the Victorian Order of Nurses at home, excepting that her dress was Chinese. In the morning we made eight pre-natal calls. All the houses had brick floors, a stove (some of them without a chimney) and all save one paper windows. A large *k'ang* took up one side of the room and on this the whole family sleeps. This is brick with a fire at one end. Over it is a pad about an inch thick; the quilts are piled up neatly at one end. In most of the homes I saw a clock, a table with a tea set and some food, a large chest, stools in the poorer homes, and otherwise chairs, and basins for washing. If comfortably off, the family was well clothed in padded garments. Some of the women wear narrow-legged trousers.

One home we were in was that of a concubine with four children. Her man also had a wife and one child, and his earning capacity was fifty cents a day, which is less than ten cents in your money. All they could have to eat was cereal and salted turnip. Going back to the school, I saw a train of twelve camels and a baby one. Maybe we will have a ride on one some day.

In the afternoon the nurse took me to a Chinese school. It was worth going out on a cold, cold day just to see it. Forty children were in a small room, seated behind two rows of double desks. The nurse had them produce their drinking cups and handkerchiefs, and two-thirds of the children had nice clean ones. They were very quick in answering and I envied them their command of the language. Before we left they sang a quaint Chinese song. I think I understood about one-quarter of what was being said. Then we went to another home and this time the nurse bathed a four-day old baby. The layette interested me immensely—little short red padded jackets with a thin factory cotton shirt. After the bath the baby was tied up in a small bright red quilt, Indian fashion, and placed on the *k'ang* with the mother and another sleeping child. A nine-year-old girl with cheeks well rouged and lips well painted assisted the nurse. Children here seem to take such care of their younger brothers and sisters.

I think I will go out again in the Easter holidays when my vocabulary is double my present one and then I hope I shall grasp more of what is being taught in the homes. I think in that one day I had a closer insight into how some of the people live than all the sight-seeing we've done had given me. In one home I saw a picture of Christ on the cross. Wouldn't it be wonderful if we could bring Him to all these people who so need His comfort?

—*Mildred Gehman.*

Christmas in Peking

SINCE we connected ourselves with the Church here, we found ourselves very busy with Christmas services, especially those of us who are in the Sunday School. The Sunday before Christmas the Senior Department took charge of the evening service. A Chinese boy led the service and did remarkably well. The Christmas story was presented in pageant form, both Chinese and foreigners taking part. It was beautifully done and the atmosphere of the whole service was an inspiration and a real preparation for the Christmas week. A number of us formed a choir and as the story unfolded we presented the picture in song. The Chinese girls and boys looked so nice and made the picture complete for us who love to think that they know the glad tidings, too, and can take their part in passing them on. The Primary and Junior Departments combined on Christmas morning to present their Christmas story. Three Chinese boys, of eleven and twelve, sang the solo parts of ''We Three Kings'' well, while three of the younger ones acted the parts. The shepherd scene was also done by the children.

On my way to the service on Christmas morning I saw eight camels by the road and thought of the camels that brought the wise men to Bethlehem. Christmas Day was a beautiful bright, clear day, quite frosty, but just a typical home Christmas—three days before we had quite a fall of snow. After our children's service we went over to a service in the Rockefeller hospital auditorium. We enjoyed it so much because it was quite like our service at home and also because a group of Chinese children sang two Christmas songs for us and we could actually understand something of what they were saying. Then we came home to a grand Christmas dinner. We feasted on pheasant instead of turkey, but we had all the details that accompany turkey. A Chinese girl of twelve or fourteen sat next to me, and we managed a hit-and-miss conversation about school and food—you see our vocabulary has to do with our every-day affairs. On my other side sat an Irish Presbyterian missionary from Moukden and his wife; she had just been visiting Mrs. Johnson and knows them quite well. A group of us took part in a carol service at the British Legation chapel Christmas night. It seemed a fitting close for the day. I'm sure we shall never forget our first Christmas here and we can look forward now to our first in Szepingkai.

This Christmas that great gift of love to us and for us has seemed more wonderful than ever, I suppose because of the need we see around us. I long to be able to pass on the glad news to the hopeless and suffering.

—*Helena Gibbs.*

Publications Department

BY MARGARET NESS

RUTH BUCHANAN'S beautiful tribute to her mother has met with such a response that a second edition of one thousand copies has had to be ordered. Mrs. Buchanan's life was rich in love and in service, and her daughter has recaptured this glowing personality in the pages of **My Mother.** This booklet will still sell at 25c.

The findings and recommendations of the International Missionary Council which met at Madras last December have now been issued in book form, **The World Mission of the Church.** This includes the findings of sections, reports of special groups, special resolutions, a message to all peoples, and a list of members. Everyone interested in the Church and missions should have a copy of this most comprehensive book. Recommended as a source of supplementary material for those groups studying India. Price, 50c.

World Focus (20 cents) is an extremely interesting pictorial account of the Madras Conference, comprising as it does pictures and brief facts about some of the leading figures of the Conference, as well as interesting pictures of the people of the countries represented by these leaders.

Easter envelopes: Price 35c for 100, 9c for 25—a reminder to those who have not yet ordered them.

Our W.M.S. Correspondence Cards, with envelopes, are ideal for sending an Easter message to your Home Helpers or to friends who are ill. Price, 20c a dozen.

May we draw the attention of Mission Band Leaders to the two volumes of prayers: **All Our Friends,** for the younger children, (Price, 10 cents); and **This Thy Family** for the over-elevens, (Price, 15 cents).

The Wilhelmina Stitch books make very acceptable and reasonable Easter gift books (35 cents each). Titles are **Where Sunlight Falls, Joy's Loom, Mingled Yarn, Homespun, A New Trail, Silver Linings, Tapestries, Garnered Gleanings, Catching the Gleam, Silken Threads, The Golden Web, Short and Sweet, Simply Life,** and the latest, **Woven Fragrance.**

A very appropriate Easter gift book is **The Lord of All** by Dr. J. B.

Maclean (75 cents), dealing as it does with Christ in His infancy, at the zenith of His career and at the close of His life.

Dr. F. B. Meyer has a most attractive series of booklets (15 cents each). The twelve include **The Daily Walk** of Sincerity, of Life, of Fellowship, of Communion, of Faith, of Wisdom, of Watchfulness, of Love, of Service, in the Light, in the Holy Spirit, in Christ Jesus.

AUXILIARY PAGE

Mrs. J. A. Milne, *Secretary*

EASTER THANK-OFFERING

AT a time some years ago when the Women's Missionary Society was faced with a heavy deficit, with lack of funds for carrying on work already established and with nothing for expansion, the members were asked for a special Easter offering.

With the memory of ''God's Great Goodness'' before us at such a time, the gift of His only begotten Son to die that we might have forgiveness of sin and life everlasting, how could we help being thankful and laying our gifts upon His altar, that the work of sending this ''good news'' to those who have not heard might continue and there be no lack?

Thus the Easter Thank-offering became a custom and the Easter Thank-offering meeting one of the most important meetings of the year.

Shall we make it especially important and attractive this year? How about more of the ''friendly spirit'' that we are asked for in this Organization Year?

Is your membership committee at work in the congregation inviting non-members to join? One Auxiliary reports seventeen new members by this means.

Have the programme an attractive and interesting one, such as shall remain in our minds as one of the best. We would suggest a solo, suitable to the occasion, and light refreshments at the close of the meeting, when all are urged to remain and become better acquainted.

Then concerning the offering—who of us has not the memory of something very special to be thankful for since the last Thank-offering meeting?

Whatever the blessing has been, let us not forget it as we bring our offering, and let this offering bear a true proportion to the ''Great Goodness'' which has come to us from the hand of a loving Father.

Let us consider the manner of our giving. We are told of the Israelites of old, ''Every man and woman brought a *willing* offering.'' It was not that they gave so much, although we are told that they had to be restrained, so abundant were the offerings they brought for the building of the Tabernacle.

Of those of us who give to missions, perhaps all we conscientiously can, of how many can it be said, that "with perfect heart she offered willingly unto the Lord"?

May we search our hearts at this glad Easter season, and may we be stirred up that with a new consecration of self our offerings may be glad, willing, and free, for the upbuilding of the Master's spiritual temple in the hearts of men.

"Thanks be unto God for His unspeakable gift."

YOUNG WOMEN

Mrs. John D. Holman, *Secretary*

A COMPREHENSIVE SURVEY FOR INCREASED MEMBERSHIP

ONE hesitates to use the term "membership drive" in this connection, for so often words lose their meaning and what is needed is not merely to add members to our roll but to gain real service and strength. If each one of us would approach even one disinterested young woman and give her a sense of obligation to Christian service, our problem in membership would then and there cease to be any problem at all, for there is nothing in the world that exerts such an influence as personality. So let us, each one, do our part this year to interest personally one young woman who is not yet missionary-minded.

We would suggest that all organizations in a congregation work together on this survey. One Young Women's Auxiliary reports that the following method is being used in their Church. Each organization—Senior Auxiliary, Ladies' Aid, Young Women's Auxiliary, Young People's Society, Girls' Organization, Sabbath School, and Mission Band—appointed two representatives to form a committee. This committee met and divided the congregation into districts. The representatives of one organization was responsible for visiting the homes of all the members in one district. The visitors were to find out the personnel of each household and what organizations in the Church each member attended. The names of those who were not members of any organization were reported to the committee. For example, if the visiting team from the Young Women's Auxiliary obtained the names of a teen-age girl, a young man, and a child, they would report the names to the representatives of the Girls' Organization, the Young People's Society, the Sabbath School and the Mission Band. Then the visiting team of the organization concerned would endeavour to interest them in the activities of their groups. In this way a comprehensive survey of the congregation, in the interest of every organization of the Church, will be made.

Are you using a similar plan to come in contact with the young women in your Church?

GIRLS and LEADERS

Mrs. John Kelman, *Secretary*

SPRING is almost here, and if we have not already begun, it is now time to start planning for summer camps. Some from every Church or community should be enabled to attend a camp and those so privileged should be given the opportunity of sharing their experiences with others. There are many ways in which this can be done, and perhaps this is a good time to have a ''sharing of camp experiences'' programme. Besides providing enjoyment for all in the group, it will help to arouse enthusiasm for the camps that are being planned throughout the Dominion. If girls participate in any of these outdoor activities, we know they will have a greater desire for a full camp experience.

Part of the programme that all campers enjoy is the morning watch service, or worship out of doors. Why could not a group of girls rise very early some Saturday, or even Sunday, morning and walk out into the country to hold a simple worship service? What is more inspiring than to be one of a group of girls facing the East, reciting the exhortation of the dawn, or pledging allegiance to King and country and to the great world fellowship of the Christian Church.

Hikes are another important part of camp life, and they may be enjoyed now and may be varied. You may plan a scavenger hunt, dividing the group into smaller groups and giving to each a list of things to be found, the items being given point values. The list might include flowers that are to be found at that season, leaves, insects, or any number of things. Or perhaps you would rather have a bird hunt, when each girl would bring back names and descriptions of all the birds she had seen, and all would compare notes and see how many different kinds had been observed by the group. You could even take part of your mission study project during a hike by comparing what you observe in our countryside with what might be found should you be hiking in China. Then, too, there may be the added pleasure of a meal cooked out of doors. At this meal the girls might also try to picture what a similar group of girls in China, India, or any of the other countries where we have missions, might have cooked for their meal. We know that girls' groups in Formosa and British Guiana have camps, for we have read of them in reports. What fun it would be to compare notes with them! The next best thing is to draw our own comparisons from what we have learned of these lands.

The groups could meet out of doors for dramatics, first aid, and vocations, which are all taken up at camps, usually under the handicap of lack of equipment, which adds to the fun of carrying them through. A one-day camp even might be carried out, embodying all that fills a day at camp, as touched upon above, ending the day with a camp-fire programme of singing, a brief talk on the camps that are being planned, and a discussion on ways and means of participating in them. All campers love the camp-fire programme and to nearly all the closing worship service proves most impressive. It is a delight for a group to be able to disperse with the reassuring

> "All is well; safely rest;
> God is nigh."

—*May Redfern.*

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

A VISIT TO A VILLAGE SCHOOL

WOULD you care to come with me to visit Mendha school to-day? It is the monsoon season, and as the country is at its loveliest these days you will likely enjoy the ride. First, we must think of all the things we *may* need before the day is over, raincoats, umbrellas, old shoes for walking in mud, as well as school supplies, water and food for the day, as this is the week Mr. and Mrs. Young are in Alirajpur. Daniel driver will help get our things all stowed away in the motor, and we must hurry, for school begins at 8 o'clock, and if we are to be there on time, we should leave Jobat by seven at the latest. . . .

We arrive in Mendha just as the school bell rings! Some of the children have a distance of about two miles to come, and as usual they arrive puffing at the last minute. Don't you think they sing well as they all join in the opening hymn? After prayer, and the repetition of some Bible passage which the children have learned, Ver Singh Master will call the roll, and all will go to their classes. Altogether there are thirty on the roll, but when there is work in the fields, the attendance is not always perfect.

This first hour is the period for Bible study, which will be followed by other periods for the usual school subjects. Let us just move quietly around among the children and see them at their work. Yes, they always sit on the floor, and when writing hold their slates in their laps. You and I would probably find the position very tiresome, but these little folk don't mind it a bit. The classes will seem very small to you, but that is because we have for the most part untrained teachers, who can only manage one, or at the most two classes at a time. The salaries of these teachers are small, too, the average for a man being about three or four dollars a month.

You think them attractive children? So do we, and as is usual, some are more attractive than others. What a smile that boy has! He is a Bhilala boy who comes from across the river. He is quick with his studies, but is held back because the Hindi used in school is almost as much a foreign language to him as it is to us. That very big boy is Rowji, another Bhilala. Many boys his size would not want to come to study with children so much younger than themselves, but Rowji has been very faithful.

The day soon passes, all too quickly to be able to give all the help you would like, to both teachers and children. After a cup of tea, and a visit to the garden where the children work in their own class plots for an hour after school, we must start homeward. The sun is getting down toward the tops of the Bhabra Hills. Those who have been herding cattle all day long are now on their way home, too, big black buffaloes and lazy oxen loitering along the road in front of us, while the little Bhil boys in charge of them sit by the road-side playing their flutes. It is a lovely time of day, and good to be going home. —*Ellen I. Douglas, Jobat, India.*

PROVINCIAL ANNUAL MEETINGS

British Columbia.—April 4, 5, 6.
Alberta.—Edmonton, April 11, 12, 13.
Quebec.—St. Andrew's Church, Quebec, April 17, 18.
Ontario.—St. Paul's Church, Hamilton, April 18, 19, 20.
Manitoba.—Winnipeg, April 26, 27.

How Can We Doubt?

No failure and no fear
Can baffle spring,
Nor quench the gladness
That the thrushes sing.

No heaviness of heart
Can dim the sight
Of wee green fingers
Stretching to the light,

Or dauntless courage
In the dark earth's beds
From which triumphant
Snowdrops lift their heads.

God keeps His promise
To the smallest thing;
How can we doubt
In our immortal spring!

—Mary Eversley, in the
Christian World.

PROVINCIAL NEWS

ALBERTA

MRS. C. E. JAMIESON, 1610 12TH AVE. WEST, CALGARY, PRESS SECRETARY

RED DEER P.S.—Lantern slides on the work done in the northern part of the province were shown in Memorial Church, Rocky Mountain House, recently; among them were some of special interest in connection with the new hospital at this point.

Edmonton P.S.—First Church, Edmonton: Mrs. J. Blott, who already has organized and carries on two Mission Bands, has now a third, with twenty-six members, going enthusiastically, in a district where there has not been a Mission Band before. The members of the Young Women's Missionary Society have undertaken to pay for the room in which the Band meets. The Executive of the Young Women's Missionary Society entertained at luncheon for Miss Hermanson while she was in the city. At the Auxiliary meeting in February four ladies gave splendidly prepared papers based on the Study Book. The members agreed to make a personal canvass to secure new members. Plans were also made for a combined meeting of the Senior Auxiliary, the Young Women's Auxiliary and the Young Women's Associate Society in March. The Home Helpers Secretary expressed her gratitude for a generous supply of ''Windows—please look in'', by Mrs. Hilts, for the Home Helpers. The Associate Society is planning a birthday tea for its twenty-second anniversary.

Calgary P.S.—Pleasant Heights Associate Society invited Mrs. G. Rae, Presbyterial President, to speak at their January meeting.

At the February meeting of Calgary Presbyterial Executive, Miss Harriet Rodger, newly elected Girls' Organizations Secretary, told of attending a departmental supper meeting of Grace Church C.G.I.T., when eighty girls and their leaders gave evidence of progress and enthusiasm. Mrs. C. McArthur, new Supply Secretary, reported having shipped 120 pounds of good used clothing and bedding, on request, to Rev. Mr. Fraser, Brownvale. Miss Hazel Armstrong, the new Secretary for Young Women's Auxiliaries, reported also for the Calgary Fellowship, of which both she and Miss Rodger are members. The Treasurer, Mrs. J. H. Jamieson, in a constructive talk on financial procedure, stressed the advantage of out-of-town organizations remitting their money by money order or postal note, instead of by cheque.

For the past two years the seven members of St. Andrew's Auxiliary, Calgary, have raised their expense money by making and selling pancakes and scones; orders are taken and then the women do the baking at the church.

A programme recently presented by Group 3 of Grace Church Auxiliary, Calgary, took the form of a questionnaire covering pertinent facts and figures regarding our own work. About forty members took part. A summary of ''The Miracle of Modern India'' was given in the study period.

BRITISH COLUMBIA

MISS SYBIL D. WHITE, 2007 W. 63RD AVE., VANCOUVER, PRESS SECRETARY

VICTORIA P.S.—Delegates from all parts of Vancouver Island attended the twenty-fifth annual meeting of Victoria Presbyterial in St. Andrew's Church, Victoria, on January 31st and February 1st. At the opening evening session, Miss Frances White, Young Women's Secretary, presided, and Mrs. W. H. Gibson, who spent forty-five years in missionary work in British Columbia, spoke on ''The Consecration of Youth''. The President, Mrs. A. A. MacKinnon, presided over the other sessions. All reports showed encouraging progress. Miss Gertrude Scott, in her comprehensive report on the Chinese Mission in Victoria, reported 22 members in the Chinese Women's Auxiliary, 92 scholars in Sabbath School, and 27 in the Cradle Roll Department. Mrs. A. A. MacKinnon in her address deprecated ''lukewarm Christianity'' as being insufficient to offset the influence of the non-Christian world and appealed for a revival of the fervour and zeal that inspired the early Christians in their work. Rev. J. L. W. McLean, speaking on ''The Incentive to Missionary Activity'', emphasized the need for faith and warned against too much emphasis being placed upon allocations. ''If we raise our faith,'' he said, ''we shall have no need to appeal for an increase in our funds.'' Mrs. F. W. Allott was elected President.

Westminster P.S.—The twenty-fifth annual meeting of Westminster Presbyterial was held in Richmond Church, Marpole, on February 14th. Interesting and encouraging reports were read by the departmental secretaries. Rev. John McTurk welcomed the delegates to Richmond, the mother church of Presbyterianism in Vancouver district, closing with the message, ''The Women's Missionary Society is the heart of the Church.'' Mrs. D. A. Fowlie, Presbyterial President, spoke briefly on ''What is that in thy hand?'' Rev. W. Bell of Hunter Church gave an interesting missionary message on ''If ye love me, keep my commandments'', stressing the fact that failure to keep this important command is at the root of the trouble in the world and urging us to raise the ideals of our new Canadians. Mrs. D. A. Fowlie was re-elected President. In his address at the evening session Rev. John McTurk referred to the early days of Christianity and to the companies of praying women who kept the light burning through the ages. In the closing message Mrs. R. J. Douglas advised the building up of spiritual life during Organization Year and reminded the members that, if each one were to lay her life on the altar of God's service, all else to carry on His work would be added.

MANITOBA

MRS. GEORGE REYNOLDS, 218 YOUNG ST., WINNIPEG, PRESS SECRETARY

WINNIPEG P.S.—The Presbyterian Women's Day of Prayer was observed on January 20th. The meeting, which was held in First Presbyterian Church, was presided over by Mrs. H. H. Dunwoody. Members from six of the Churches in the Presbyterial took part in the devotional service. Mrs. Neil Smith of Norwood gave an informative and inspirational address dealing with the Church's reaction to the opposing forces in Europe to-day. She said that, in order to meet these forces of atheism and communism, the Church must put forth efforts in organized co-operation and religious education.

ONTARIO

MISS E. MACBETH, 206 HAVELOCK STREET, TORONTO, PRESS SECRETARY

Provincial Annual Meeting—St. Paul's Church, Hamilton, April 18, 19, 20

Railway Information.—Going tickets and certificates will be issued April 13th to April 19th inclusive; validated certificates will be honoured for tickets for the return journey up to and including April 24th; special agent will be present on April 19th to validate certificates. Board members (including Presbyterial Presidents) wishing railway tickets in advance must communicate with the Treasurer, Mrs. C. H. Thorburn, 209 Daly Avenue, Ottawa, not later than April 5th.

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''Fifty years ago because of the vision of one woman who realized what might be done for our work if the women unable to attend our meetings could be interested, the Woman's Foreign Missionary Society started what was then called 'Scattered Helpers'. Out of this grew our Home Helpers Department.

''Presbyterial reports show that Home Helpers give generously, but it is regrettable that so many Auxiliaries fail to send any report of their Home Helpers. If in our Auxiliaries more attention were paid to this department, it would tend to increase our resources substantially. It is recommended that a committee be appointed to work with the secretary.

''Looking over the records of the years, we find the results attained in this department have been marvellous—*but can we not do better?* Shall we not in Organization Year stress this great field of untapped resources?''

(Mrs. H. C.) Jessie A. McKellar,
Home Helpers Secretary.

At the sixtieth anniversary meeting of Hamilton Presbyterial, in McNab Church, Hamilton, Miss Blanche Armstrong was re-elected President. Well planned programmes, greater endeavour, and a larger number reaching the allocation was the encouraging note sounded in Auxiliary reports. In a Book of Remembrance Miss M. B. McQuesten told the history of the Presbyterial. Miss Iris Errey of India and Mrs. W. G. Davis of Manchuria gave interesting word pictures of their fields. Mrs. Jonathan Goforth introduced Mrs. Davis. Mrs. W. A. McLennan conveyed greetings from the Council and Mrs. John Williams from the Provincial. A pageant depicting sixty years in the Women's Missionary Society, directed by Mrs. N. D. MacDonald, Young Women's Auxiliary Secretary, was presented by members of the Young Women's Auxiliaries. The retiring Corresponding Secretary, Miss Grace Stewart, was made an Honorary member.

The Young Women's Auxiliary of St. Enoch's Church, Hamilton, is now known as the Margaret Allan Auxiliary. Another event of unusual interest took place in Hamilton when the fiftieth anniversary of Erskine Auxiliary was celebrated. Miss B. Armstrong brought greetings from the Presbyterial and Rev. C. L. Cowan from Presbytery. The President, Miss Grace Pringle, gave an interesting account of the Auxiliary's growth up to the present time.

The annual meeting of Stratford Presbyterial, in St. Andrew's Church, Stratford, was well attended. Reports showed work faithfully done; the *Glad Tidings,* Home Helpers, and Young Women's departments revealed splendid increases. Rev. J. Elder, Cromarty, brought greetings from Presbytery. The ''MacErsprey'' Mission Band award was presented to the Fergusson Band of Monkton by Mrs. James Erskine, Mission Band Secretary. Mrs. W. G. Davis spoke on her work in Manchuria. Mrs. J. H. McCabe installed the officers.

At Huron Presbyterial annual meeting in Clinton all the Auxiliaries were well represented. All secretarial reports were gratifying, Mission Bands and Home Helpers showing a large increase in membership. The President, Mrs. D. J. Lane, gave an inspirational address to the 1939 officers.

Orangeville Auxiliary celebrated the Provincial Society's Silver Jubilee at the home of Mrs. John Kearns. Mrs. W. J. McCullough, Honorary President of the Provincial, and Mrs. H. Watt, Presbyterial President, took part in the programme. Though small in numbers, this Auxiliary is doing splendid work and had the joy of exceeding its allocation for 1938.

Members of the Provincial Executive and officers of Toronto Presbyterial were guests of honour at the Silver Jubilee tea of the Senior Auxiliary of Dovercourt Road Church, Toronto. The story of Miss Mabel Booth, deaconess, was eloquently told by her mother, Mrs. John Booth. Mrs. J. Williams, Provincial President, gave an address on the subject ''Seeing: What Do We See?''

Representatives from all the Auxiliaries in Guelph Presbterial attended the annual meeting in St. Andrew's Church, Guelph. In his address, ''To Preach to the Regions Beyond'', Rev. J. C. Grier of Guelph said: ''It is the responsibility of the members of the Women's Missionary Society to take the Gospel beyond our own doors, beyond our own Church, and beyond our own country. We are commissioned to send the message to all places and to give His truth to all peoples.''

When First Church Auxiliary, Chatham, celebrated the Provincial's Silver Jubilee, Miss Elizabeth Glenn, the oldest Auxiliary member, was present. The history of the Society was related by Mrs. J. Fletcher. The different stages in the history were indicated by the lighting of four white candles, a fifth being lighted in memory of departed members. The Star Mission Band, Leamington, also observed the Silver Jubilee with a special programme; Mrs. C. Steedsman sketched the history of the Band since its organization forty-one years ago; the first President, Miss Nicholl, was present. To Knox Auxiliary, Windsor, Mrs. Stauth gave a talk on the growth of the Women's Missionary Society throughout Chatham Presbyterial. A lending library is a new venture in this Auxiliary. To celebrate the twenty-fifth anniversary of the formation of the Provincial Society, Knox Auxiliary, Leamington, held a successful tea. A concise historical sketch of the Auxiliary was given by Mrs. C. Steedsman. ''Guide Posts'' was the subject of an address by Mrs. H. Ingold of Windsor.

The annual executive meeting of Peterborough Presbyterial was held in St. Paul's Church, Peterborough. Encouraging increases in membership and givings in the Young Women's Auxiliaries, Junior groups, and Mission Bands were noted. The President, Mrs. A. Glenn Thompson, challenged all to greater endeavour.

Mrs. H. C. McKellar, Provincial Home Helpers Secretary, was the speaker at the annual supper meeting of the Orillia Auxiliary, Barrie Presbyterial, when 175 women were present. At a meeting of Collingwood Auxiliary at the home of Mrs. Dobell the address was given by Rev. W. MacMillan; reports showed greatly increased activity in the Supply and Welcome and Welfare departments. At an enthusiastic and largely attended meeting of Duntroon Auxiliary all the members took part.

Kemptville Auxiliary, Brockville Presbyterial, celebrated its thirty-ninth anniversary jointly with the Goforth Mission Circle. Mrs. Charles Robertson sketched its history since organization in 1900. Mrs. W. D. Turner of Winchester, Presbyterial President, gave an account of the Women's Missionary Society, organized in 1864 with eight members, now with a membership of 45,000. She conducted an impressive affiliation service of the Goforth Mission Circle.

Treasurer's Statement

January and February, 1939

RECEIPTS:

Miss Clara Beemer, "Weirdale Nursing Home"	$ 1.00
A Friend, "French Work in Montreal"	100.00
Government Grant for Cecilia Jeffrey Indian School	5,153.55
Government Grant for Birtle Indian School	4,643.13
Refund from workers on expenses	21.39
PROVINCIAL GIVINGS:	
Alberta	23.04
Ontario	1,600.00
Quebec	850.00
	$12,392.11

DISBURSEMENTS:

Hospitals:	
Canora	$ 658.32
Rocky Mountain House	683.32
Chinese in Canada	1,439.18
Cecilia Jeffrey Indian School	1,138.00
Birtle Indian School	1,161.93
Mistawasis Indian Day School	90.00
Government Grant, Cecilia Jeffrey	3,850.49
Government Grant, Birtle	457.98
Presbyterian Residences:	
Saskatoon	150.00
Huntingdon	150.00
India:	
Bhil	$ 523.33
Jhansi	150.00
Formosa	1,399.96
Japan	2,051.66
Manchuria	216.64
Organization	1,175.00
Organization Year, expense	101.64
Insurance	342.10
Special Retiring Allowances	343.32
Library	14.46
Lantern Slides	3.92
Publications	1,269.36
Education of Chinese Students	579.00
Education of Indian Students	111.85
Welcome and Welfare and Deaconesses	2,928.21
Supplies	87.13
Deputation	48.80
Exchange	13.87
Miscellaneous, Lecturer at Deaconess Training Home, Secretary National Christian Council, Mass Movement, India, Taxes on Prince Albert Residence	621.94
Building Weirdale Nursing Home	50.00
Administration	1,327.23
	$23,138.64

RESERVE FUNDS

RECEIPTS:

Special Fund—	
Payment on McCrea House, Vegreville	$95.00
Payment on New Liskeard Residence	200.00
Collections on Vegreville Accounts	4.00
Rent of Bungalow in Japan	60.00
Government Grant for Education of Indian Students	132.00
Interest	52.50
Legacy Fund—	
Estate of Mrs. Charlotte Stewart, Ottawa	100.00
Estate of Miss Jessie Allan, Toronto	700.00
Interest	3.22

Sustaining Fund—	
Interest	117.50
Special Retiring Fund for Missionaries—	
Interest	29.34
Ontario Provincial, Gold Mite Boxes	52.64
	$1,546.20

DISBURSEMENTS:

Building Barn in Peace River District	$60.45
	$60.45

(Mrs. Daniel) Helen M. Strachan,
Treasurer.

A SPRING CAROL

Spring has now unwrapped the flowers,
Day is fast reviving,
Life in all her growing powers
Towards the light is striving:
Gone the iron touch of cold,
Winter-time and frost-time,
Seedlings working through the mould
Now make up for lost time.

Herb and plant that winter long
Slumbered at their leisure,
Now bestirring, green and strong,
Find in growth their pleasure;
All the world with beauty fills,
Gold and green enhancing;
Flowers make glee among the hills,
And set the meadows dancing.

Through the wonder of fair days
God Himself expresses;
Beauty follows all His ways,
As the world He blesses:
So, as He renews the earth
Artist without rival,
In His grace of glad new birth
We must seek revival.

Praise the Maker, all ye saints;
He with glory girt you,
He who skies and meadows paints
Fashioned all your virtue;
Praise Him, seers, heroes, kings,
Heralds of perfection;
Brothers, praise Him, for He brings
All to resurrection!

—From Oxford Carol Book.

Mrs. Lees No. 319

Vol. XV MAY, 1939 No. 5

THE GLAD TIDINGS

Board of Missions

Is Welcome and Welfare Work Worth While?

Impressions of Madras

Meeting Dr. Ambedkar

Thoughts from Hartford

Graduation of Deaconesses

Glimpses at Some Deaconess Work

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

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The Glad Tidings

Vol. XV TORONTO, MAY, 1939 No. 5

Editorial

Dr. Hill at the Council Executive Meeting

THE Rev. A. M. Hill, D.D., Convener of the General Board of Missions, was cordially welcomed at the meeting of the Council Executive on March 21st. After expressing appreciation of the co-operation of the Women's Missionary Society in the missionary work of the Church, he spoke of the need of care in the selection of candidates for overseas service. They must, he said, possess the quality of leadership, be well trained, have a knowledge of the country in which they are to serve, and take necessary precautions against infection. All missionaries, whether under the Board of Missions or the Women's Missionary Society, are bound by the rules laid down by the General Assembly on the recommendation of the General Board and on the field work together as one group.

Dr. Hill told the members that a camp for girls was being planned in the province of Quebec, near the Ottawa River about eighteen miles from Montreal. The property was left to the Church, but a building is needed.

Change in the Supply Department

THE Council Executive regretfully announces the withdrawal of Mrs. W. H. Fletcher from the office of Supply Secretary, in which she has rendered such excellent service since 1925. She remains, however, a member of the Board. Mrs. J. A. McClure, who since 1933 has been the Assistant Supply Secretary, has been appointed Supply Secretary.

Home from Madras

MISS VIOLET TENNANT, Girls' Work Secretary, who was one of the two women delegates from the Canadian Churches at the meeting of the International Missionary Council at Madras, spoke to the Council Executive on April 4th of some of the things that had most impressed her at the conference and, with moving pictures, showed the members some of the workers and people on the Jhansi and Bhil fields at work and at play.

Leaves Kirkland Lake

EARLY in April Miss Macarthur left Kirkland Lake, where for two years she has so ably served as a deaconess, helping the Rev. C. J.

MacKay organize the new congregation there. Since leaving the north, she has been doing some deputation work in other parts of the province.

Appointed to Overseas Service

THE Council Executive at its meeting on the 14th of March appointed Miss Margaret F. Kennedy of Montreal to evangelistic work on the Bhil field in India. Miss Kennedy, who graduated last year from the Missionary and Deaconess Training Home, is now at the Kennedy School of Missions in Hartford, Connecticut, completing a year of special missionary training for evangelistic service in India. It is expected that she will go out to her new field in the early autumn when Miss Bessie M. MacMurchy returns to Jobat.

Miss Margaret F. Kennedy

On the 28th of March Miss Kennedy was introduced to the Council Executive by Mrs. D. Inglis Grant, Candidates Secretary. After thanking the Board for making it possible for her to have this year at Hartford and to go to India as she had long wished to do, Miss Kennedy told the members something of what the year was meaning to her, with its opportunities for study, for contact with missionaries and students from all over the world, and for Christian service.

An Interview with Dr. Ambedkar

ALL who are interested in India and in what is going on in that country, especially all who are using the study book, *Moving Millions,* will be glad to read the article by the Rev. A. A. Lowther on Dr. Ambedkar, the leader of the Untouchables in India. When Mr. Lowther, Mr. and Mrs. Hawtin, and Miss Whatling were in Bombay before sailing from India in March, a friend at the American Methodist Episcopal Mission House there arranged for an interview with Dr. Ambedkar, an account of which Mr. Lowther was good enough to send us.

THE sympathy of the members of the Society goes out to Mrs. DeCourcy H. Rayner of the British Guiana mission, whose father died recently in England.

AGAIN comes a reminder from India of the change in postal rates to that country since the inauguration of the airmail service. On many of the letters received from friends in Canada our missionaries are still having to pay double postage, because of the neglect of their correspondents to observe the new rule. The rate for all letters to India is *six cents for each half ounce.*

IN connection with the eight aims for Organization Year we intimated in the March *Glad Tidings* that an article would appear each month on one of the points. In March we dealt with ''Loyalty''; in April, considering the fourth point, in an article, ''Why Not Grow?'', we offered suggestions for securing new members. The Welcome and Welfare Department is under consideration this month and we would draw attention to the Auxiliary and Young Women's pages where the secretaries have written messages for their Auxiliaries, and also to the excellent article by Mrs. J. M. Warren, the Council Welcome and Welfare Secretary.

—*L. K. Pelton.*

Is Welcome and Welfare Work Worth While?

MRS. J. M. WARREN

IN answering this question, one can only refer to the work accomplished through the faithfulness and sacrifice of the many secretaries in this department.

Strangers, whose names have been received from our port worker, have been visited, and many linked up with the Church. Sick and lonely have been visited. A much needed garment has been taken to some needy person, or perhaps some fruit or jam has been carried to some one sick. The pleasant greetings of the port worker have helped the newcomers on their way.

The tabulated report of this department for 1938 shows that 24,008 visits were made, 2,674 letters written, 534 removals reported, and 1,004 persons helped to find their place in the Church membership. This and much more is the worth-while work of this department. Kindness is the keynote and its value is inestimable.

Many letters of appreciation have been received. One visitor to Canada, after returning home, wrote, ''I am so grateful for the kindness of your port worker in Montreal.'' A newcomer to Canada writes, ''Thank you for the kindness shown us by the port worker; we are now settled in a small home and, as there is no church in our district, my husband and I started a Sunday School.''

In answer to a letter the following was received, ''It was so good of you to write me. Yes, I am a Presbyterian and hope soon to unite with the Presbyterian Church. Thank you for your port worker in Montreal; I was so grateful for her help.''

Our hospital visitor expresses her appreciation of the work of the Welcome and Welfare secretaries in visiting the sick after they leave the hospital.

The need of this department is more secretaries and the co-operation of every Auxiliary member.

''Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'' Matt. 25:40.

Thoughts from Hartford

By Miss Margaret F. Kennedy

WHAT wonderful things memories are! I shall soon be busy gathering together all my possessions before sailing for India in the fall, though I hardly dare believe that my dream of going there is at last becoming a reality. Not the least valuable of these possessions will be my hopes for the future and memories of the past. I shall recall many happy years spent in England and in Canada; two especially enjoyable years spent at our Training Home in Toronto. And now I am adding to my treasure chest with memories of a year in Hartford, Connecticut, studying in the Hartford Seminary Foundation. When I am far away, I shall enjoy bringing to mind the beauty of this place—the stately stone buildings, the tower with its lighted cross symbolizing the great truth for which this institution stands, the spacious campus almost surrounded by trees. I shall look back to the quietening influence of the daily chapel services, the inspiration of beautiful organ music, the sharing of experiences in our own student devotional meetings. I shall remember, with a warm glow, those happy hours of fellowship on Sunday evenings and at other times when a group of us would gather around the fireplace or around the piano in Mackenzie Hall, the girls' residence, and sing until we could sing no more. At times like these one might stop and think for a moment, to realize the lack of any sense of denominationalism, to note how racial and national differences are never even thought of—we are all one in Christ, our common Saviour.

The four corners of the earth meet here at Hartford. There are graduates from colleges in many different States, from Great Britain, Europe, and Japan; then there are also missionaries, taking special courses, from countries all around the globe. You can imagine how enlivening and enlightening conversations can be at the dinner table and how many worthwhile and lasting friendships are formed.

I shall carry away other memories, however, from this Foundation, those that I hope will be helpful in the years to come. An appreciation of the literature, culture, and religions of the Indian peoples has been instilled into me by one who is a true student and lover of India, which has but increased my desire to know those peoples better and made me long to do my part in leading them to Christ. I am hoping, too, that I may have a more sympathetic understanding of the hill tribes, for instance, because of the interesting studies we have made of the cultural development of primitive people. One professor, a leader in missionary work and the writer of many books, has presented to us sound methods of approach, the application of educational principles in evangelism, the wisdom of the ''long look'' when studying the welfare of a people. I must not forget to pack safely into my memory chest the knowledge of First Aid treatment, studies of tropical diseases, personal and mental hygiene, etc., which we have tried to imbibe, as one never knows when this may prove valuable. Psychology is a useful study, too, to help one understand oneself as well as other people.

During next year and the years that follow, it will be such a pleasure, I know, to look back on the stimulating hours spent in some of the Seminary lecture-rooms, when deep truths from the Bible were made deeper for us, ones not seen before were introduced—and oh, those inspiring moments when the scholarly professor would forget he was delivering just a lecture and would go off on a tangent to enthuse along some line, while his students sat enthralled by glimpses of spiritual heights hitherto undreamed of! Then the tension would break, an audible smile would murmur from one to the other, as professor and students reluctantly realized that they were, after all, only in a classroom. Do you think I shall ever forget the thrill of such times when keen, clear-eyed scholasticism saw far and beyond the critical studies to the essential reality of truths that are everlasting? I know I won't!

What a good thing memories do not take up much room or I should never get the lid of my chest closed, as there are still many more I would add to those mentioned. Like all the most treasured, most vital things in life, though, memories belong to the world of the unseen and the intangible, that world from which we can look out on this sordid, troubled earth and see it transformed and beautified because of a Love that never faileth.

One there was who, passing by,
Touched all life with alchemy.
Grass of field and bird of air
Made His heart of God aware.
Of common salt or smooth-worn yoke
A figure patterned for eager folk;
Of wayside spring or granary
Symbols He made which never die;
From mustard seed or branching vine,
Similitudes of things divine.
Meaning to leavening dough He lent;
He made of bread a sacrament.

—*Stella Fisher Burgess.*

The General Board of Missions

ON Tuesday evening, the 21st of March, the General Board of Missions convened in St. Andrew's Institute, Toronto, with the Rev. A. M. Hill, D.D., in the chair.

After welcoming the members who had come from all parts of Canada, Dr. Hill referred to the great loss our Church had suffered in the deaths of the Moderator, the Rev. Donald MacOdrum, D.D., of Mr. J. W. Marshall, an active elder and a member of the Board, and of Miss Christine Maxwell, of the Bhil mission in India. He then spoke of the Madras conference, especially of some of its findings and recommendations regarding missionary work that Boards should consider. With the rise of a new paganism, of a dangerous nationalism that is driving Christianity and the worship of God from many countries, the Church has to meet a serious situation. In its missionary task, too, it is faced with a marked revival of Buddhism, Hinduism, and other Eastern religions, and with more organized opposition to Christianity than for the last hundred years. There are more non-Christians now than there were ten years ago—by so much is the missionary task increased. The work calls for all the resources of all Churches, which exist to win the world for Christ. At Madras the tremendous need for evangelism was emphasized. Missionaries are still needed, but with certain qualifications. The missionary must have a living conviction of the Christian faith and be able to impart his knowledge; he must, too, know something of the land in which he is to serve, its history and culture, the life of its people, economic, social, and religious—he might get part of his training there—and be able to interpret the Gospel in the terms of the people he teaches. He is to go as a colleague, a friendly helper, for the aim should be the development of the indigenous Church. Where there is no strong native Church a different type of missionary is needed. There is general dissatisfaction with the present method of training native workers, usually by short courses.

In view of what Dr. Hill said of the findings of the Madras conference, the Board agreed to make certain recommendations to the General Assembly in regard to the securing of candidates for overseas service, provision for special training for missionary work of both men and women candidates, and provision for more adequate theological training for the native ministry.

ON THE OVERSEAS FIELDS

Mrs. W. A. McLennan reviewed the overseas work of the Church. She first reminded the members that the Women's Missionary Society and the Board of Missions were partners in carrying on the mission work of the Church. Sixty-three years ago the Woman's Foreign Missionary Society was brought into being at the request of the Church, to help with work among women and children; and again, at the time of the ''gold rush'', the Church found it needed the help of the women to relieve suffering—hence, the organization of the Women's Home Missionary Society. From the first they have been one in aim—to spread the faith by which the Church lives. As a Society the women are made responsible for certain work. The missionary women of the Church contribute to the Church budget as well as to the Society's work. In Canada no work is ever undertaken except with the consent, or at the request, of the Presbytery within whose bounds the work lies. On all overseas fields the Women's Missionary Society shares in the work, caring especially for the women and children, the Church missionaries being responsible for the training of pastors and the care of congregations. On the Bhil field in India the Church maintains a hospital—the Society gave the maternity ward—and the women provide the nursing service, with Miss McConnell and Miss MacMurchy, the latter now taking special training in Toronto for that work. For the educational work for women and children, too, the Society is responsible. It is the same on the Jhansi field. At the Helen Macdonald School there are now 300 pupils, 106 in the hostel. While Miss Stringer is on furlough, Miss Magee is in charge. A good deal of rural work has been done by Miss Simpson and Dr. Thurrott. For two years more evangelists have been asked for, but there has not been money to send them. At the Barwani dispensary, provided by our Society, a great many people have been treated, and in this way Mr. and Mrs. Toombs obtained 2,000 names, through which they hope to reach many more with the Gospel. The missionary ranks on the Bhil field have been depleted, by the resignation of Miss Errey and the death of Miss Maxwell. In Formosa, in the Mackay Memorial Hospital the Society provides the nursing service; during Miss Hermanson's absence Miss Chisholm has been in full charge. There were 1,506 in-patients and 21,272 out-patients during the year. To help the missionaries' wives in the wonderful work they are doing the Women's Missionary Society has for two years given them $400. Among the Koreans in Japan our staff is small. Miss MacLean has been in Tokyo studying Japanese. Work on this field is not centralized, but is spread out over the country, and there are no institutions. Of the Korean pastors, eight are graduates of the Presbyterian seminary in Kobe, to which the Society of the Eastern Division makes a grant. Korean pastors are badly needed, and the number of Korean students at the seminary is encouraging. Self-support is on the increase; four more congregations last year were ready to call and support their own pastors. Last year our Society provided a public health nurse, who ministers to the people in their homes. Now the workers would like a small medical clinic in Osaka with its 200,000 Koreans. As it has become desirable for the Korean women to give up their Korean dress, a trained sewing teacher has been engaged to assist them in making new clothes or making over old ones. She spends about two weeks in the larger church centres and women are encouraged to come from the smaller places to attend her classes. Reports from British Guiana are more encouraging this year. The mission has taken over the High School at Rose Hall Village on the Corentyne coast, in the midst of the largest East Indian centre of population in the colony. Except for a few private classes, this Corentyne High School will be the pioneer venture in rural secondary education in British Guiana. Congregations are becoming more self-supporting. A seven per cent. increase is reported in the Sunday School enrolment and a twenty-three per cent. increase in offerings. The two new missionaries to Manchuria, Mrs. Gehman and Miss Gibbs, are at the language school in Peking. Believing that overseas workers must be well prepared, the Women's Missionary Society, when it could not send Miss Kennedy out when she graduated with high honours from the Missionary and Deaconess Training Home last year, sent her to the Kennedy School of Missions at Hartford for special training for missionary work in India. Declaring that the young women of the Church should have the opportunity of the best training, Mrs. McLennan expressed the hope that the doors for training could be opened to them.

Mr. George W. Mackay

Mr. George W. Mackay began his address on the North Formosa mission by explaining, with the aid of a map, where and under what conditions our mission work is carried on on that island, 250 miles long and, at its widest, 80 miles across. In the plain country of the south is the English Presbyterian field, while in the north, with its mountains, is our field. Work is carried on from two centres—Taihoku, a city of 300,000, mostly Chinese, considered by some the second finest city in the Japanese Empire, Mr. Mackay said, and Tansui, an old seaport of 25,000 inhabitants. The opposition from Confucianists has decreased, but the Buddhists are fairly active. On the whole, the Chinese are friendly; and it is possible to get any number of children, many even from Buddhist homes. Formosa is thickly populated and has a good system of transportation, which makes it much easier to work in the rural areas. The rise of the nationalist spirit has caused some difficulty, but there has been no real opposition to their work yet. Some students go to the Presbyterian seminary in Japan, and return and do good work; some with other training have been less satisfactory. The field has now been divided into three Presbyteries. There is a greater measure of self-support, the people feel more responsibility, and desire to reach out to preach the Gospel to others, a hopeful sign. The Japanese principal of the Tansui Middle School, of which Mr. Mackay was principal for twenty-two years, is having a library built in the school in memory of the man who first brought Western culture to Formosa,—Mr. Mackay's father, George Leslie Mackay, the founder of our North Formosa mission. Mr. Mackay hopes to see the Formosan Church self-supporting, perhaps in twenty years, but missionaries can cooperate with it; there are millions of people to teach the Gospel to.

Changes Among Missionaries

Dr. Hill announced a number of changes in the overseas staff. The Rev. D. Marshall asked to be released from his duties in British Guiana and expected to leave the field before the end of April, after the dedication of the new Burns Memorial Church in Georgetown; for this church the Eastern Division gave $5,000. In view of the great need of a trained native ministry on that field, it was agreed that steps be taken to bring one or two qualified men for training in Canada. Because of Mr. Marshall's resignation, Mr. Rayner is being transferred to Georgetown. Miss Storey has also resigned and returned to Canada. Mr. Lowther was having to return to Canada from India, but the Board hoped to retain his services. Mr. and Mrs. Hawtin have left the Jhansi field, and Miss Whatling was coming on furlough. Dr. Buchanan, who returned to India in November, will retire at the end of June, when his furlough period ends. As missionaries in Manchuria find it necessary to know Japanese as well as Chinese, Rev. Allan Reoch, who stayed in Japan for a time on his return from furlough, is to go to Tokyo for six months' more language study, after Mr. and Mrs. Davis return to the field and before Mr. and Mrs. Johnson leave on furlough.

WORK IN CANADA

Ukrainian

The work of the Ukrainian mission in Toronto was reported by the Rev. M. Fesenko. For the Sunday School of about eighty children well trained teachers have been secured; English is used. To reach people in different districts Sunday evening and week-night meetings are held in the homes. The letters that Mr. Fesenko has been sending out—2,500 in the year—in an attempt to counteract communistic influences have resulted in new contacts and new friends, bringing many new people to the services and more to the Sunday School, and causing new groups to spring up through the country. A serious problem is the lack of suitable accommodation in Toronto. Services are still held in Dale Church, but in January and February the Sunday School was closed because there was no heat.

Jewish

Opportunities are great in the Jewish work, Rev. M. Zeidman reported; no longer do workers encounter the opposition of former days. Mrs. Zeidman has taken charge of the work among the women and children. The camp work has been so successful that many had to be refused. Through this Jewish work, which has its centre at Scott Institute, a distinct contribution, Mr. Zeidman said, is being made to the life of the community.

Hungarian

The story of how his Hungarian congregation in Toronto had been able to get their beautiful new church was told the Board by Rev. C. Steinmetz. The congregation, which has now 95 members, is very much encouraged and very grateful for all the help given them. At the Board's request Mr. Steinmetz made a survey of the Tillsonburg district, where five or six hundred Hungarian families have settled, and conducted services for them. The people are eager to be organized as a congregation and have a minister. He feels that, if organized, they would soon become self-supporting. The Board agreed to continue services there. A man is urgently needed for Hungarian work in Macleod Presbytery. Rev. Mr. Rodger paid high tribute to Dr. Toth's work for the Hungarians of the Calgary district, with men's, women's, and young people's organizations; by monthly talks over the radio he reached Hungarians in the three Western provinces. In Calgary the congregation had secured property, with help from the Board of Missions, and the opening service was to be held on Easter Sunday.

Nurses Appointed to Weirdale Nursing Home

To help the cause of our Church and assist the people of the Weirdale district of Saskatchewan, the Women's Missionary Society has taken over the Weirdale Hospital, to which it had given $550, and will maintain it as a nursing home, Mrs. McLennan reported. Mrs. D. Inglis Grant, Candidates Secretary, after reporting to the Board the appointment for evangelistic service on the Bhil field in India of Miss Margaret F. Kennedy, who in June would complete three years' missionary training, introduced the two nurses who had been appointed to Weirdale—Miss Mary Lyons, a graduate of the Toronto Normal School and of the Guelph General Hospital, as superintendent of the nursing home, and Miss Isobel Sym as assistant. Miss Sym, having had missionary training, goes as a nurse evangelist. Dr. Hill congratulated them both on their choice of life service and assured them that they would have the support and prayers of the Board.

Chinese in Canada

Among the Chinese in Canada, Rev. D. A. Smith reported, we have nineteen workers, three ordained ministers, and a large band of voluntary workers, who are doing a most important part of the work, especially in outlying districts. He stressed the importance of literature; parents interpreting it to their children benefited by it themselves. In Saskatchewan and Alberta Sunday School helps are sent to all families. Each year the work among children grows in importance; often children are the only link with the home, especially the non-Christian homes. In one instance, two children coming to kindergarten had been the means of bringing a whole family into the Church. In Montreal the work has been largely reorganized, several voluntary teachers secured, and the week-day work linked up with the Sunday work. In Ottawa a new Young People's Society has been formed under Mr. Paul Chan, who conducts services there. Toronto has a thriving Young People's Society and the Vancouver and Victoria young people are equally ardent. There has been in the last eight years a tremendous change in the attitude of the Chinese men to the Gospel; as many as 300 will listen to an open-air service in Toronto. The four workers in Toronto are doing a great deal, with the kindergarten, Mission Band, Young People's Society, three women's classes, Bible classes, Sunday School, and Sunday services. Mrs. Adams is doing a fine work among white women married to Chinese; this group is now working to support a Biblewoman in Manchuria. The Victoria Auxiliary is very active, its members having visited every Chinese home. There have been many baptisms and many admissions to full Church membership. As a definite part of Christian training, all are being taught their responsibility for giving. Each group contributed to the budget in 1938, some for the first time; many Chinese, too, contributed through other Presbyterian congregations. They also gave generously for Red Cross and relief work in China.

In the Synods

Too many people fail to realize the great size and importance of the northern part of Ontario, declared the Rev. W. M. Mackay, synodical missionary for Northern Ontario and Manitoba; and yet it possesses vast resources in its mines, its great areas covered with pulpwood, its good farming land, and its waterpower. In each of the three northern Presbyteries our Church began work at one strategic point. The result has been very satisfactory in Kirkland Lake, where in two years an active congregation, under good leadership, has built a church and given generously to the local church and to the budget. In the near future it is hoped work may be begun in another centre in that part of the north. So, too, work was established at Hawk Junction in Algoma. A good beginning was made at Geraldton, but the work has suffered there. With an ordained man put in charge Mr. Mackay believes that it will become a strong field and make good returns. The Rev. J. A. McMahon of Port Arthur was also confident that very soon under the right leadership there would be a self-supporting congregation in that important centre—the town has 2,500 people, with 1,000 more within a four-mile radius. Following these reports, the Board agreed to send an ordained man to Geraldton and make it a frontier field.

Conditions had not been very good in British Columbia, the Rev. A. C. Wishart reported. Givings to the budget have increased, however, and in some cases smaller grants were needed. Some progress has been made, too, in the uniting of congregations: to St. Aidan's, New Westminster, Strawberry Hill and Newton are being joined, and the two congregations in North Vancouver have united.

It was a very disappointing year in Saskatchewan, said the Rev. H. R. Horne, with crops at the last destroyed by grasshoppers, rust, hot sun and winds. Alberta had a reasonably good harvest, but the south and the Peace River district suffered. The scarcity of the right kind of men constitutes a serious problem. At Swift Current the congregation set out with new hope when a church was dedicated last autumn; they had been without a church since 1925. In a survey of northern Saskatchewan Mr. Thomas Murphy found 125 families that wished to enrol for the Sunday School by post and people who have, Mr. Horne said, a great longing for the services of our Church. The Women's Missionary Society offered to co-operate with the Synod in this survey and is giving a worker to help in the follow-up work. The joint committee has already sent in 200 names for the Sunday School by post, besides those sent by Mr. Murphy. In Alberta givings to the budget increased. Mr. Horne was greatly impressed by the opportunity for work in the southern part of the Turner Valley, where on March 5th he conducted baptism and communion services. The elder who has taken charge there has done remarkable work. Altogether progress is being made in the two provinces; there are more churches and more preaching stations, and good work has been done by the men on the fields. But there is an abundance of work to be done. There is danger, he feels, of the system of relief creating a wrong attitude in people and undermining independence of character. ''There is only one hope—the teaching of the Gospel of the grace of God.''

The Rev. T. A. Rodger spoke, too, of the prospects of work on the Turner Valley field, where there are about 2,500 people. In the southern part of the field no other Church is at work. The Presbytery of Calgary asked the Board to make it a frontier field and put an experienced ordained man in charge.

The northern mining districts of Quebec must be evangelized, said Dr. A. S. Reid. There is a great opportunity for missionary work there under the right leadership. An agreement has been reached with the United Church to divide that whole district and so avoid overlapping—the United Church to be responsible for the area from Canadian Malartic westward, except the Cadillac and O'Brien townsites, which are under the Presbyterian Church, and the Presbyterian Church for Val d'Or and all the territory eastward, except Bourlamaque, which is a self-supporting charge of the United Church. In Montreal the French work is making good progress under Mr. Smith and Mr. Giguère. The main need of the Italian Mission is for a church building; they are grateful to the Women's Missionary Society for the $1,000 given for that purpose.

In the Synod of Toronto and Kingston the Rev. W. T. McCree reported some consolidation of work and some reduction of grants. Rev. W. G. Davis of Manchuria visited three Presbyteries, following an itinerary arranged by the Synod, and the Presbyteries asked for the practice to be continued, for home as well as overseas workers.

Conditions in the Maritimes have improved; there are now more ministers than at any time since 1925. Dr. Frank Baird has been giving very effective service in New Brunswick.

TO INCREASE THE REVENUE OF THE CHURCH

Dr. Stuart C. Parker addressed the Board on behalf of the Budget and Stewardship Committee. In its endeavour to raise the annual income of the Church, the committee felt the first thing to do was to make a survey of the Church, in order to know the conditions under which the work is being done. Dr. Parker undertook that survey. Many reasons were given for the decline, many purely local, but many others common to almost all congregations. One was the dying off of good contributors to the Church, and, because of the loss in the great war, the dearth of men who would now be well established; older people are left and the young who are getting started and, as yet, cannot do much. About that nothing can be done. But one reason given they could do something about—the waning of interest because of insufficient knowledge as to what the budget stands for. At least, the committee could begin and tell them what it stands for. One way of interesting people is by the spoken word. A system of speakers has, therefore, been organized, to talk *informatively.* The Presbyteries are being asked to arrange this; in Toronto Presbytery an exchange of ministers is being arranged to bring the information before the congregations. Next comes literature; and the committee is issuing a series of monthly leaflets to be distributed in the congregations and publishing a series of general articles in *The Presbyterian Record.* A third way of arousing interest is by the moving picture. The committee is going to try to have moving pictures of the work to send around the country. Dr. Parker was assured of the sympathy and support of the Board members, individually and collectively, in the efforts being put forth to increase the revenue of the Church.

The Church closed its financial year with a balanced budget and debts paid, Mr. E. W. McNeill told the Board,—partly because of the special effort of friends in Montreal and partly because of the increased givings of some congregations. To date, revenue for this year was higher, he said, than at the same time last year.

GIVE

Give of thyself, if scanty be thy store,
Let Love come in and open wide the door;
Then envy, greed, and selfishness shall flee,
And Peace, the gentle dove, abide with thee.

Is poverty thy lot? Pray do not plead
Exemption from supplying others' need;
The One who gave the world the living Bread
Had not a place on which to lay His Head.

—*H. Isabel Graham.*

Meeting Dr. Ambedkar

By the Rev. A. A. Lowther

HE came with a short, quick step into the room, shook hands with each person on introduction, then sat in a chair facing us. The doctor is a man of middle height, stout but well-built. His movements suggest decision and latent energy, while his manner inspires confidence. For most of an hour he answered our questions and talked about the people whose leader he is, and as he talked one realized that here was a man who had given himself unreservedly to a great cause. He was master of his subject, speaking with ease and assurance on every phase of it, speaking with feeling and deep conviction, too, as he touched upon the wrongs from which they suffer. Sometimes he spoke sharply, even caustically, of those who opposed him, yet we felt that his words showed he fought without bitterness. We were impressed rather by his frankness, his sincerity, and his determination in his efforts for the emancipation of sixty million bondservants.

It is hardly necessary to state that Dr. Ambedkar is the leader of the Untouchables of India. Though born an Untouchable himself, he managed to secure an education and later studied overseas in Vienna, London, and New York. He has three university degrees and is a barrister-at-law. He speaks four Indian languages and three European ones. Dr. Ambedkar represented his people at the Round Table Conference in England and ever since has been indefatigable in his efforts on their behalf. Some three years ago he startled his fellow countrymen by his announcement that, although he was born a Hindu and had hitherto sought to find deliverance for his people within that religion, he had come to the conclusion that this could not be and, therefore, he had resolved not to die a Hindu. Many people thought that this statement meant that he and all his millions of followers were ready to become Christian. There has been no such decision.

The doctor is interested chiefly in political and social reform. Thousands of people gather to hear his addresses on these subjects. But in India, it is said, every problem is a religious one. Certainly Dr. Ambedkar finds the roots of the evils he is fighting in the Hindu religion itself. Therefore, he attacks not only the high castes who have created an Untouchable social group but also the religion which endorses their position. He is friendly to Christians and to Christianity, but feels that the Christian Church in India has yet to prove it holds the power to break with tradition, to offer freedom to all, and to usher in an era of equal brotherhood. He is ready to consider any other faith as well, if it can offer him what is needed, and he says himself, in the booklet mentioned below, that perhaps the real reason for his rejection by the Lahore Conference was that he had been in touch with the Sikhs.

The greatest single obstacle in the way of progress, he thinks, is the indifference of the Untouchable people themselves. They are outcastes and sweepers and, unfortunately, wish to remain so. It is the only life they have ever known; the work, though degrading, does offer a regular income and there is no desire for anything better.

We asked about the Congress Government's efforts at reform, notably through granting the Untouchables the right of temple entry. Dr. Ambedkar thinks that any change made in this direction is on paper only. Laws have been passed but never implemented, and there are no measures to enforce them. Similarly a native state announced to the whole world that its temples would henceforth be open to all castes, but after Untouchables had entered one of these it was secretly purified, to remove pollution of their presence. In other cases high caste people desert the temple used by outcastes, so that there is no real equality established. Moreover, the value of temple entry, even if it were freely granted, is questionable. Of itself it grants no special privilege, since there is no corporate worship in a Hindu temple, and certainly the Untouchables have no desire for the protection of temple idols with whom they have dispensed for countless centuries. The gods outside the temples satisfy them.

In 1936 an organization of high caste Hindu social reformers in Lahore invited Dr. Ambedkar to preside over their conference. Because this group claims to seek the eradication of the caste system and because it was the first invitation of its kind to be received by him, he accepted. The conference asked Dr. Ambedkar to prepare a presidential address on the annihilation of caste but objected to two statements in the manuscript. One was that the only way to break up the caste system is to destroy the religious notions on which it is based. The other was a reference to the fact that this was the speaker's last address as a Hindu, because he had decided to change his religion. Dr. Ambedkar refused to alter what he had written and the conference was cancelled. The address, however, has been printed in English and in several of the Indian languages and has been widely read. It makes clear beyond all dispute that the oppression and injustice suffered by Untouchables to-day is due to the religious belief of the Hindus; that, contrary to a general impression in the west, the caste system is essentially as rigid to-day as ever; that, finally, efforts of Hindu reformers can accomplish little, because they do not wish to alienate their orthodox co-religionists.

The greatest of all Hindu reformers, of course, is Mr. Gandhi. After the publication of Dr. Ambedkar's address, Gandhi commented upon it in his paper. After paying high tribute to the ability and diligence and thoroughness of the doctor and printing the verdict of a leader of the Lahore Conference which rejected him that his address is, ''the most learned thesis on the subject and worth translating into every vernacular of India'', he takes objection to its conclusions. Note that there is no objection to the main argument. Gandhi says, ''The author of the address has quoted chapter and verse in proof of his threefold indictment—inhuman conduct itself, the unabashed justification for it on the part of the perpetrators, and the subsequent discovery that the justification was warranted by their scriptures.'' But he argues that Dr. Ambedkar has consulted the wrong religious books and that they should be interpreted not by learned men but by saints.

Dr. Ambedkar wrote an answer to Mr. Gandhi saying he had consulted the highest authority on the texts and that the real point at issue was not the interpretation of scripture by saints but the belief of the masses of the Hindu people. The saints, he says, did not concern themselves with the struggle between man and man. ''They were concerned with the relation between man and God. They did not preach that all men were equal. They preached that all men were equal in the eyes of God—a very different and a very innocuous proposition, which nobody can find difficult to preach or dangerous to believe in.'' Moreover, he points out, ''A saint might break caste, but the common man must not.'' Saints and Mahatmas, therefore, are evidently to be honoured but not to be followed.

Mr. Gandhi suggests that Hindu society can be reformed, if high caste Hindus will be kinder to low caste Hindus. Dr. Ambedkar says, ''To a slave his master may be better or worse. But there cannot be a good master. A good man cannot be a master and a master cannot be a good man. The same applies to the relationship between high caste and low caste. A high caste man cannot be a good man in so far as he must have a low caste man to distinguish him as a high caste man. It cannot be good to a low caste man to be conscious that there is a high caste man above him.'' Elsewhere he argues that, since caste is fundamental to Hinduism, Hinduism itself is fundamentally wrong. ''There can be a better or a worse Hindu. But a good Hindu there cannot be.''

The rest of Dr. Ambedkar's answer is chiefly a personal attack upon Mr. Gandhi, who, of course, is high caste. In the doctor's address he had declared that he had suffered much abuse from national journals and national leaders, ''for no other reason except that I refuse to join with them in performing the miracle—I will not say trick—of liberating the oppressed with the gold of the tyrant and raising the poor with the cash of the rich.'' Now he inveighs against high caste leaders, ''who are the most fanatic upholders of the theory of caste'', though they break it themselves every day. ''Why this duplicity?'' he asks. ''Because they feel that, if the masses are emancipated from the yoke of caste, they would be a menace to the power and prestige of the Brahmins as a class.''

The doctor rose to leave. Once more he shook hands with each one of us in turn, then with a pleasant smile and a gracious bow he was gone. A few minutes later he entered his car and drove off through the busy streets of Bombay, leaving us to meditate upon what we had seen and heard. The Untouchables are not organized, but so far as they have a leader this is he. He stands in honourable succession, too. Moses before Pharaoh crying, ''Let my people go''; David facing Goliath for the sake of his countrymen; Elijah opposing the four hundred priests of Baal; Amos demanding social justice; John the Baptist proclaiming ''The kingdom of God is at hand''; Martin Luther nailing his theses to the door, and challenging the leaders of his faith—into the experiences of all these he had entered. But not fully so. They all fought not in their own strength but in the strength of the Lord of Hosts. Does he? His decision to leave Hinduism is a momentous one, fraught with tremendous possibilities for himself and for his nation. But the next step is still more important. Which faith will he accept in its place?

H. M. S. Repulse
Westward Bound

A dull, grey smudge on the rim of the sea.
Till the sun breaks forth and the gales run free
And the blithe waves don their hoods of cream!
Then out of a grey world all a-dream
Rises a full-armed argosy.

And under the hatches treasure fair.
Is it jade, or porcelains old and rare,
Is it camphire, rubies, or broidered goods,
African ivory, satin-woods?
What does the frowning galleon bear?

British traditions and desires
Bought by the blood of our gallant sires;
Freedom to live, to speak, to pray;
These the wares in the galleon grey
Steering into the sunset fires.

And the guardian of it all for me,
The living symbol of liberty,
Is a quiet Englishman, sailor-bred,
Who stands well forward, looking ahead
Over the dancing, friendly sea.

—*J. E. Middleton.*

Impressions of Madras

By Miss Violet Tennant

MUCH has been written already about the decennial meeting of the International Missionary Council held in December 1938 at the Madras Christian College, India. Articles have appeared in the recent issues of *Life and Work, Christian Century,* and *The Missionary Review of the World,* and other church magazines; all are worthy of careful study, for they contain the impressions of some of the world's leading Christian statesmen.

That 474 delegates were able to meet together in the far-off land of India was a miracle, when we remember the difficult days of last autumn. Many thought there would be no conference. Others doubted just what such a conference could do. They pointed to a world shaken to its foundations, with open wars in the far east—and the hidden wars all over the world,—to nationalist powers with all their powerful machinery making the nation, state, or race the object of worship. Then, too, were not the great world religions of Islam, Buddhism, Hinduism, Shinto, and even Judaism, witnessing the rise of new leaders and many new followers? These facts—and they could easily be multiplied—were present in many minds as the delegates came together at Madras.

In the midst of this world confusion, Madras proclaimed the Christian Church to be a reality in the life of the whole world, East and West. In nearly every land the Church is now established. Delegates came from China, representing the 24,000 Christian congregations there; from Latin America, where communicants have increased sevenfold in the present century; from India, where Church membership is now approximately 6,000,000 and is increasing by an average of 15,000 a month. Through contact with the delegates from these and many other nations one was convinced that no longer could one speak of certain countries as Christian and others as non-Christian. The Church, it became very clear in the reports and statements from all parts of the world, is as the Body of Christ with members called out from all nations, a communion of saints.

There were many differences and divisions at Madras, racial and doctrinal, and these were not minimized. It was recognized that often these under God have been a means of developing the riches of the Church more fully. But, at the same time, it was felt that many divisions are due to human frailty and sin. Madras challenged those who are so divided, not only in organization but in theological thinking, to go back to the Bible and in the study of it find the one root of our faith, our theology and Church. At Madras we did recognize, however, that with all its branches there is but *one* Church. Of our responsibility to that universal Church we became increasingly aware, aware of the need for richer fellowship among the various communions and fuller co-operation in Christian service.

Madras tried to see the task of the Church to-day as a whole. For seventeen days many small groups worked and studied together, arriving not at the whole truth of their particular problem but in most cases finding indications of the direction which the future work of the Church will follow. The problems dealt with can be divided into three groups: (1) the *Inner Life of the Church*—its ministry, worship, the Christian home, religious education, the task of women—to mention only the most important; (2) the *Activities of the Church,* whether social service, education in the widest sense of the word, the spreading of Christian literature, or the healing of body and mind; (3) the whole problem of the *Church and its Environment.* But these all revolve about the centre of all Church work; therefore, Madras calls the Churches of the whole world to *evangelism.*

We must now go forward, as branches of the universal Church, in the great unfinished task of evangelizing the world. To-day whole countries are closed to Christian work; but of greater significance are the great areas that are now open as they have never been before. Significant, too, are the many areas of life, in both east and west, in church and community, where the Christian Gospel needs to be translated into action. The conference, and especially the members of the younger Churches, challenged us ''to so present Christ Jesus to the world in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour and serve Him as their Lord, in the fellowship of His Church.'' That means the witness of the Church as a whole and the witness of each single member. When a convert is received into Christian membership in his parish, the Bishop of Dornakal has him lay his hand on his head and repeat, ''Woe is me if I preach not the Gospel.''

In connection with all this, Madras thought very earnestly about the place, function, and training of the future missionary, of the relation between older and younger Churches, and between church and mission, of the approach to the non-Christian religions, and of the building up of the indigenous Church and the interpretation of the Christian message in the different countries of the world. Here much needs to be done. Ritual, art, architecture, native to the soil, need to be developed, so that people in every land may accept Christianity as *their* religion, no longer feeling it to be something alien. For this task the nationals called for more missionaries who would come out and explore these fields, be co-workers with them in the building of a Church that will suit the needs and culture of their people.

What about the effect of Madras on the *future life of the Church?* This will depend on three factors. (1) The reports, the findings and recommendations of the meeting must be carefully and critically studied and be proved by being translated into action in the life of each church and mission and in the life of each single Christian, as far as they apply to him. (2) This can be only if there is the same deep feeling of penitence and humility which filled the whole of the Madras meeting. We have no reason to be proud of what was accomplished, but we have reason to deplore our sin, our self-consciousness, our selfishness, which again and again prevent us from coming rightly to one another and form the greatest barrier between us and non-Christians, so that they cannot hear the Gospel. (3) The call of the conference was insistent that we ''repossess the faith''. Penitence and humility are not sufficient if they do not lead us to the Source from which comes our life. If there was one note that sounded above all others it was the ''omnipotent adequacy of the Gospel'' for this and all times.

''May God help to make Madras a real sign-post for the future life of the Church in all parts of the world.''

MISSIONARY SCHOLARSHIPS

EIGHT assignments of Missionary Fellowships and Scholarships to missionaries and nationals have been made by Union Theological Seminary, New York, for the year 1939-40. The appointees went to China (4), India (2), Japan (1) and Africa (1).

Several Missionary Fellowships (yielding $750 a year and limited to Seminary graduates) and Missionary Scholarships (yielding $450 a year, preferably though not necessarily for Seminary graduates) are available annually for missionaries on furlough and for especially qualified nationals of mission lands. Candidates should be persons of special attainments or promise who have already been engaged in actual Christian service, not undergraduate students. *Applications for 1940-41* should reach the Registrar of the Seminary by January 1st, 1940. *Further information* can be obtained from the Registrar of the Seminary.

Wondrous Things

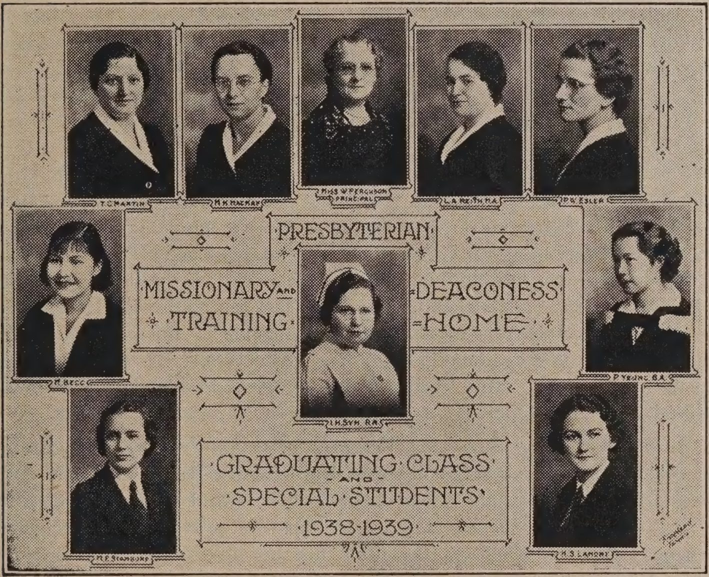
Be still and fret not weary heart;
Let beauty round you peace impart.
The deepest comfort you have sought
Will then within your soul be wrought.
This world still holds such lovely things
As butterflies with bright-hued wings,
Sweet bird notes of abounding cheer,
Calm stars of evening shining clear,
The sun's gleams on a waterfall,
Soft whispers from a pine tree tall,
And violets peeping from the sod,
These wondrous things which point to God.

—*Clara Royce Campbell.*

Graduation of Deaconesses

THE closing exercises of the Presbyterian Missionary and Deaconess Training Home were held in Knox College chapel on Thursday evening, the 13th of April. The Rev. E. Foreman, Chairman of the Deaconess Board, was in the chair, and the Rev. J. A. Hilts and the Rev. Robertson Millar assisted in the devotional service. The choir of St. Andrew's Church, under the direction of Mr. David Ouchterlony, led the service of praise.

The Principal, Miss W. Ferguson, presented the annual statement of the Training Home. Of the twenty-two students in residence this year thirteen were preparing for some form of Church work; four were graduating as deaconesses, two had completed the regular first-year course, one a year's missionary training before going out as a nurse deaconess, and two the one-year Volunteer Workers' course. For part of the year a missionary on furlough and a member of the Cecilia Jeffrey School staff were there, too, taking ''refresher'' courses; and Pansy Yeung, a third-year university student, and Mary Begg and Mary Green, formerly of the Cecilia Jeffrey School, students at the Central Technical School, have been living at the Home. Two of this year's class are under appointment: Miss Thelma Martin to evangelistic work in British Guiana under the Women's Missionary Society, Eastern Division, and Miss Isobel Sym, as a nurse



deaconess at the Weirdale Nursing Home under the Western Division. It had been a successful year, Miss Ferguson said, and repairs, new equipment, and redecorating had made the house more comfortable and attractive than before.

Mrs. R. Goldwin Smith presented class certificates to the first-year students—Miss Helen J. Patterson of Aurora, Miss Isabel D. Scott of Galt, and Miss Isobel H. Sym of Perth—and teacher-training certificates to the four members of the graduating class: Miss Pauline W. Esler of Vancouver, Miss Thelma G. Martin of Sudbury, Miss Marjorie K. MacKay of Bracebridge, and Miss Louise Reith, M.A., of Tara. The Rev. Stuart C. Parker, D.D., presented diplomas to the graduates, who were going out, he hoped, well equipped for their work. ''But'', he reminded them, ''learning of any kind is not your own until you have wrapped it around with yourself and made it your own.'' The best qualification for deaconess work, however, is the *deaconess,* the woman herself, he said. If they have a real liking for human beings and for their work and a pride in what they are trying to do in the name of Christ and His Church, all things else will be added to them. Scholarships were presented by the Rev. J. B. Paulin, D.D., to Miss MacKay and Miss Reith, proficiency awards to all who had obtained seventy-five per cent. or over, and special prizes to Miss Pansy Yeung and Miss Mary Begg. Congratulating the students on the successful completion of their work, Dr. Paulin told them that, as the best argument for Christianity is the ''Christ-one'', the Christian, the greatest gift one can give the world, ''which is waiting for the sunshine of the radiance of the love of God'', is a radiant personality. On behalf of the Deaconess Alumnæ Association, Miss Isabella T. Hunter presented the Alumnæ scholarship to Miss Esler.

In his address the Rev. Alex. Ferguson of Ottawa reminded the graduates that shortly after our Lord began His ministry He chose men to help Him in His work, appointed them to be with Him and to send them forth. The men He chose to be His fellow-workers were quite ordinary, commonplace men, prominent neither in public life nor in scholarship. Little is known of them, because there was little to tell. Jesus chose the men carefully, the best He could get, but they were very ordinary men, with no dazzling gifts at all. ''That fact'', Mr. Ferguson said, ''is full of comfort to all of us. If the first twelve had been outstanding people, plainer people might have felt no right to be in the team at all, but with people like that, that is, like you and me, Christ can do very great work.'' In the second place, they were very faulty folk—''just like you and me''. There was not one but exhibited some glaring fault. They were no saints. They were full of human weaknesses, yet Christ deliberately chose them, and with them set out to change the world. And at the end He thanked His Father for giving Him such as these. It is very significant, too, that Jesus, when choosing disciples, people to go out for Him, chose very different types. There could be no greater contrast of outlook, of nature, of temperament, than in the twelve. In common they had their devotion to the person and cause of Jesus Christ. All their separate and different gifts were consecrated to His service. It is not *one* type of worker that Christ needs to-day. In His service there is room for every type. That Church is rich that has diversity of personality, variety of gifts, yet singleness of purpose. Christ chose the twelve (*a*) that they might be with Him and (*b*) that He might send them forth—first, for fellowship with Himself, and, then, for service. One of the dangers of our time is that those who are engaged in Christian service become so engrossed in that work that they leave no time for the cultivation of their spiritual life. They may be so busy ''going forth'' that they have no time for being with Him. They must look to the culture of their own souls by keeping in contact with the Source of all power. The function of those who go out is to *preach.* All are preachers—and are preaching all the time. ''Every action is a sermon, every word we utter a discourse.'' Mr. Ferguson referred to the story of St. Francis of Assisi, who one day said to a novitiate: Let us go down to the town to preach. They walked down, round about and back again. Surprised, the novitiate reminded St. Francis that he had spoken of going to preach. ''We have preached while walking,'' replied St. Francis. ''We have been seen by men; our behaviour has been closely watched. It is useless to preach anywhere, unless we preach as we walk.'' The most effective service is rendered at the bedside, in the school, the factory, etc., ''though never a word is uttered.'' People listen more attentively to what we are than to what we say. They must first be good souls, the speaker told the new deaconesses; the weight of their influence will be the weight of their character, which is made according as they company day by day with Him who is truth and love. To be with Christ day by day—that is the source of inspiration, the secret of all influence, the only surety of success. ''Take pride in your work,'' he told them in conclusion, ''and try to discharge your duties with a Christian conscientiousness. Then shall you receive the crown of glory that fadeth not away.''

My power is faint and low till I have learned to serve;
It wants the needed fire to glow, it wants the breeze to nerve;
It cannot drive the world until itself be driven,
Its flag can only be unfurled when Thou shalt breathe from heaven.
My will is not my own till Thou hast made it Thine;
If it would reach a monarch's throne it must its crown resign;
It only stands unbent, amid the clashing strife,
When on Thy bosom it has leant and found in Thee its life.

—*George Matheson.*

Prayer

OUR Father who art in Heaven, we draw near to Thee in glad and grateful recognition of our dependence upon Thee and we bless Thee for the privilege we have through Jesus our Saviour to call Thee Father. Wilt Thou comfort us with Thy presence as we go about our daily tasks? May we realize that, wherever we are and whatever we are doing, Thou art beside us to guide us.

Father, we thank Thee for the land in which we live, for the peace we enjoy, and for the democratic spirit of our country. O Father, open our hearts that we may realize our benefits; we are apt to take so much as our just due, when it is only Thy great goodness that directed Paul west, instead of east. May we remember this and show our gratitude to Thee with lives spent in Thy service. Let us, dear Father, live so that others may know that we enjoy our fellowship with Thee, that they may be anxious to possess that unity of life and action which makes for true happiness and content.

We pray for our King and Queen. Wilt Thou spread a mantle round about them, as they travel across sea and land, and may it be Thy holy will to carry them back safely to their native land. We thank Thee for their Christian example and pray that they may long be spared to rule over us and under Thee.

We ask that Thy blessing may rest on our missionaries in other lands. May they have the joy of winning souls for Thee. We ask Thee to guide the Council Executive of our Society, give the members wisdom as they study ways and means of doing Thy work. Enable us to help those in affliction and distress at home and abroad.

Hasten the coming of Thy Kingdom and the doing of Thy will among men. For Jesus' sake. Amen.

'Mid all the traffic of the ways,
Turmoils without, within—
Make in my heart a quiet place,
And come and dwell therein:
A little shrine of quietness,
All sacred to thyself,
Where thou shalt all my soul possess,
And I may find myself. —*John Oxenham.*

The Hungarian Presbyterian Church in Toronto

By Mrs. Charles Steinmetz

THE ardent efforts and prayers of the Hungarian Presbyterian congregation for a church home have been richly rewarded. For years an urgent need was felt for a church in which to carry on the work of the Master, and this group, pioneers among their race, decided to do something about it. Thus six years ago a building fund was established, which with the help of God prospered to such an extent that the Hungarians felt encouraged to launch forth with the church building project.

First, they secured a site, centrally located for the Hungarian people. In this they were assisted by the Women's Missionary Society, with a grant to wipe out an existing mortgage of $1,000. This kind deed challenged as well as encouraged the group to support their own cause even more enthusiastically, and after a time all monetary arrangements were made to allow the church building plans to materialize.

Many members and friends of the congregation volunteered and pledged their services so as to make erection possible, reduce expenditures and, ultimately, the actual cost of building. In view of existing conditions and the high cost of building materials, their success was remarkable. Master craftsmen gave maximum service for minimum pay, and even returned one day's earnings a week for the good of the congregation. Then the many larger and smaller tasks in construction work, if not entirely voluntary, were very reasonably done. Everyone in the congregation, from the least unto the greatest, wanted to take his share in the building of this beautiful edifice, which now stands to the glory of God. In about three months' time, with superb weather conditions for building the foundation and upper structure, the church was completed. The most magnificent cathedral could not inspire the Hungarians to more profound worship and reverence for God than this their own House of Worship. There is the church auditorium, simply but well furnished, the minister's study, the choir room, and the Board Room used also as a library; below is a large Sunday School room, a kitchen, and a furnace-room and other conveniences. The cost of building was $10,300; of furnishings, church and school room, kitchen, etc., $1,350, making a total of $11,650.

If the preparation of plans and the supervision of construction done by the minister himself, as well as all the voluntary labour, were taken into account, it would amount to, at least, $2,000. With the value of the church site, $4,000, the total asset is $18,000. There are two mortgages against the property, a first mortgage of $4,000 and a second of

$2,000. Over and above the $6,000 mortgage, the congregation must secure the amount of $950 within two months to meet their obligation on notes for building materials and furnishings.

With these facts and figures, we would record the appreciation and gratitude of the Hungarian congregation for the generous support and the prayers of the many congregations, the Women's Missionary Society, and individuals, who have helped them to build their church. Now that this has come to pass, the Hungarians enter their new church with new vision and zeal for wider service, trusting in Him Who has led them thus far to lead them on to a fuller life.

Glimpses at Some Deaconess Work

Shaughnessy, Alberta.

IN our Women's Missionary Society and Ladies' Aid we have now twenty members and usually have sixteen or seventeen at the meetings. Of course, with increased interest our givings are more. The girls' group with a membership of seventeen is an active organization. The girls have already raised over $30 for their camp this year. We are hoping to go to Waterton Lakes Park, about one hundred miles west and south of here, if our funds will permit. The cost of transportation is the big item, but we hope we can surmount that difficulty. The girls also contributed $5 to the Women's Missionary Society.

Since September all the boys over Mission Band age have been banded together in a club led by one of the teachers. Every month our two groups meet for a social evening. . . In our Mission Band, which meets every week with an average attendance of twenty-four, we are studying missions.

The work still continues in the rural districts with Sunday Schools at Commerce and Rolling Hill. Both of these schools, though small, continue interesting and are self-supporting, as is Shaughnessy, which of course is gratifying.

—*Frieda Matthews.*

Last Lake, Alberta.

OF late I have been quite busy. When first I came here things were rather quiet in the nursing line, apart from colds, but this last month has been quite different, we have had scarlet fever, whooping cough, 'flu, and other sickness. Last week I had my first confinement case out here and everything went well. . . The baby is quite a healthy child, for which we were all very thankful, and the mother is doing splendidly.

Since coming here Miss Huinink and I have made about forty-eight calls and taken part in Ladies' Aid Societies in Griffin Creek. Our Girls' Guild at Blue Hawk is coming along nicely; the new officers were installed at our last meeting. As I was not able to go to Mission Band at Lac

Cardinal last week, Miss Huinink took it for me. I am to have the services there and at Figure Eight the Sunday after next, making a round trip of about forty miles. While there I shall have the Mission Bands in both settlements, staying in that district five days.

We are indeed grateful for the bales of clothing which were sent us. . . These were most acceptable and the articles are indeed appreciated by the recipients. The voice of need and loneliness is heard and is answered in this way. So often a great deal of good is done just by ''visiting'' with families who are lonely; these friendly talks when one drops in occasionally are much better than medicine. Of course there is the difficulty of getting about the country after a snow-storm, when the drifts are particularly bad, as they were recently.

Nursing service in a community is one of the best channels, I believe, of expressing the principles of Christian life; thus may we demonstrate to the people we serve the genuineness of our faith.

—Georgina Roy.

Saskatoon, Saskatchewan.

OUR Sunday School in Pleasant Hill school was more successful last year as far as numbers are concerned, with between forty and fifty every Sunday. In connection with it we have now a Mission Band and a Girls' Guild. Having no accommodation for such meetings we have to meet in the homes, but the mothers have co-operated in every way possible. In this way we come in contact with the parents and they know what we are doing and feel they are part of the Church. In 1938 the Mission Band had more members and we sent in over $12 for missions, including a Junior Membership presented to the president at the last meeting of the year. The Girls' Guild is growing slowly; there are ten members, but all are very faithful.

The Girls' Guild that meets in St. Andrew's Church is now the Helen Ross Girls' Guild, as Miss Ross was the first leader of the group. A number of the girls have left the Guild, but are now taking the leading part in the Young People's Society work. The Young People asked me to be their adviser and I am very glad to have the opportunity of working with them. They, too, have increased in numbers, largely because of our energetic president and the interesting and inspiring meetings.

We were able to start a Mission Band in the Thornton district, one of the mission churches. Fortunately we have two leaders to carry on the work there. Having no church building, this group meets in the homes.

We have started to plan for camp. I have heard from our Synod Convener for Sabbath Schools and Young People's Societies that Miss Tennant is planning to be in Saskatchewan this summer. I hope this plan will be carried out, as it would give us a real start in the camping project. A camp site is our big problem, but we hope the way will open up as it did last year. We were very grateful to the Women's Missionary

Society for their generous donation to our camp work last year. It proved very helpful.

The two mission churches have more attending the services. Thornton congregation has more than doubled and the Sunday School has twice as many children. This is due to the splendid work of the student minister.

I have received several letters from groups in Ontario who are remembering our work in prayer. With so many people praying for us our work cannot help but go forward. It is such encouragement to know that the Women's Missionary Society members are standing behind us. I thank God for the privilege and strength to work in this part of His vineyard.

—Mabel Booth.

Kirkland Lake, Ontario.

THROUGH the kindness and generosity of a member of the kirk session the morning service once a month is broadcast. This not only gives to ''shut-ins'' and ''stay-at-homes'' an opportunity to meet with the congregation in worship, but it brings the service of the Presbyterian Church to many in other parts of the north.

The impression felt soon after arrival in Kirkland Lake that the Church has a definite responsibility towards clean and worth-while recreation in the community has become a conviction. Loneliness has taken many young people into undesirable companionship and places. When Saint Andrew's Presbyterian Church was being built, a good hardwood floor was laid in the basement. That hall, one of the best in Kirkland Lake, has become the happy meeting place of boys and girls, young people, and older men and women. Many afternoons and every evening, except Sunday of course, it is a much used place.

—Lily Macarthur.

Vancouver, British Columbia.

SOUTH Hill has ceased to be just a Sunday School, and is now a little Christian community with the Sunday School still the centre of interest.

Every week I have spent time in the district making calls and doing follow-up work in connection with the Sunday School. The majority of the children are below twelve years, a few have recently reached that age, a few others are thirteen, and there are none between that and my young women's Bible class. To date, we have forty-six on the roll, including two on the cradle roll which was recently reorganized. The parents are showing more interest. South Hill Mission was not given an allocation for the budget, but to try to develop an interest in missions and the support of our Church in its larger service, we instituted Missionary Sunday on the first of every month, and $22 was sent to the budget.

The Canadian Girls in Training group at Buchanan has, I feel, developed into a very sound organization. . . I trust the training of this first year will help them to be a source of strength to their Church and its work. Last week, February 20, brought to a close my personal oversight of the children's and girls' work in Buchanan. The larger attendance at the Mission Band since the fall made the work much more encouraging. The Band is flourishing now, and the children are really interested.

Last fall I was asked to do some children's work and young people's work in Hunter. A Young People's Society was started early in October and a Mission Band was organized then, too. It is a small Band, but the children have enjoyed the work. The lady who was assisting me is taking it over now that I am to be working in another district. The same month we commenced services at South Hill and I helped there each evening. All year I had South Hill Sunday School, superintending the sessions, teaching a class, and generally supervising and promoting the work.

I am to be in two new districts for the next three months, also keeping on at South Hill two days: two days in Vancouver Heights Church; two in Central; and Friday and Sunday at South Hill.

—Shirley V. Scott.

Montreal, Quebec.

THERE are many children in the district (Hochelaga) and the Sunday School attendance is well over the hundred each Sunday. . . In October a Mission Band was formed under the leadership of your deaconess. Only six meetings were held before the end of the year; there were forty-four children on the roll and $2.00 was sent to the Presbyterial treasurer. At the same time a Boys' Brigade was organized which meets each week and is filling a long-felt need for something to interest the boys. The older young people still have their dramatic group and this winter started a badminton club. The attendance of young people at the Sunday evening service is most gratifying.

Early in December the sixteenth anniversary of the church (St. Cuthbert's) was held with a guest preacher on the Sunday and a social gathering on the Monday evening catered for by the Ladies' Guild. It was a most successful affair.

—Iris Munro.

Publications Department

By Margaret Ness

MAY we again draw your attention to **The World Mission of the Church,** the book that gives the findings and recommendations of the International Missionary Council which met at Madras in December 1938? It contains the reports of the sections and of special groups as well as a list of the members. Price, 50 cents.

A booklet prepared by Leslie Bates Moss, **The Church Builds for Tomorrow,** while ''only a partial summary of the Findings and Recommendations of the International Missionary Council'', provides a general view of the subject. Price, 25 cents.

We are delighted to have found a book that we feel will appeal to all, **Women and the Way** (60 cents). Madame Chiang Kai-Shek says in the prologue, ''Christian women representing various parts of the globe have written the chapters of this book to show what Christianity has meant or means to their countrywomen.'' These writers ''have come from the home, the school, the church, from political and professional life, from places of high leadership to pay humble and loving tribute to **The Way.**'' The book deals with ''Women and The Way'' in Africa, China, Chosen, Europe, Great Britain, India, Japan, the Near East, the Philippine Islands, and North and South America.

For those who have read and enjoyed Norman B. Harrison's **His Peace** and **His Bequest**, may we say that his newest book, **His Joy**, a call to ''praise and rejoice'', is now in stock and will probably prove to be as popular as the previous ones. All sell at 25 cents each.

A third book in the **Faraway Tales** series is now available. The first two, **Vagabond Wong**, the story of a Chinese boy and an English boy in a flood, and **Mukasa the Bold,** the story of an African boy and his English friend, were excellent tales for boys between the ages of eight and thirteen. Now comes **Hunt for a Hero,** the story of Rama of India and Frank. These stories, while exciting enough to hold the attention, also introduce Christian missions in such a way as to arouse an interest in them. Excellent for prizes. Price, 50 cents each.

Who Claims the World? by Cecil Northcott, Home Secretary of the London Missionary Society, is a book which should interest the members of our Society. It presents a strong plea to Church people to undertake their missionary responsibility. In one chapter the author, simply and briefly, outlines the limitations which he sees in non-Christian religions and points to the new life which comes as a result of Christian faith. He believes that there is tragic danger in the new religion, Nationalism, and reminds us of the immediate necessity for proclaiming the Gospel of Christ to the whole world. In another chapter the author states: ''Missions are the long-range policy of peace-making. . . Every missionary is a day-by-day ambassador for peace.'' In writing of the unfinished missionary task, Mr. Northcott says that this world needs Christianity at its heart, that only the ''full Gospel'' can meet the world's need. The book answers many popular objections to missions and Miss Pelton is recommending it especially to the women who are serving on membership committees. It is not a long book (ninety-nine pages), it is easily read, and is inexpensive, costing only thirty cents.

OUR LETTER BOX

Life and Work in British Guiana

New Amsterdam, British Guiana.

WE are in the midst of our rainy season. I enjoy the cooler weather very much. . . We have no properly paved streets and no sidewalks and it is certainly muddy under foot at this time of the year. My small son insists upon a walk or a ride every day at the hour when he can go out, five o'clock. He is at the age when he is very much interested in animals and he dearly loves to call the animals by name and to imitate the sounds they make as they get in the way of the car. Most people have no barns for their animals and they live under their houses and sometimes the chickens and pigs right inside the house. Consequently in the daytime one is always dodging cows, donkeys, horses, goats, chickens, pigs and sheep. It is a wonder to me that the people know which animals are theirs.

Mr. Dunn got permission from the Council to appoint a Biblewoman for work on his field and is feeling quite happy to have a young girl in our Port Mourant Church who should be very capable. We have stations at Port Mourant and Albion, which are close together and both on the estates. Really on one of these estates alone there is a full-time job for a missionary. The tragic thing about our work to me is that we have no time to pioneer, as it were, and to seek new people. There must be hundreds on these estates that we could help, if only we had the time to get out and do that work. We are the only Church working among the East Indians and there is so much to be done. I do feel so sorry for East Indian women. Mr. Dunn married a young couple the other day and the bride, a girl of fifteen, asked me to be one of the witnesses. I did feel so sorry for her and I wanted to give her all sorts of advice. In their eyes it is so important to be married and early in life. This girl had never been to school and couldn't even sign her own name.

—*(Mrs. James) Frances E. Dunn.*

Helping the Sunday Schools

New Amsterdam, British Guiana.

I HAVE been very busy the last few weeks preparing an Easter service for the Sunday Schools, typing programmes, recitations, and songs, and making copies of the music of the Easter songs. I have also been visiting the country Sunday Schools. Since Christmas I have visited five. This coming Sunday I am motoring around fifty miles and conducting five Sunday School services along the way.

Since Christmas, too, I have had a conference of Sunday School workers. I typed out sheets of suitable openings, offertory prayers, children's prayers, children's hymns not in the hymn book, and suitable closings. We had discussions on how to make the Sunday School service interesting and attractive to the children. It was quite a success, not least the breakfast. . . I am arranging another conference for March 25th. I confess that the breakfast (the noon meal here) is going to be my greatest problem, as I expect many more delegates this time.

—*Olwen Davies.*

Among Formosans in Tokyo

Tokyo, Japan.

THE Monday after I arrived I started work at the language school. The teachers gave me extra coaching each day last week, so that I could catch up to the class that began the first of January. I was rather worn by the end of the week but am glad I was able to do it. I am finding the language school very interesting; it is so much easier to study in a school than in a home with its inevitable interruptions.

Last Tuesday night the Tokyo Union Church had a church supper. We enjoyed it very much; it was nice to meet the different missionaries in Tokyo. Last Sunday Miss Burdick, Miss Weir and I went to a Formosan Church. They had a little farewell party after church for students who are ready to return to Formosa. I was glad to see the ones I know and I think they were glad to see me, too. A large number of Formosan young people come to Tokyo to study in medical schools, etc., and even in high school, as it is difficult for Formosans to get into schools in Formosa, and this little church keeps them in touch with Christianity.

—*Hildur Hermanson.*

AUXILIARY PAGE

Mrs. J. A. Milne, *Secretary*

WELCOME AND WELFARE

LET us imagine ourselves strangers coming to a strange land, having left all that is dear to us in the old land and not knowing what is before us in the new land with language, customs, everything so different from what we have left.

How we should welcome a smiling face and a friendly handshake to greet us on our arrival and an interested person entering into our difficulties and helping us on our way!

That is what our port worker is doing. Then she sends on the names of those who are Presbyterians, and addresses where they can be found, to our Welcome and Welfare Secretaries, whose privilege it is to welcome them and try to link them up with their own denomination.

The whole work of this department is one of kindness, and all can understand the language of kindness, whether they be foreign-born or not.

Another phase of Welcome and Welfare work is the reporting of all removals from a congregation, in order that those who move may be visited and welcomed by members of the church in their new locality.

You will readily see how important is promptness in making visits or writing letters, so that the strangers may feel that our interest in them is continuous, and not a temporary one.

The co-operation of every Auxiliary member is asked for this department of our work. If you know of any one who is contemplating moving from your congregation, or of any one who has recently come into it, whom the Secretary should report or visit, will you kindly give names of such to her, so that there may be no delay in reporting and welcoming them?

The Master said, ''Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'' So all our work of visiting and welcoming strangers and newcomers, if done ''as unto Him'', is well worth while and will strengthen the whole work of our Church and our Women's Missionary Society.

YOUNG WOMEN

Mrs. John D. Holman, *Secretary*

WELCOME AND WELFARE

THIS is the department organized for the purpose, first, of keeping in touch with members and adherents of the Presbyterian Church who come to Canada from other lands, and, secondly, of conserving our Canadian membership by keeping track of those who move from one congregation to another, whether in the same city or in the most distant part of the land.

We are urged to stress the work of this department during Organization Year. In order to do this, we are asking every Young Women's group to appoint a Welcome and Welfare Secretary. When a young woman moves from one congregation to another she will naturally welcome a visit from another young woman.

We urge you to appoint a Welcome and Welfare Secretary. This will ensure that the names of these young women will be forwarded directly from one young women's group to another. A number of the groups have complied with our request, but there are still a number that have not.

Have you a Welcome and Welfare Secretary in your group? If not, will you appoint one and help to complete the chain?

Reading Fellowship Registrations

The honour of being the first group to register in our READING FELLOWSHIP goes to *Ormstown Young Women's Auxiliary,* whose fifteen members read Unit Three. Good work, Ormstown, and all power to you in the contest! We hope that your example will be speedily followed by others and that next month we may have several groups to report.

GIRLS and LEADERS

Mrs. John Kelman, ***Secretary***

Dear Leaders and Girls:

WITH the coming of spring the call to outdoor activity becomes insistent and we look forward to the closing of our group meetings for another season. We can look back to some very interesting evenings spent with others in our various studies and activities. I hope that they have been helpful to you all and that you have found the time spent with your group worth while.

At this time your leaders and I are interested to know what lesson you have learned from your association with others in the group life. What was it that particularly held your interest and attention? Will your church and your community benefit by what you have been taught?

Perhaps you will ask, ''How can I serve?'' At this time of the year our Sunday Schools need teachers; the regular teachers are going on holiday and their places have to be filled. Would it not be possible for you to volunteer to help in the Sunday School? If you do not feel able to teach, you could begin by helping in the Beginners Department. I am sure that your minister and Sunday School superintendent would be delighted if your group would go to them and say, ''We want to help in the work of the Sunday School; can you find a place for us?'' You will be made very welcome. In one Sunday School that I know ninety per cent. of the teachers formerly belonged to the C.G.I.T. group of the church.

In many communities there will be Church Vacation Schools and here, too, is a place where our girls will be welcomed and where they can be a very real help. Much of the work in this field you have already learned in your group; this is your opportunity to pass on to others what you have been taught.

I am sure that every congregation and every district has many places where our girls could help in the work which is being done. I would suggest that you consult your minister, tell him that you want to do something to help in the congregation. He will be pleased to suggest ways and means by which you can bring your talents into service. Our lives are spent for naught if we spend them in learning only and neglect to put into practice those things we have learned.

> Let me but find it in my heart to say,
> When vagrant wishes beckon me astray,
> "This is my work: my blessing, not my doom;
> Of all who live, I am the only one by whom
> This work can best be done in the right way."
> Then shall I see it not too great nor small,
> To suit my spirit and to prove my powers.
>
> —*Henry Van Dyke.*

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

January 20, Amkhut, India.

Dear Members of the Mission Band:

OVER hill and dale we drove yesterday, finally arriving at the road which was to lead us to Amkhut. I had heard about jungly roads and I can assure you this one was equal to anything I had heard of it.

By many twists and turns, with dense foliage on either side, it brought us at last to the valley in which we saw a lovely white bungalow, the Abey Memorial Nursing Home, which is of special interest to all loyal Mission Banders. Knowing that the children would be already tucked in bed, we waited till to-day to visit them.

The Home was very quiet when we entered, because the children were out on the back lawn playing. As we went in, we were greeted by two large pictures of Mr. and Mrs. Abey. On either side of the inner hall are large bright rooms, screened to keep out pesky mosquitoes. In one we found three brand new babies, who were feeling a bit sorry for themselves as they looked at us through the bars of their snowy white cots. We went into other spacious rooms, viewing the many things which are making life comfortable for these little Bhil folk.

Then we went out to the lawn where thirteen boys and girls were sitting on tiny mats with their well-filled tin plates. Looking after them were two well trained Indian girls, Ruth and Priscilla. It was so interesting to watch the children eating their food; in true Indian fashion their thumbs and forefingers were working as fast as they could go. When they had finished, off they went to the tap to rinse their hands. Then came their games, many of them similar to our own. The new slide, however, attracted much attention. Yoel, a bright-eyed boy of two, led the procession and, although he always landed on his back, he would go back up for more. We stayed until the play ended; then it was time for thirteen tired boys and girls to say their prayers and go to bed. I can still see many little hands raised as salaams were said. Those salaams I now pass on to you as an expression of their love and gratitude to all the boys and girls in the Mission Bands in the Presbyterian Church in Canada. Coming back from the hostel later, we peeked in to see them asleep in their white beds in the front rooms of the Home. Ruth and Priscilla were reading their Bibles with the aid of the electric light that was installed in memory of Miss Soutar. Quite a memorable picture that was! One could not but think of how much love and light Miss Soutar brought to these Bhil folk as an ambassador of Christ.

—*Violet Tennant.*

PROVINCIAL NEWS

ALBERTA

MRS. C. E. JAMIESON, 1610 12TH AVE. WEST, CALGARY, PRESS SECRETARY

A RESEARCH problem—When you read that an Auxiliary, a girls' group, and a Mission Band have been organized at Wainwright, do you realize who is responsible? You should know.

Macleod P.S.—The ninth annual meeting of Macleod Presbyterial was held in St. Andrew's church hall, Macleod, on February 15th, with Mrs. G. Hollingworth presiding. Delegates from such widely separated points as Medicine Hat, Shaughnessy, Macleod, Lethbridge, Jumbo Valley and Granum appreciated the welcome extended to them by Mrs. A. J. Sinclair, who said that coming together helped them to remember they were not alone but links in the Women's Missionary Society; the conference would strengthen the links and thus the whole Society. Department reports were considered and passed, and it was decided to change the date of the annual meeting, the next to be held in May, 1940. Note was made that Christmas parcels to the deaconesses should include more gifts suitable for older children. The devotional exercises were taken by Miss Jackson of Lethbridge and Mrs. Welsh of Shaughnessy. Miss Frieda Matthews addressed the gathering on ''What wouldst Thou have me do?'' and the Rev. Dr. Toth spoke on his work among the Hungarians in Alberta, some of whom had not had a service in their own language for thirty years. Mrs. Hollingworth was re-elected President.

Edmonton P.S.—A girls' group has been organized in the Rossland district in connection with First Church, Edmonton. Meeting at first in the home of their leader, Mrs. J. Simpson, they now use the club room of First Church, and Miss Norma Cuthbertson is assisting in the devotional service and mission study.

Red Deer P.S.—Miss Mary Todd began work at Willowdale on the 1st of February. Credit is due this field for carrying on last fall without a minister or a deaconess. Mrs. A. Bradley was Prayer Leader at the World Day of Prayer meeting in the Baptist Church, Olds. A Senior Auxiliary has been organized at Innisfail, with Miss Bamsay president, and a Mission Band with Miss Helen Wright, formerly of Carstairs, leader.

Calgary P.S.—Cayley Auxiliary had seven members at its February meeting, and reports an enjoyable and profitable discussion on the Presbyterial meeting at Calgary. A paper on ''Service'' read by Mrs. F. Barker was both appropriate and inspiring. The Supply allocation was provided and forwarded to the Presbyterial Secretary.

Members of High River Auxiliary assisted in the World Day of Prayer service in the Presbyterian Church, members of the United, Anglican, Baptist, Apostolic Churches and the Salvation Army also taking part. Mrs. Fielding presided and Rev. Mr. Cook gave a short address. The church was filled to the door.

Arrangements for the Madras representatives included a mass meeting of missionary women, when about 800 heard Miss Ila Sircar and Dr. Camargo. At a luncheon for Miss Sircar an opportunity for asking questions was provided.

BRITISH COLUMBIA

MISS SYBIL D. WHITE, 2007 W. 63RD AVE., VANCOUVER, PRESS SECRETARY

KOOTENAY P.S.—The C.G.I.T. group of First Presbyterian Church, Trail, which has been working steadily since last fall under the leadership of Miss Norah Ellis and Mrs. M. Richards, was affiliated with the Women's Missionary Society in March. The full affiliation service was used at an open meeting and those not familiar with the work were favourably impressed. The Merry Maids Mission Band has been organized, under the leadership of Miss Amy Strachan; with a capable leader and a good membership, the success of this Band is assured.

Westminster P.S.—The Senior Auxiliary of Central Church, Vancouver, has adopted the group system of conducting its meetings this year and finds it most successful. Each member is thus brought into the programme. The members are divided into groups, each with a leader, and these groups take entire charge of the meeting, other than the business. At the last meeting Miss G. Harrison gave a splendid paper on ''India, Past and Present'', which has been placed in the Exchange Department.

In the Vancouver Chinese Mission the four departments of our Society are well organized. The Auxiliary meets once a month, with its programme carried out by its own members, who are mostly mothers who bring their small children with them. Special emphasis is placed on the Gospel message as their study. Mrs. Louie is very much missed, but the Auxiliary is fortunate in having as president Mrs. John Con, who as a child attended the mission in Victoria; after her marriage she lived in China, but later came to Vancouver. Last June Mr. and Mrs. Con and their family were baptized by Rev. K. H. Yeung. The secretary also attended the mission in Victoria, and the treasurer is one of the first pupils of the Sunday School. A year ago the older girls organized as a Young Women's Auxiliary under the leadership of Miss Myrtle Sellars and in their monthly meetings are studying *They Went Forth.* These young women are interested in every phase of church life; all are members of the Young People's Society and the Sunday School, one recently becoming the teacher of a boys' class. Five have joined the Church on profession of faith. The Girls' Auxiliary, with girls from twelve to fifteen years of age, meets twice a month, with Miss Elsie Potter as leader. As some come from non-Christian homes, special emphasis has been placed on Bible study. Mission study has been on Palestine. In the work period the girls made oil-cloth animals, giving them to members of the Cradle Roll Department at Christmas; now they are working on a layette and an afghan. The Mission Band is directed by Miss Ruth Yeandle. The members conduct their own devotional periods and it is interesting to hear them pray for the children of Manchuria, India, and China; they are also much interested in the hospital at Rocky Mountain House. They are memorizing Bible verses and the catechism for the Presbyterial Mission Band contest. Is not the organization of our Women's Missionary Society departments in the Vancouver Chinese Mission a challenge to us for more intensive work among our young people?

This year Fairview Auxiliary has drawn up a programme for the intensive study of our own fields. To this end speakers with first-hand information are being sought, and so far much success has attended those efforts. Interest in the work in the Peace River district and among Indians has been stimulated. Gifts of literature and clothing have been forwarded in direct response to appeals for them.

Manchuria was the subject of study at the March meeting of the Mission Band Leaders' Council. Plans were made for the annual spring rally.

Work among boys from eight to twelve years of age has been launched in Vancouver Heights Church under the direction of Miss Shirley Scott. The programme includes Bible and missionary study, handwork, and physical activities.

MANITOBA

MRS. GEORGE REYNOLDS, 218 YOUNG ST., WINNIPEG, PRESS SECRETARY

AT the twenty-fifth annual meeting of Superior Presbyterial was celebrated the twenty-fifth anniversary of the amalgamation of the Home and Foreign Societies in 1914. Miss M. Smellie presided. Greetings were brought by Mrs. Malcolm Cochrane, President of Thunder Bay, for the Anglicans, Mrs. D. McIvor, for the United Church women, and Mrs. Hugh Dalzell, for the Baptists.

Splendid reports were given by all secretaries, after which the delegates gave the highlights of their organizations for the year. Miss Hazel Macdonald, of Winnipeg, deaconess, gave an address on the value of deaconess work. Seven Mission Bands were reported. Mrs. D. Walker presented the banner to the McKay Mission Band for being first in attendance and givings. The Ladies' Aid served supper to about one hundred delegates and members of the Presbyterial, who were welcomed by Mrs. E. S. Sherlock, Port Arthur. Rev. J. A. McMahon brought greetings from First Church, Rev. Stanley Flook from the Presbytery, Rev. A. H. Johnston from St. Andrew's, Fort William, Mrs. Coldridge from Fort Frances. Congratulations on the twenty-fifth anniversary were extended by Russell Self, Geraldton. Judge John McKay, Convener of Missions in the Presbytery and the father of many Sunday Schools in Port Arthur, spoke briefly. As a greeting to the Presbyterial on their twenty-fifth anniversary the members of the Canadian Girls in Training, under the direction of Miss Ella Forsythe and Miss Marguerite Sherlock, put on a candle-lighting ceremony. Twenty-five years' history of the Women's Missionary Society in Superior, prepared by Mrs. L. Petrie, was read by Mrs. C. LeCocq. Miss Macdonald told of her work in isolated and scattered congregations, mining fields, and in frontier districts. She also spoke of the foreign fields—China, Japan, Africa, and India. Mr. McMahon expressed appreciation of the benefit and inspiration given them by Miss Macdonald's visit. The benediction brought to a close a very instructive and informative meeting of the Presbyterial.

Winnipeg P.S.—The Winnipeg Presbyterial was fortunate in having Miss Lamont, Field Secretary, working in the Presbyterial in March, visiting the city and the surrounding districts. An opportunity was given to all officers and secretaries to meet and discuss the work of their departments. To the Kildonan women on March 20th Miss Lamont spoke on the work carried on by the Women's Missionary Society in the West.

ONTARIO

MISS E. MACBETH, 206 HAVELOCK STREET, TORONTO, PRESS SECRETARY

VOICE of *The Glad Tidings* calling Ontario readers: Attention please!

Mission Band Members. Listen to the story which I print for you each month. Won't you try to use my pictures for your scrap-books?

Girls' Auxiliaries. There is a page for you, too. Won't you use me in your meetings?

Young Women's Auxiliaries. You need *me* for the information I can give. I need *you* to be enthusiastic for me. Talk about me; your zeal will stimulate others to be interested in me. Won't you try?

Senior Auxiliaries. Won't you use me in your meetings? For I am of vital importance to you. My letters, suggestions, prayers, and inspirational articles will help you. Won't you send me to the sick, the shut-ins, and the lonely women in isolated places?

''Glad Tidings'' Secretaries. Your work is very important; you see I need you to see to it that my numbers are increased and not decreased, to see that I am distributed properly and not left lying in some empty pew, to see that you have sufficient willing workers to assist you in asking every home in your congregation to take me in. It is important that I go FORWARD.

Church Members. Won't you take me into your home, study me, resolve that you will help the organization that I represent to carry on its work for the Master, by your prayers, your gifts, and your membership in Auxiliaries or Home Helpers Department?

One and All I challenge you to consider these things in order that His work may go forward and your minds may be enlarged to grasp His thoughts, your hearts enlarged to work His plan for you.

—*Mrs. H. W. Morgan.*

⁂

The World Day of Prayer, it is reported, was faithfully observed and well attended throughout the province.

A large attendance marked the annual meeting of Sarnia Presbyterial held at Thedford. The departmental reports and the exceeded allocation were a source of much interest and encouragement. On display was the Presbyterial poster which is to be exhibited at the Provincial meeting in Hamilton. At the afternoon session inspirational addresses were given by Mrs. C. McClenaghan, till recently of the Macleod Presbyterial, Alberta, who spoke on our deaconess work, and by Mrs. A. B. Macdonald of Ailsa Craig, whose subject was ''Our Spiritual Relationship to our Work and our Fellowmen.'' Rev. Ross Adams of Corunna at the evening session gave an address on ''The Joy of Christian Service''.

In Chatham Presbyterial the Silver Jubilee of the Ontario Provincial Society was celebrated by Blytheswood Auxiliary with a birthday dinner at the home of Mrs. L. Hope. Favours in the form of silver baskets were made by the Blytheswood Mission Band. A Silver Jubilee Tea, arranged by Miss Helen Cockburn, was a successful event of Knox Auxiliary, Windsor. Mrs. George Macdonald, Presbyterial Young Women's Secretary, was the guest speaker at a meeting of the Goforth Auxiliary, Chatham. Wallaceburg Auxiliary was privileged in having Mrs. John Williams, Provincial President, bring a message of inspiration at a recent meeting. The Isabel McConnell Auxiliary, Leamington, presented *Goforth of China* to Mrs. Ferguson in appreciation of the help she has given since the Auxiliary was organized. Lantern slides, ''Thirty Years in Bhil Land'', were shown. Ridgetown reports a splendid meeting with Mrs. D. M. Shaw's account of the annual meeting of Chatham Presbyterial as the main feature. At the Puce Auxiliary meeting an interesting historical sketch of the Auxiliary since its inception was given by Mrs. Corbett.

Brockville Presbyterial has appointed a Historian in the person of Mrs. Halpin. At a recent meeting of Prescott Auxiliary gracious tribute was paid the memory of Mrs. J. C. Carruthers, for many years the treasurer of Brockville Presbyterial.

Organized in March 1899 by Mrs. Needham of Toronto, the Auxiliary of St. Andrew's Church, Huntsville, North Bay Presbyterial, has passed its fortieth anniversary. Beginning with twelve members, it grew steadily until in 1920 there were thirty-five and even more in 1925. The first year $25 was contributed to missions. There have been eight Life Members and two Honorary Members; at present there are three Life Members. After

1925 the Auxiliary was reorganized with twenty-five members. While the depression of the last few years has left its mark and meant strenuous work on the part of every member, the Auxiliary is still going forward.

SASKATCHEWAN

Mrs. A. S. Sibbald, 1536 College Avenue, Regina, Press Secretary

Provincial Annual Meeting

THE twenty-fifth annual meeting of the Saskatchewan Provincial Society was held in St. Andrew's Church, Saskatoon, on March 22nd and 23rd. It was preceded and followed by full Board meetings. The first Board meeting was held in the afternoon in order that the members might have the opportunity of hearing Dr. Hsu, a member of the Madras Conference, who spoke that night to a very large audience in Third Avenue Church.

The following morning a conference of Provincial and Presbyterial officers was held. To the deep regret of all Mrs. Strachan, Council Treasurer, who was to have led the discussion, was unable to be present, because of illness. The conference was opened by Scripture reading and prayer by Mrs. James Thomson of Alticane. We owe a great debt of gratitude to Mrs. Thomson for her beautiful message. Mr. and Mrs. Thomson came with their family to Saskatchewan from the Old Land over twelve years ago and settled in one of the most isolated districts in the northern part of the province. In all that time she has not had the privilege of attending a Presbyterian Church, yet she assembled all the children within a radius of a few miles and carried on a Sunday School. Mrs. Thomson found us, and we found her, through a *Glad Tidings* sent to her district in a parcel of reading material. Little did the sender of that parcel realize what the result would be. They are leaving our province to make their home in Vancouver and we wish them Godspeed. ''How best to promote our work in this Organization Year'', ''Extension work in our own Province'', ''Prayer fellowship'', ''Departmental promotion work''—these were some of the subjects reviewed at the conference.

The members of Saskatoon Presbyterial were hostesses at a delightful luncheon for the delegates in the Elite Cafe. Covers were laid for more than eighty guests.

Mrs. Ralston presided at all sessions and heartily welcomed Mrs. McMurrich and expressed regret at the unavoidable absence of Mrs. Strachan through illness. The theme of the devotional services, conducted by Mrs. H. R. Horne, was ''The Christian call to Stewardship—'Occupy till I come' '' with the three topics: ''Personal preparation and consecration'', ''Devotion of time and talents to Christian service'', ''Reviving old interests and enlisting new''. She spoke of the problems that affected every phase of human life; because God's plans and purposes were ignored, there was no peace in the world to-day. These impressive talks created an atmosphere at each session. The prayers were offered by Mrs. Hunt of Pambrun, substituting for Mrs. W. C. Brell, who was very ill, Mrs. M. A. MacKay of Tisdale, and Mrs. James McAra of Regina. The reports were encouraging, showing increased givings in young people's work but decreased membership. Moose Jaw again is the banner Presbyterial in average givings. The historian referred to the thirty-first anniversary of St. Andrew's Church, North Battleford, which had been celebrated during the year, and to the twenty-fifth anniversary of St. Andrew's, Assiniboia. She also mentioned records of Women's Missionary Society work dating back to 1888.

The public meeting on Wednesday evening was well attended. At Mrs. Strachan's request her message on National Missions was given by Mrs. Ralston. Mrs. McMurrich, first Vice-President of the Council and Secretary for India, spoke on the work of the overseas fields. Mention was made of Miss Hermanson, Miss Mary Sherrick, and Miss Lily Simpson, all Saskatchewan girls, who had gone to overseas service, the former to Formosa, the two latter to India. Mrs. McMurrich won every heart by her earnest appeal and her sympathetic understanding of our needs in this province. Mrs. McMurrich gave the closing message and conducted a very impressive installation service after the election of officers.

That evening the newly elected Board of Management had a supper meeting in the Residence as guests of the sub-executive.

The problem of local churches (in China) due to war conditions has two aspects; one, the breaking up of churches when flight becomes necessary, and the other the arrival of Christians from other parts of China who, however, do not come to stay but move on again after a comparatively short time, taking part in the ''trek'' to the West which ultimately will give rest and safety to 300 millions of refugees. This situation has its value in the opportunities afforded to preach to outsiders. There are weeks of evangelistic meetings when most of the audience is made up of students and officials, some with their families, who are willing to come out definitely for Christ. Soon they are gone and another type of people take their place. —H. Witt in *The Bible for China.*

PROVINCIAL LANTERN SLIDE SECRETARIES

Alberta.—Mrs. G. Metcalf, 1305 11th St., Calgary.
British Columbia.—Mrs. James Harley, 157 West 14th Ave., Vancouver.
Manitoba–Saskatchewan.—Mrs. D. Duncan, 830 6th St., Brandon, Man.
Ontario.—Mrs. E. F. Perry, 159 Mavety Street, Toronto.
Quebec.—Mrs. J. H. Currie, 3648 Durocher Avenue, Montreal.

Treasurer's Statement

March 31st, 1939

RECEIPTS:

Transferred from Legacy Fund for the Building of Weirdale Nursing Home	$ 50.00
PROVINCIAL GIVINGS:	
Alberta	211.20
Ontario	5,200.00
Quebec	350.00
	$5,811.20

DISBURSEMENTS:

Hospitals:	
Canora	$ 329.16
Rocky Mountain House	250.00
Chinese in Canada	1,063.16
Cecilia Jeffrey Indian Residential School	556.50
Government Grant paid to Cecilia Jeffrey School	1,338.62
Birtle Indian Residential School	559.13
Government Grant paid to Birtle Indian School	977.58
Mistawasis Indian Day School	45.00
Presbyterian Residences:	
Saskatoon	75.00
Huntingdon	75.00
India:	
Bhil Field	3,723.50
Jhansi Field	2,728.75
Formosa	3,493.63
Japan	183.33
Manchuria	258.32
South China	250.00
British Guiana	497.50
Organization	279.08
Deputation	846.05
Publications	648.26
Chinese Literature for Saskatchewan	50.00
Education of Chinese Students	117.00
Education of Indian Students	62.50
Grant to the Presbyterian Missionary and Deaconess Training Home	100.00
Grant to the Canadian School of Missions	100.00
Special Retiring Allowances for Missionaries	146.66
Miscellaneous	2.25
Welcome and Welfare and Deaconesses	1,422.77
Exchange	148.66
Administration	455.64
	$20,783.05

RESERVE FUNDS

RECEIPTS:

Special Fund—	
Payment on McCrea House, Vegreville	$ 47.50
Payment on New Liskeard Residence	100.00
Rent of Bungalow in Japan	15.00
Legacy Fund—	
Estate of Donald Fraser, Kincardine	500.00
Formosa Trust Fund—	
Transferred from Trust Funds on the Field	50.00
	$712.50

DISBURSEMENTS:

Legacy Fund—	
Building Weirdale Nursing Home	$2,364.52
Furnishing W.M.S. Bungalow in Szepingkai, Manchuria	400.00
	$2,764.52

(MRS. DANIEL) HELEN M. STRACHAN,
Treasurer.

NEW ORGANIZATIONS

Alberta

Edmonton P.S.—McQueen Mission Band, First Church, Edmonton; Willing Workers Mission Band, Wainwright.

British Columbia

Victoria P.S.—C.G.I.T. Gorge Church, Victoria.

Westminster P.S.—Young Women's Auxiliary, Chilliwack; Affiliated Young Women's Groups in Vancouver, at Buchanan Church, South Hill Mission and Knox Church Mission.

Manitoba

Brandon P.S.—Girls' Guild, Knox Church, Carberry.

Winnipeg P.S.—C.G.I.T. Knox Church, Selkirk.

Ontario

Barrie P.S.—Affiliated Society, Oro Station. **Brockville P.S.**—Girls' Guild, St. Andrew's Church, Cardinal. **Bruce and Owen Sound P.S.**—Young Women's Auxiliary, Chatsworth. **Hamilton P.S.**—C.G.I.T. Knox Church, Waterdown; Auxiliary, Smithville. **Kingston P.S.**—Auxiliary, Wilton (formerly an Associate Society). **Lindsay P.S.**—C.G.I.T., St. Andrew's Church, Lindsay. **London P.S.**—Auxiliary (reorganized), Mount Brydges; Young Women's Auxiliary, Fingal. **Ottawa P.S.**—C.G.I.T., St. Andrew's Church, Aylmer, Quebec. **Temiskaming P.S.**—Young Women's Auxiliary, Knox Church, Cochrane.

Quebec

Montreal P.S.—C.G.I.T., Chinese Mission, Montreal.

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Mrs. Rees. 59.

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The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

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The Glad Tidings

Vol. XV TORONTO, JUNE, 1939 No. 6

The members of the Women's Missionary Society join with all other Canadians in extending to Their Majesties, King George and Queen Elizabeth, a loyal and joyous welcome. We thank God that in our King and Queen are combined in an extraordinary degree a high sense of duty, a steadfast faith, and an unswerving desire for the welfare of the peoples of the Empire, and that under the flag which in its three crosses symbolizes service they and their subjects are bound together in service for the King of Kings.

In Memory of Miss Margaret Keith

RESOLUTION PRESENTED TO THE COUNCIL EXECUTIVE, MAY 16TH, 1939

THE Council Executive of the Women's Missionary Society would place on record their loving appreciation of Miss Margaret Keith, a member of the Executive, who passed away at her home in Toronto on Monday, the 8th of May.

When Miss Keith became a member of the Executive in 1935, she was made the first Life Membership Secretary on the Board and her first work was to set up a permanent record of the Honorary members.

Some time later she was made Library Secretary and in that work she continued and found great delight. For her sincerity, for her loyalty, and for the faithfulness of her services the Executive and all with whom she worked would honour her memory.

Editorial

Mrs. R. J. Maclennan

AT its meeting on the 9th of May the Council Executive paid tribute to a former Secretary, Mrs. R. J. Maclennan, who died on the 8th after a long illness. Secretary for Formosa and Korea in the Woman's Foreign Missionary Society from 1912 till 1914, Mrs. Maclennan carried on the same work in the Women's Missionary Society, Western Division; in 1917 the work was divided and another Secretary appointed for Korea, but she continued as Secretary for Formosa until 1923, when she resigned on account of ill-health. Members who had been associated with Mrs. Maclennan on the Board bore testimony to her devotion to her work and to the missionaries who were her special care and to her continued interest in the Women's Missionary Society and its work after her withdrawal from office. To her husband and her daughter our women would offer their sincere sympathy.

Miss Robertson Resigns

IT was with deep regret that in April the Council Executive accepted the resignation of Miss Margaret Robertson as boys' matron in the Indian Residential School at Birtle, Manitoba. In 1932 Miss Robertson, who had for some years been in charge of Knox Church House in Toronto, was appointed Superintendent of the Women's Missionary Society's school residence at New Liskeard, Ontario. When in the summer of 1937, the Society closed that part of its work, she went to the Birtle school where she remained until ill-health forced her to resign this spring.

Wherever she has been, in teaching and caring for those under her charge and in teaching handicrafts to others — while at Knox Church House she taught Miss Stringer of Jhansi handicrafts—or giving addresses, Miss Robertson has most faithfully and untiringly served the Women's Missionary Society and the Church. We trust that she will soon be restored to health.

Miss Margaret Robertson

Appointed to Birtle

THE Council Executive announces the appointment of Miss Marjorie MacKay of Bracebridge, Ontario, as boys' matron in the Birtle Indian Residential School, following the resignation of Miss Margaret Robertson. After attending the North Bay Normal School, Miss MacKay taught for some years before coming to the Missionary and Deaconess Training Home, from which she graduated this year. At the beginning of May she entered upon her new duties.

A Generous Gift

THOSE women who are married to Chinese with whom Mrs. W. F. Adams is working in Toronto recently sent to the Women's Missionary Society the sum of $35.45 from their class with the request that it go towards the support of a Biblewoman in Manchuria. Manchuria has a special interest for them as the field to which Miss Gibbs has gone as a missionary.

New Slides

THE new set of slides prepared especially for Organization Year, ''The Pathfinders of the Great Northwest'', is being sent out to the provinces.

Christian Youth of the World Confer

A WORLD conference of Christian youth is to be held in Amsterdam, Holland, from July 24th to August 2nd, to consider the Christian task in the modern world. Its purpose is ''to gather representative young members and leaders of the youth work of the Churches and of all national and international Christian youth movements. It aims at confronting youth with the results of the world gatherings of the Christian Churches and the Christian youth movements in the years 1937 and 1938. Its purpose is to mobilize youth to witness to the reality of the Christian Community as the God-given supra-national body to which has been entrusted the message of the victory of Jesus Christ over the world's spiritual, political and social confusion.''

About 1,500 young people from eighteen to thirty-five years of age are expected to attend, including younger leaders in Government and public life. About fifty per cent. of the delegates will represent the youth work of the Churches and fifty per cent. the work of the Young Men's Christian Association, the Young Women's Christian Association, and the World's Student Christian Federation. Among the speakers will be such leaders as the Archbishop of York, Professor Reinhold Niebuhr, Dr. T. Z. Koo, and Dr. Visser 't Hooft. Among the fifty Canadian delegates it is hoped to have five from the Presbyterian Church. An attractive conference tour has been arranged under the direction of the Rev. Dr. Wilfred Lockhart, Secretary of the Student Christian Movement in the University of Toronto.

THE newest member of our Church's missionary family in Formosa is Sylvia Anne, the baby daughter of Dr. and Mrs. D. C. Bews of the Mackay Memorial Hospital, Taihoku. She was born on the 8th of February.

The General Assembly of the Presbyterian Church in Canada meets this year in Knox Church, Midland, Ontario, with the opening session on Wednesday, the 7th of June.

The Council of the Women's Missionary Society (W.D.) will meet in Toronto during the last week of September.

Glad Tidings Secretaries are reminded that with the July-August issue of the *Glad Tidings* the half-yearly subscription rate comes into effect—twenty-five cents if mailed separately, twenty cents if several are sent in a parcel to one address. This reduced rate does not entitle a subscriber to the back numbers (January to June); any one paying the full subscription rate, however, will receive all numbers of the magazine.

Problems of the Church in India

AT the beginning of May Dr. Rajah B. Manikam who had been visiting many centres in Eastern Canada and the United States, as one of the Madras team, returned to Toronto to confer, as Secretary of the National Christian Council of India, with Mission Boards of Churches working in his country. To the Council Executive and some members of the General Board of Missions he spoke of some of the current problems of the Church in India. India to-day, he reminded them, is a new country; marvellous progress has been made in the last ten years. To understand the situation, one needs to realize how much politics affects the Christian Church. The relation between political and religious life is close and is getting closer, he said. The National Congress is in power in nine of the eleven provinces and in the other two the Congress party is strong. Under the new reforms there is a large measure of provincial autonomy. Congress is not pro-Christian; it cannot side with any religious body. This means hardships for Christians, but they should be able to take their stand among others. If Christians endure hardships for their religion, Dr. Manikam said, it will then be effective and working.

The educational system will be affected by the change to Congress Government. Hitherto higher education has been stressed, with the result that there are fine universities, but primary education has not been given the same attention, and ninety per cent. of the people are illiterate. Now the Congress Government is going to use its resources for the primary schools. That means that Christian colleges will not get Government grants, and it will be hard to maintain these colleges, which, Dr. Manikam said, have greatly benefited India and are still very necessary. There can be no divorce between education and evangelism; evangelism must be educational and education evangelistic. In future the colleges must train the leaders of the Christian Church. It will not be possible to maintain many, but they must be in strategic places and must work together. If the State can give primary education without discrimination, there should be no difficulty, providing that religious instruction may be given the pupils outside of school hours, the Church thus supplementing the efforts of the State. In India education is supported from excise revenue, revenue from the sale of liquor. Congress now says that there will be less drinking, even if that means fewer schools. Prohibition is already being tried out in some provinces; Bombay is ''going dry'' on the 1st August, 1939. Other sources of revenue must, therefore, be tapped to provide for the schools.

From the point of view of evangelism, a new day is dawning in India, Dr. Manikam stated. The Church is growing at the rate of three hundred conversions a day. There is a new awakening among the people, especially among the Untouchables and aboriginal tribes, such as the Bhils. Jesus Christ has always appealed first to the oppressed, and lifted up the downtrodden; in that is seen the transforming power of Christ. From the Bhil community there has been a large influx into the Christian Church. Some communities are not responsive, but the Bhil community is. Too great haste, in a desire to add great numbers, will be disastrous, Dr. Manikam warned; figures are often misleading and numbers are not the important thing. Care must be taken that the individuals in the mass have individual conversion. ''We must keep the individual in sight while we think of the mass.'' The Indian Church cannot cope with this situation alone. Of the population 1.8 per cent. is Christian, 98.2 per cent. non-Christian; that is, 6,500,000 Christians (Roman Catholic, Syrian, Greek Orthodox, Protestant) out of 352,000,000. Follow-up work must be done, and provision made for the Christian nurture of converts; otherwise they will go back. A grave danger is the growth of an illiterate Christian community in India, with the incoming of a great number of illiterate adult converts. A Church unable to read the Word of God, Dr. Manikam declared, cannot be a living Church. The great task of adult education is, therefore, being undertaken, that these new converts may learn as soon as possible to read the Bible. Dr. Laubach's method is being used successfully in teaching adults, who *talk* the language but cannot read or write it. Instructors find the basic vocabulary of the people, analyse it, from it choose about twenty common words, write down a key-word, put a picture of the object beside it, to establish the association between the written word and the object, then use the same letters to make other words, also illustrated. In this way the student learns words and alphabet. Then they make easy sentences, and then little stories from the Bible. Before coming back for the next lesson, each one must teach the first lesson to some one else; thus the second evening there will be twice as many in the class; when it gets too large, it is broken up into smaller groups. In three months an adult can read the primer and portions of the Bible. Principles of good living, hygiene, sanitation, etc., are also put into simple stories for them. In spite of great difficulties this work is worth while; only thus can it be done with little expense. The Church has blazed the trail for the State; one province after another is now taking up the question of adult education. The National Christian Council is trying to co-ordinate the work and perfect the methods used. *But* people soon lapse into illiteracy if they have nothing to read. In some districts simply written papers are now being published and distributed in the villages. The National Christian Council is doing what it can, but a man should give full time to the work and there is no money for another Secretary. Dr. Manikam believes that a woman is greatly needed, a Canadian or an American, to study the homes; Christian homes need devotional literature and pictures; they have nothing to inspire the people and teach them of the life of Christ. Unfortunately the few pictures available are Western, but an attempt is being made to develop an Indian Christian art and get pictures with an Indian setting. Lack of funds is curtailing the usefulness of the Council in other ways—travel must be cut down and fewer conferences held. The National Christian Council is definitely back of the Church, an interdenominational body for the whole Protestant Church, with eleven provincial Christian Councils linking up Christian agencies in the provinces. The membership is fifty per cent. Indian Christian and fifty per cent. missionary. Dr. Manikam asked that the Churches here should pray for the Council and stand behind it in times of financial crisis; in India its members will serve the Churches. In closing he reminded the members that, as India and Canada are both parts of the British Empire, India is more the responsibility of Canada than of the United States. ''India can look to Canada and ask for help at this time.''

The Bible in India

"THE Bible at Work in India" was the subject of Dr. Manikam's address at a meeting of the Upper Canada Bible Society on May 1st.

Of all the languages into which the Bible has been translated in India, he said, the first was Tamil, his mother tongue. The first missionaries did not bring the Bible to the people; more than fourteen centuries ago the Syrian Church was established in India, and Roman Catholic missionaries came who did a great deal for the evangelization of the country; they did not, however, translate the Bible and give it to the people in their own tongue. That came only in the nineteenth century under the British. It is the proud record of the Bible Society that the Bible can be read in 175 languages in India; last year it was translated into twelve new ones, and more than 1,000,000 copies were sold, he said, paying tribute to missionary scholars who toiled hard to translate it into difficult languages and to "those humble witnesses of Jesus Christ", the colporteurs. "The supporters of the Bible Society can thank God that their efforts and gifts have not been in vain." The Bible is more read in India than in any other non-Christian country. The great boast of India is its great religious heritage; it is the motherland of many religions—Buddhism, Hinduism, Jainism, Sikhism. When, therefore, the Bible came it was no wonder that the thinking man and woman should turn his or her attention to the great religious literature of the Book of books. India is in the fortunate position of being able through educational institutions to give religious instruction to the students. They are free to teach the Bible in schools and colleges; so far there have been no restrictions. In one college every student gets a copy of the New Testament. "No one knows how many souls are being touched by this gift." Instruction is in English, and students, Christian and non-Christian, put great emphasis on the study of the English Bible. The translated Bible is of great importance, especially in view of the mass movement. Hardly since the day of Pentecost, Dr. Manikam declared, has there been a spiritual movement of such dimensions and possibilities—60,000,000 asking themselves whether they will turn to Jesus Christ and in Him find salvation.

Referring to the influence of the Bible on the life of India, Dr. Manikam said that to them the Bible has been classical literature and they want to read it. (The President of the National Congress in a political address quoted from it more than sixty-two times.) The Bible has taught India that God is no respecter of persons, and to-day there is a new social reform because of the impact of Christianity and the Bible that brought India to a new social consciousness. People are willing to pay the price for India's great crime against man and God in calling men untouchables; many are ready to go and spend their lives in selfless service for the removal of untouchability. When it was proposed that thirty-five men in Madras go and give years of service, living in villages at nine dollars a month, 422 men volunteered, among them three Oxford graduates. ''Thank God for that leaven that has come into India's life and is transforming social life.'' Through the reading of the Word of God, which the Society distributes, many are being brought to Christ, he said in conclusion, telling of a great Christian leader who was led to make inquiries that resulted in his becoming a Christian by finding a scrap of St. John's Gospel with the words, ''the bread of life''. ''The Bible Society is doing the marvellous work of breaking the Bread of Life to mankind.''

Last year the Punjab government launched a five-year plan for rural development, and as a part of this plan a domestic training school for women will be opened in Lahore. One student from each district has been selected.

It is claimed to be the first attempt of its character in India. After receiving nine months' training these women welfare workers will be posted to their respective districts and tour selected villages. They will teach women improved methods of cooking, sewing, knitting, elementary hygiene, animal husbandry, fruit culture, gardening, co-operatives, maternity and welfare work. The school will be run on residential lines.

—*The Guardian* (Bombay), quoted in
The Missionary Review of the World.

The King, O God, his heart to Thee upraiseth;
With him the nation bows before Thy face:
With high thanksgiving Thee Thy glad Church praiseth,
Our strength Thy Spirit, our trust and hope Thy grace.

Unto great honour, glory undeservèd,
Hast Thou exalted us, and drawn Thee nigh:
Nor, from Thy judgements when our feet had swervèd,
Didst Thou forsake, nor leave us, Lord most high.

* * *

Us now, we pray, O God, in anger scorn not,
Nor to vaingloryying leave, nor brutish sense.
In time of trouble Thy face from us turn not,
Who art our Rock, our stately sure defence.

Unto our minds give freedom and uprightness;
Let strengthened courage lead o'er land and wave;
To our souls' armour grant celestial brightness,
Joy to our hearts, and faith beyond the grave.

Our plenteous nation still in power extending,
Increase our joy, uphold us by Thy word:
Beauty and wisdom all our ways attending,
Good will to man and peace through Christ our Lord.

—*Robert Bridges* (Yattenden Hymnal)
(Based on F. R. Tailour, 1615).

News from the Student World

By Mrs. D. D. Calvin

THE Rev. Robert C. Mackie, General Secretary of the World Student Christian Federation, was in Toronto recently, returning to Geneva from the Madras Conference, by way of China, Japan, and the United States. In New York he met another Federation staff secretary, Dr. T. Z. Koo, who had just come from visiting student groups in Europe.

Mr. Mackie reported that, although Germany had banned the Student Christian Movement, there was an increased interest in Bible study among German students. In Prague Dr. Koo had addressed well attended meetings, as many as three in one day, and had walked out of Czecho-Slovakia as Hitler came in. The present-day students in India, unlike those of ten years ago, were not bothering much about the accomplished fact of national government. Rather they were thinking of India's position in the world and asking questions about the Munich pact and about the strife in Palestine.

The Chinese universities were working under great difficulty but with strong encouragement from the Generalissimo. Although the chief concern of the students was the fate of Free China, Mr. Mackie found willing listeners to his talks about Jesus Christ. He found numerous active Student Christian Movement groups in Japan and pleaded that no barriers be erected to separate them (or the German groups) from Christian students in other lands.

Word has also come that £40,000 (of which Lord Nuffield gave £25,000) has been secured for a new Student Movement House in London—really a Club for students from all over the world. Mary Trevelyan, the Warden of this Student Movement House, writes, ''I suppose we are the only people who have had a good post-crisis appeal, for the public does understand the urgent need of getting young people of many countries to get to know each other and to make friends.''

From this day onward thou art mine,
Brother beloved and King Divine,
From this day on.
My food I'll get in serving Thee;
Thy thoughts shall be as eyes to me.
I'll live and breathe to sing Thy praise
From this time onward all my days.
Thy feet I choose, the world resign,
For Thou from this day on art mine,
Brother beloved and King divine.

—*By Narayan Vaman Tilak,* a Christian poet of India.

Influence of Christian Colleges in India

SPEAKING more particularly of the Christian Colleges of India when India's new Constitution was being drafted, the Marquis of Lothian said of them:

''In this situation (*i.e.*, of internal disunity in India) is there any force comparable to that which can be exercised by the Indian Christian colleges for bridging these interior gulfs and for producing the kind of leader who can lead India toward both unity and freedom in the terrific experiment which is being launched to-day?

''When I studied the positions occupied by the graduates of the Christian colleges in India to-day I said these rejuvenated colleges may be the one saving factor in the situation. I believe that in the first responsible ministry in the Province of Madras all the Indian ministers were products of the Madras Christian College. The total number of students in these Christian colleges is about 14,000. Of that number about 2,000 are Christian, while the majority of students are Moslem or Hindu. The standing of the Christian colleges is high among the Hindus and Moslems because they are able to give the kind of education to their children that they want. There is something about the Christian spirit which they want and which they do not find in the government institutions.

''The central characteristic of modern education in India, as elsewhere, is that it breaks down the ancient religious loyalties and the ancient moral and social customs. Large numbers of the young generation are drifting without any moral foundation for their lives. One of the main reasons why these Hindu and Moslem parents send their children to Christian colleges is because they feel that some moral foundation is given them that they do not get elsewhere.

''The spirit of Christ shining through those institutions can transform much of young India, and so produce leaders who are immune to or who can surmount the communal feeling, and the appeal to non-cooperation and violence, and so act as political cement and give healing wisdom in the difficult days that lie ahead. . . .

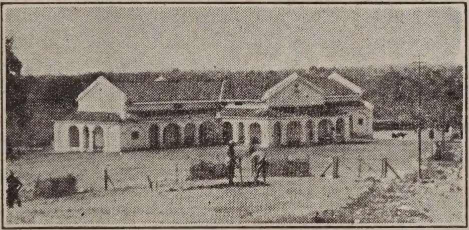
''I feel very deeply that the Indian Christian colleges have an immensely important work to do. They are specially important in the case of women. There has been no more remarkable recent event in India than the development of the women's movement. I can without hesitation say that some of our most active, persistent, and competent witnesses were Indian women. The Christian colleges are training a large proportion of women students in India.

''The Lindsay Commission report gives a new and inspiring picture of the function of missionary education in India. It seeks to bring the students into much greater and closer touch with the real life of India, especially village life. It sets out to strengthen not only the technical equipment but the religious and Christian spirit in the colleges themselves. The Indian Christian colleges are not only doing a work for India, but even more for the whole of humanity.''

Jobat Hospital

By Dr. W. R. Quinn

THE mission hospital at Jobat is situated in a native state of the same name in the midst of a heathen population of the aboriginal Bhil tribe. It is a fifty-bed hospital and is staffed by a Canadian doctor, two Canadian nurses, two Indian nurses, four Indian compounders and dressers, and a hospital Biblewoman. It is a general hospital caring for medical, surgical, and obstetric cases, and admitting men, women, and children. A full-time Biblewoman talks with the female patients, and a native pastor does part-time work among the male patients. The daily out-patient clinic is preceded by a talk with those who have assembled, explaining to them the Way of Life. The nurses also have many opportunities to help both physically and spiritually as they minister to the patients. We hope to train some suitable young men and women as nurses and thus to increase the service and the sphere of influence of the hospital.


Jobat Hospital

The medical and surgical cases encountered here are very similar to those seen in Canada, running from scabies to gastrectomies. There are also some so-called tropical diseases, and the reaction of these people to ordinary infections differs somewhat from that of our race. Many patients come in a critical condition, resulting from what was originally a simple condition, which, through ignorance of the simple laws governing health and disease and also through the harmful performances of the witch doctors, has progressed to such an extent that they finally come for help. Practically every patient who comes to us bears on his body scars or ulcers where he has been burned by the witch doctor in an attempt to drive out the evil spirit that they believe to be causing the disease.

The objects aimed at in this work are to alleviate suffering and to help in the healing of disease, which is so abundant here, and to bring the light and liberty of the Gospel of Jesus Christ to these people who are spending their lives in the bondage of sin and superstition and the fear of evil spirits and who are passing into the next life without hope. By means of this medical work a confidence is established which opens a great door of opportunity for service in the name of Him Who ''spake unto them of the Kingdom of God, and healed them that had need of healing.'' —From *Busy Days in Bhililand.*

"And Certain Women Followed Jesus"

By Rev. C. L. Wood

''I AM ready to do anything you tell me, because I am more than ever convinced that Jesus is alive and hears and answers our prayers.'' This is what Wurju, the wife of a Bhil of a certain village, said to us one day. It is a small village of about ten families on the edge of a dense jungle area. We visited there first on a Sunday. The men folk happened to be all away, and so we spoke to the women and children in the homes of Gurlee, the wife of the headman, and of Wurju. Two days later when we returned to visit these families, we found the men at home. We are amazed at what these simple people had remembered of the Message and especially at the understanding shown by Gurlee. She asked to hear again the story of Jesus' death and resurrection and told us that she and her husband had been praying to Jesus each morning and evening. She said that she was certain that Jesus had forgiven her sins and would protect her from the evil spirits.

We did not know at the time what the response was in the home of Wurju. But one Sunday evening, when visiting there, we remarked on the fact that she was home so early from work on the new road. ''Why,'' she replied in surprise, ''is to-day not Sunday, the holy day on which Jesus rose from the dead? Since the first day when you told us this, I have not gone to work on Sundays at all.'' The family was really lacking the very necessities of life, but Wurju was willing to forego her two annas (four cents) of daily wage for what she believed to be right. She went on to tell us that one day her daughter was very ill and they thought she was doing to die. ''You people were all far away, but I remembered that Jesus healed people when He was on earth. So I sat down beside my daughter and prayed to Jesus to make her well. And soon she said she felt better and sat up on the cot.''

Many of this village planned to gather one evening for baptism. They had expressed their complete trust in Jesus Christ as their Saviour. But some mischief-makers got busy just before the service and terrified these simple people as to the dire results of receiving ''the sign of Jesus.'' The only two who stood firm were the two women, Gurlee and Wurju. When the men began to say that they had not fully realized all the trial it would bring upon them to take the name of Jesus in baptism, Gurlee spoke up boldly and said: ''Haven't you men understood this when it has been made so very plain to us? You certainly must be slow of mind. I have understood from the beginning that this step would mean suffering for us, and would mean separation from all our false customs and from all that is evil.'' . . . Under the circumstances we could not baptize them, as it would almost certainly mean that they would be turned out of their homes . . . but we told them to be faithful to Jesus, to pray to Him daily, and to witness to the others of their new-found faith and joy.

''Jesus is alive and hears and answers our prayers,'' Wurju said one day. ''We were destitute of food and clothing, and were not able even to cultivate our field because we had only one bullock. But I prayed and Jesus heard me. First, the headman came and offered us the use of one of his bullocks, and now we have our corn planted. Then some relatives came one day bringing us some clothes. Then one day there was no food in the house, and I started off to the market to buy some corn. I had no money, but I was praying all the way that Jesus would provide in some way. The shop-keepers have been refusing all credit to us Bhils. But when I told the Hindu shop-keeper our plight, he said that he would be very pleased to help us out. And so he gave me one rupee's worth of corn and one rupee in cash. Now I am more than ever convinced that Jesus hears our prayers, and I am ready to do whatever you tell me.''

What a rare and beautiful thing it is for a Bhil woman to gather together the people of her home for family worship! This is what Wurju does each evening. How simple their worship is: a Bhili song we have taught them, in which they are led by Wurju's ten-year-old son, perhaps a few words by Wurju reminding them of something in Jesus' life, death or resurrection, and a simple childlike prayer. Yet how very acceptable is this simple worship to their Heavenly Father.

''Do not be sad, sir,'' Gurlee said to me one day, probably seeing my face downcast. ''These people will all one day accept Jesus. They will not be able to refuse Him forever.'' May this be a true prophecy of what is to be! These two women may be used of God to start a movement Christward that will bring many villages into the Kingdom of God.

—From *Busy Days in Bhililand.*

I bind unto myself to-day
The power of God to hold and lead,
His eye to watch, His might to stay,
His ear to hearken to my need,
The wisdom of my God to teach,
His hand to guide, His shield to ward,
The word of God to give me speech,
His heavenly host to be my guard.

—*St. Patrick's Breastplate.*

Among Koreans in Japan

Reaching Out to Help Small Groups

FOR a number of years a special gift of $100 has been sent through the Women's Missionary Society, Eastern Division, to be used where needed. This fund is now being used entirely to make it possible for some of the seminary students to spend their Sundays assisting small congregations to whom, as yet, it has been impossible to send a full-time worker. At present four students are being given some help, chiefly for travel expense, from this fund. They reach their church early Sunday morning and begin the day's work with a Sunday School for the children at nine o'clock. At ten the adult class meets, and at eleven the whole group meets for public worship. The afternoons are usually given to house visitation, street preaching, and tract distribution. In the evening an evangelistic service is held to which the non-Christians are especially invited. This gives the student a good opportunity to study the church's work, and many and varied are his experiences. . . .

The Bible study correspondence course begun many years ago in Korea is still going strong. It is proving a great blessing to many young people who are unable to leave home to attend the Bible Schools and church classes. This course covers the whole of the Old and New Testament, and the student who carefully and prayerfully completes it gets a wonderfully comprehensive outline of the whole Bible. To encourage our young people to take this course, some years ago our Mission agreed to give a copy of the New Testament to each student completing the course on the New Testament, and a copy of the Old Testament to each one completing the work on the Old Testament. Every year a number successfully finish all or part of the course. This year sixteen New Testaments and two Old Testaments were awarded.

—*L. L. Young.*

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Nurse Lee's Service

I should like to express heart-felt gratitude to the Home Board and to our numerous helpers at home for making possible the work carried on by our Korean nurse. Who can measure the real value and extent of her work, as she goes about bringing comfort and cheer to the sick and brightness to many a home? As time permits, Nurse Lee visits from house to house in company with our Biblewomen, and as she finds cases of dire need she brings to us a report of such, that we may consider what action can be taken. In addition to this, she visits the churches holding classes for women, in which she gives them much valuable information. In November the people of the southern part of our field were delighted with such a visit from our nurse, who visited six centres, held classes for two days in each group, besides giving assistance and advice to individuals in need.

Then, too, in addition to the actual work of the nurse, this medical fund has enabled us at times to render assistance to our workers who have had long and severe illness, incurring much expense without the wherewithal to meet it. We are hoping that the time is not far distant when this work can be carried on on a more extensive scale, with the employment of a Korean doctor and a medical clinic in the city of Osaka with its 200,000 Koreans.

—*Mary E. Anderson.*

Testimony to the Power of Christ

(*Extract from a letter from Peking*)

THE preaching of the Gospel goes on unhindered as yet and there is a very real response. Souls are being born into the Kingdom as perhaps never before. I don't mean being baptized and becoming Church members, but really being born again. I have had some wonderful testimonies to the saving power of our Lord during these months.

Going to Tientsin on the early morning train last summer, I sat reading my Testament. It had been a bit difficult to find a seat and finally I got one beside a Korean woman and opposite two Japanese men. Looking up in the midst of my reading, I found one Japanese had gone and a Chinese man had taken his place. I noticed he did not look happy and appeared anxious. My Chinese Testament provided the needed means of approach. When he told me he had never read, nor heard, the Gospel, I at once preached Christ to him, using God's own Word. I found he was living in the north city temporarily and invited him to church the following Sunday. He came for two or three Sundays and we gave him Scripture portions, tracts, etc., but he did not seem to be moved. He was a University graduate and a lawyer by profession. He did not believe there was a God and frankly told me so, but I kept praying. For two or three weeks I did not see him; then one day he came looking so utterly miserable. He couldn't sleep or eat and had no peace of heart. He still had no faith and yet felt impelled to read the Scriptures. We searched the Scriptures for hours at a time, from ''The fool says in his heart there is no God'' to ''The heavens declare the glory of God'' right through to God's wonderful provision for a lost world in His Son Jesus Christ. He seemed to get deeper and deeper in despair. (I knew the Spirit was working and prayed harder and harder.) One wonderful day the bonds of Satan were broken and he was gloriously saved. He spent that night and next day in his room reading the Scriptures and praying. The very next evening he was wonderfully delivered from a very humiliating and dangerous situation. Seven days later he was called to see his University classmate who was dying of T.B. He found the whole family weeping and wailing; no religion, no God. He had his Bible in his pocket and at once began to read and pray for and with the sick man. He never left him, except for a short breathing space. Six days later his friend went happily and peacefully to be with the Saviour he had known less than a week. He was able to testify to his faith in Christ to his old father and mother, who arrived from Manchuria a few hours before his death. They were so impressed by his peaceful passing and his wife's sustaining faith (she, too, was saved; also was a University graduate) that they said, ''We want this doctrine, too; we are finished with Buddhism.'' They bought Bibles and hymn books and a few days later the whole family started back to Manchuria with the remains of their loved one. Word has since come back they are all now happy in Jesus and worshipping in God's house in their Northern Manchuria home. Time fails me to give you all the details: how I had to take my Chinese Testament that day, when usually I use my English one for my own devotions; how I went through car after car looking for a seat and finally, when I decided I should have to stand, found the one the Lord meant me to have. Mr. Wong told me after his conversion that he had almost decided to commit suicide that day I met him on the train, he saw no hope—no future. But God saved him to save his friends even at the eleventh hour. He has now a position in another city and the last we heard he was happy in the Lord.

APPEAL TO THE YOUTH OF THE EMPIRE

THE young King and Queen whom we have delighted to honour on these memorable days are servants of a sovereign people. To them they have dedicated themselves.

The King is the symbol of union, not only of an Empire, but of a society which is held together by a common view of the fundamental nature of man. The Christian State proclaims the human personality to be supreme. The servile State denies it. To compromise with the infinite value of the human would lead back to savagery and the jungle.

The torch I would hand you and ask you to pass hand from hand along the pathways of the Empire is the great Christian truth to rekindle anew in each ardent generation—to use men as the ends and never merely as a means; to live for the brotherhood of man, which implies the Fatherhood of God.

The brotherhood of man to-day is often denied, derided and called ''foolishness'', but it is, in fact, one of the foolish things of the world which God has chosen to confound the wise, and the world is confounded by it daily.

We may evade it. We may deny it. But we will find no rest for our souls, nor will the world, until we acknowledge it as the ultimate wisdom.

—From an address of Lord Baldwin to 9,000 children of the British Empire at the Royal Albert Hall, London, in May, 1937.

A Provincial Press Secretary Speaks

(Report presented at the meeting of the Alberta Provincial Society)

A PRESS report for last year can be given in two phrases: appreciation of the local press throughout the province, and our using to full advantage our space in the *Glad Tidings.*

If the Alberta page in the *Glad Tidings* has been supplied with items of interest, the credit goes back to yourselves: to the Auxiliaries, Young Women's Auxiliaries, Girls' Organizations and Mission Bands that actually *made* the news. I want to suggest to you, therefore, how we may co-operate to make it better. We cannot make it bigger—our quantity is set for us at from 500 to 550 words a month. On the 22nd of every month, then, you may think of your Provincial Press Secretary engaged in either ''boiling down'' or ''building up'' items received through Presbyterial Secretaries. The boiling-down process is necessary when too much, or too similar, material is received, and the building-up when too little arrives. A little play on the word ''PRESS'' will, I hope, impress on Presbyterial and Auxiliary Presidents, as well as on Recording Secretaries who may act as Press Secretaries, a few things gleaned from the experiences of the past two years.

PRESS.—From the letters quite a variety of words may be formed, but I had to choose just five.

PUNCTUAL.—First—P stands for *Punctual.* Remember there is a deadline for news for the *Glad Tidings.* At Toronto it is the 25th, at Calgary the 22nd for mailing. As your Presbyterial Press Secretary must have your material not later than the 19th, have your items in her hands by that date. *Punctual* news ensures it being published while it still *is* news, and incidentally relieves last-minute tension.

RELIABLE.—Next—R stands for ***Reliable,*** **reliable in the sense of being** accurate as to names and titles. Names familiar enough at home may be a puzzle to a secretary elsewhere, if the writing is unfamiliar also. Then be sure to put in the initials—and it makes the item more understandable if you mention if Mrs. So and so is the President, or the minister's wife, a guest speaker, etc. For example, ''Mrs. Smith'' may mean only one person to you, but to our readers it lacks personality. Extra information goes a long way to make the news amenable to building up or boiling down. Then the matter of spelling! Sometimes a name has occurred in more than one report spelt differently. The editor has no means of knowing, and once was put to the bother of writing me for verification. One of my New Year's resolutions was not to be careless again in this respect, but occasionally I have been handicapped by not being sure of names sent me.

EDUCATIONAL.—E is for *Educational.* Ours is not a social page, nor are we provincial in the sense of being only for Alberta. We are a part of a Dominion-wide organization, and, therefore, our news should be of interest and value to all branches and really *inform* our readers, both east and west, of progress, of development, or even just of dependability. Remember, also, that it is not always the big things that should be reported; there are small groups to be encouraged by reports of what other small groups are doing. So our *information* may be *educational.*

Punctual—Reliable—Educational.

SELECTED.—Next, S is for *Selected.* I choose this word, because there are some restrictions from headquarters as to the type of news published. For instance, names of members receiving Life Membership certificates are not to be given in the Provincial news. Again, a distinction is made between items of local interest and items of general interest. However, these restrictions need not necessarily begin until the material is being put in final form for mailing to Toronto; we urge you to send in lots of detail, partly because we are interested to hear it and also because information essential to an intelligent arrangement of items should not be ''skimped''. We want you to know, however, that *selected* news may account for the non-appearance of some items sent in, because we really aim to conform to the Council recommendations. You will understand, too, that we try to keep a certain balance among the Presbyterials, and also aim at variation—certainly we *aim.*

Punctual, Reliable, Educational, Selected.

SIGNIFICANT.—Next, our news should be *Significant.* It should mean something, stand for something, indicate something real. For example, if you read in the *Glad Tidings* that Ainslie Campbell, Tayah Jamieson, Betty Clark, and Mickie Farhner are new Canadian Girls in Training leaders, it may mean nothing to anyone beyond the Grace Church readers. But if you read that four new leaders were recruited from the Fellowship, you immediately know two things more: first, that the Fellowship, which is for training leaders, is functioning, and, second, that the members are accepting responsibility and putting their training into service. Look for the meaning behind the words; maybe there is not always a moral, but occasionally there is. We are engaged in work that is counting; it *is* significant, so let our accounts of it indicate, where we can make them do so, the motives, the results, or the ideals we are striving for. In other words—''Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.''

Let the word Press, then, remind you to have your material punctual, reliable, educational, selected, and *significant.* But, if you forget all that, please do remember to *send something.*

Prayer

OUR Heavenly Father in whom we live, move, and have our being, we come to Thee confessing our sins and asking Thee to create in us clean hands and pure hearts to engage in Thy work of winning souls for Thy Kingdom.

O God our bountiful Creator, accept our gratitude for this world of beauty in which Thou hast placed us and for the sense of beauty through which Thou canst speak to us of Thyself. All Thy works praise Thee; and we whose eyes have been gladdened by the wonder and loveliness of the things which Thy fingers have fashioned would also offer Thee our loving praise.

Help us to respect every human personality, to reverence the capacity for God in every soul, and to share Thy yearning over every individual life to which Thou art longing to reveal Thyself. Touch our hearts with Thine own compassion for those whose heart and whose flesh cry out for Thee, the living God, but who can only grope in vain after Thee until they find Him who is the Way and also the Truth and the Life.

Grant, O God, that we, too, may joyfully accept Thy terms of discipleship day by day, leaving all to follow Thee in any way of duty into which Thy will may lead us. If there be a cross, let us endure it; if there be a shame, let us despise it for the joy that is set before us of winning Thy favour, which is better than life, and of serving our generation by the will of God.

We thank Thee for all the men and women who have so shared Thy compassion as to go with Thee into difficult and remote places, seeking those that were lost. We would ask Thee to bless, guide, and protect all our missionaries at the present time on the overseas fields or at home.

We beseech Thee, O God, that we in the homeland may be genuinely concerned for these other sheep that as yet know not the True Shepherd. Consecrate us anew to Thy service. Amen.

O feet so strong to climb the path of duty,
O lips divine that taught the words of truth,
Kind eyes that marked the lilies in their beauty,
And heart that kindled at the zeal of youth.

—Frank Fletcher, *Songs of Praise.*

More Prayer or Better Prayer?

BY MISS L. K. PELTON

''WE must have more prayer.'' We are frequently troubled by our lack of power and by the inadequacy of our service in missionary work and we cry out in a sort of desperation, ''We must have more prayer.'' But is it *more* prayer that is needed? Might it not be that the need is *better* prayer? ''If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.'' The condition of prayer is the primary concern; unless we are ''in the spirit'' we cannot *pray.* If we abide in Him, and His words abide in us, *then* our asking will be effective, because the ''abiding'' will condition our prayer. Then we may expect power, because then God can work with us, and through us. When we pray, ''Thy kingdom come, Thy will be done'', do we mean that we are ready to meet God in such a way that He can *use us* in *His* way in the answering of that prayer? When we ask that our missionaries ''may have a great ingathering of souls for God'', do we mean that we are ready to do something about it if necessary?

In the letter sent down to Auxiliaries by the Council Executive one of the suggestions was that there should be prayer fellowships. These have been tried by some groups and in many instances the results are worth the attention of all members of the Society. We are of the opinion that one of the greatest values in such fellowships is the consciousness on our part of keeping tryst with other members of our group at the Throne of God.

If we commit ourselves to pray at an appointed hour about a definite subject, knowing that others have committed themselves in the same way, we realize that we have entered into a solemn contract and we feel bound by a sense of honour. That in itself tends to lift us higher in our practice of prayer. ''If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.'' That is the charter for a prayer fellowship. It does not matter what particular form the fellowship may take. Some may decide upon a special meeting of those who wish to have a part in such a fellowship; others may do what many have done—agree that each one shall pray wherever she may be at an appointed hour, so that while not together they will meet in spirit before God at exactly the same time. The charter requires of us two conditions. One is that we agree with one another as to what is to be the subject of our prayer for the appointed hour. The other is that all can take the subject agreed upon to God with sincere conviction that it is being taken in *Christ's Name.* If in our prayer fellowships we pray in actual agreement, and if we purge our prayer of everything that cannot be taken by all members of the fellowship to God in Christ's Name, who knows what depths we might plumb, and what heights we might reach? Who knows what *new power* might be set in operation within our Society?

Missionary Conference

AN interesting meeting was held on May 4th in MacVicar Memorial Church, Montreal, under the auspices of the Mission Committee and the Church Life and Work Committee of the Presbytery. The purpose of the meeting was to bring together the pioneer missionary workers in the city and district and to give the Presbyterians an opportunity of hearing something of the missionary work carried on in their midst.

Each worker was given eight minutes to speak on his or her particular work. The speakers were: Miss E. A. Murray of Tyndale House, Montreal, Miss Iris Munro, port worker and deaconess in the east end of the city, Miss Agnes Dickson of the Chinese Mission kindergarten, Rev. W. H. Brown, missionary at Tyndale House, Mr. Allaistair MacOdrum, who spent the summer of 1938 on the Val D'Or field, Rev. R. de Pierro, the Italian missionary, Rev. J. A. Giguère, missionary at the French Canadian Christian Mission, Mr. J. A. Smith, missionary at St. Luc's French Church, Mr. Jack McBride, student from the Gordon Mission, and Mr. Solomon Leung of the Chinese Mission.

In every case an encouraging story was told. Each situation has its difficulties, but it is manifest that the Gospel of Christ is still ''the power of God unto salvation to every one that believeth,'' irrespective of nationality, race, or colour.

Rev. A. Nimmo, Chairman of the Church Life and Work Committee, presided, with Dr. A. M. Hill, the Convener of the Mission Committee, and Rev. Allan S. Reid, Clerk of the Presbytery of Montreal, on the platform. Refreshments were served by the ladies of MacVicar Memorial Church.

WITH THE BIBLEWOMEN

IN the report from Manchuria Mrs. Johnson writes: The Chinese system of living in courtyards—a number of families living around an open square—provides excellent opportunity for reaching more than just one family when calling to preach the Gospel. One day when we were calling on one family, the woman of the house gathered in three other families—all immediate neighbours.

With us all crowded into one little room, sitting on the *kang* or standing, the Biblewoman started asking a few questions first, to see just how much the women knew of our Heavenly Father and of Jesus.

Then, knowing something of the stage of their knowledge, she talked to them for about an hour, giving them all new glimpses into the wonders of our Christian faith.

On a former visit to the same house the Biblewoman had left a small, graded pamphlet on the Bible, with a lesson in reading. Now she had the person read it, explain the meaning to others, and left another slightly more difficult one for her to study. Sometimes a tune is taught that words can be sung to and so more easily remembered.

A call at another home provided another opportunity for preaching. The woman of the house had her old mother visiting her, who was from a distant place and had never heard the Gospel. When she was urged to attend the regular weekly Women's Bible Class, she said, ''Oh, but I don't like to go out. People always laugh at my physical disability.'' (She had a noticeable tremor of hands and head). It was with truth and with assurance that we could say to her: ''But the Christians will not laugh at you. The blind, the lame, and the dumb know that they will find only an eager and warm reception.'' What a kind and understanding God we serve!

In a third home we found a young grandmother, a regular attender of the Bible Class, and her daughter with two small children. The daughter never appeared at the church, and when she explained that she must care for the children, we suggested that she and the grandmother take turns staying home, so that both could have a chance to attend the Bible study meetings. This arrangement had evidently never occurred to them before, for they both received the suggestion eagerly, and acted upon it, for the young mother was present at the next meeting.

This system of taking turns is one that we use in our own household with great success. Our *amah* goes to the Bible class one Wednesday and to church one Sunday, while I take my turn the next week on Wednesday and Sunday.

A new Biblewoman has just been taken on at Cheng Chia T'un, a young woman who in her own life has found Christianity to mean a life of joy and purposefulness in an otherwise broken-hearted existence.

In accordance with the custom that still largely prevails, she was married when very young. Her husband later, leaving her and their small daughter with his family, went to the Yenching University in Peking. After some months he sent for his wife to come to Peking, but he found that he did not appreciate having this girl of limited education and Chinese backwardness in the free and easy life of his sophisticated college friends. He divorced her, sent her away, and gave their child to the Catholic Orphanage. The girl was heart-broken, and there seemed to be no future for her, as Chinese life has practically no place for widows. Her brother managed to find her a job as a typist, but she was unable to continue with it, so deep was her hurt.

It was after she started attending the Virtue Society (a sect of Buddhism) that Pastor Chen heard her story. He and his wife were very kind to her and finally succeeded in persuading her to go to a Bible School for women. There she found a new, full life and is now ready and eager to pass on this new life to others.

Of the kindergarten work Mrs. Johnson says: The children in their homes now insist upon saying grace before eating, even in strong Buddhist homes. One mother tells how her two little boys have stopped losing their temper and swearing at their nurse since they have attended kindergarten. Eight or nine different families of non-Christian homes have come to hear the message given in the church through contact with the kindergarten.

During the two coldest winter months, including the Chinese New Year, the school is on holiday—the only vacation in the year. The kindergarten teacher is not spending her free time visiting her old home, but is using it in calling on all her pupils' families for the express purpose of giving Christian teaching. Her young sister, on holiday here from her Bible School, is helping her in this important and worthy campaign.

The Dove

Over land and sea the Dove's wings are spread.
Hushed with wonder, the birds
Lose their drowsy chirpings among the leaves.
The moon's old mystery floats and gleams
In slow-washing tides of light,
Silent, amid the trees.
There is a Spirit in the air:
I feel its blessed peace, slow, soft, and deep,
Sinking, seeking . . .

These elms are bowed, and beautiful in their reverence;
Those distant reeds quiver to a new anthem;
The long, low murmur of the wind is prayer;
And here, Thou Spirit, here is a heart
Crying for Thee.
Enter—enter—
Bring me the peace of the fields and the sky,
Bring me the beauty and the love,
Open my eyes to that wonder and that light
Which are alone of Thee,
Beckoning from eternity!

—Edwin G. Morgan in *Life and Work.*

OUR LETTER BOX

Delighted With New Model Kindergarten

Tansui, Formosa.

WE do enjoy our new kindergarten so much, and the children are progressing so rapidly . . . Yesterday I visited another kindergarten held in one of our city churches. There are about one hundred and three children, seventy-five of them just having entered for the first time three weeks ago. There were about fifty grown-ups there—parents, other relatives, and just lookers-on, who were trying to assist the two teachers. Besides, there were thirty other children, ranging from babies in arms to children fourteen or fifteen years old. This is a great problem in management to be solved.

—Ada Adams.

With Formosan Christians

Taihoku, Formosa, Japan.

On the far reef the billows recoil in shattered foam,
But still the sea behind them urges its forces home;
Its shout of triumph surges through all the thunderous din;
The wave may be defeated, but the tide is sure to win.
(Personal comment—God's will is like the tide.)

THE past few months have been happy, busy ones. Our busyness keeps us from loneliness, and our faith buoys up our courage. The weather has been marvellous—clear, beautiful warm days. The lawn is a carpet of blue violets, and a peach tree is in bloom outside my study window.

Last week-end, Miss Adams invited our two children and three other children down to the Tansui Compound to stay with her over the week-end. They departed in high spirits, and so that Sunday I was free to go into the country with my husband. We went on our bicycles to a village about four miles away, to a little church where he had been invited to preach. The day was beautiful—I feel helpless to make you see, by just words, how beautiful Formosa is. It is like a dream, and your wildest imaginings would not be near enough to it, and could not make you see the beauty of the mountains, fields and sea. However, the road was realistic enough, stony and bumpy, and whenever a bus passed by, we were enveloped in such a cloud of dust that we could not see each other. "We need a fog-horn," I called out to my husband once as we were passing through a cloud, and I swallowed a half-pint of dust with the shout. I was afraid we would run into oncoming bicycles in the murk. Past farm-houses and fields, past orchards and tea-fields, past little stores where people exclaimed in high C tones over the novelty of a foreign woman on a bicycle, under huge two-hundred-year-old banyan trees we rode, feeling shallow, sophisticated, and sort of sacrilegious to be spinning by so unconcernedly under their austere, bearded boughs.

The little church was packed with waiting, friendly people, and with great joy we became one of them, singing and praying in their language to the Heavenly Father, who seems very near to Formosan people, especially at this time. After the service, the preacher invited everyone to stay and have lunch together. ''We have prepared for over a hundred,'' he said, and I felt aghast inwardly, well knowing what it is to prepare for a hundred. To be sure that everyone stayed to enjoy this fellowship meal together, the doors and windows were quietly closed, and there was left no avenue of escape for shy souls who wished to slip off homeward. The dinner was brought in by two men carrying something like a wash-boiler, in which was *bi-hun* (something like spaghetti) and sweet potatoes mixed together, simple, wholesome food, which was easily ladled into bowls, and thus all serving problems were disposed of. When each one had his own bowlful and chopsticks in hand ready to begin, the blessing was sung. We have had dinner at many different kinds of places in our knock-about life, and often it has been daintily and beautifully served, but I do not know of any time when I have enjoyed it more than when I have been ''one'' with the brethren in their fellowship meal of Christian friendship.

When we moved to Taihoku, I chose a city church, which at that time no missionary was regularly attending, to be my church, and, except for the few times when I go farther afield with my husband, I attend there. I also attend the women's meeting, which is held on Wednesday afternoons. It consists mostly of elderly women, whom I privately call ''the saints''. They have pure, bright faces on the whole, indicating that they have graduated in patience, probably also in goodness, certainly in suffering, and in all the other trials which saints are supposed to have passed through. I feel very unworthy and humble to be allowed among them.

After the meeting sometimes the pastor's wife asks me to go out and do some calling with her, usually to a home where there is some urgent need, where some one needs comfort, where illness has struck, or where there is persecution to be borne. Always we manage to have prayer in each home, but often it is in queer surroundings—in a little dark room by a patient's bed, or in a room opening onto the street where a crowd gathers to watch us and comments so loudly that we can scarcely hear our own words; but God has always heard these prayers and answered them, so I try not to mind the crowds. . . .

The children have lost their playmates, as Dr. and Mrs. Little and their family have moved to Hong Kong. However, they adapted themselves quickly to their comparative loneliness, and several hours of each day are used up in school work. I enjoy my little school of two pupils very much, as I labour with them to achieve the three R's.

If you knew the difficulties of our work would you think our task hopeless, I wonder, and our ideals too far distant of accomplishment to be worth striving for? If so, listen—

The winds of the world are blowing
But space is clear,
Though never a star is glowing
In that airless, sheer
Impossible dark, keep going;
The far is near.

That is what we are doing, trying to ''keep going'', and ''the far'' may be truly near.

—*Lillian Dickson.*

Young People Going Ahead

Saskatoon, Sask.

DURING the cold weather I had many requests for clothing. We were very thankful for the lovely bales that were sent through the Women's Missionary Society to the West. We had several requests for layettes and babies' clothing and were able to meet all the demands. There was practically no clothing left over this year. We have received letters from everyone receiving bales, all stating how thankful they were to receive the clothing.

There have been several high-lights in the last three months. One was the Day of Prayer. Our special effort in Saskatoon was a meeting for girls. All the girls' groups in the city were asked to meet in St. John's Cathedral at five o'clock. This hour seemed to appeal to the girls and the meeting was well attended. We were fortunate to have an Anglican Church missionary in Saskatoon that week who brought us a very forceful and stirring message. We hope this will be continued in the years to come. Then there was our Young People's Conference. The young people's work has been most encouraging this year. We have had many splendid meetings, but I think the climax came in our conference. It was just one evening, but much of value was put into the one session. At a supper meeting the Rev. John Brent of Coleville gave an address on our theme, ''Reality''. This was followed by discussion on the three topics, ''Reality of Christ'', ''Reality of the means of Grace'', and ''Reality of Stewardship''. The young people found the discussions so worth while that they met a week ago Sunday after church to discuss the first topic again. We hope to continue these discussions once a month.

It has been encouraging to see how our Girls' Guild has increased in numbers since Christmas. At our Sunday School teachers' annual meeting

I asked for someone to help with the girls' work. A very fine girl was appointed and we have divided our group into two, so that we have now three groups in the Helen Ross Guild, two meeting in St. Andrew's and one at Pleasant Hill. The Affiliation Service was used again this year. The girls found the candle-lighting ceremony very effective. We showed slides on the mission work in Canada. Miss Helen Brown, Provincial Girls' Work Secretary, spoke briefly on what it meant to be affiliated with the Women's Missionary Society and what activities we could carry on in connection with our mission study. Three girls from the Guild joined the Church last week.

I have been unable to attend the Mission Band at Thornton Church, but the leaders are carrying on among the children with an attendance of from thirteen to sixteen. The Mission Band at Pleasant Hill kept up all through the winter, even though the weather was very cold on several meeting days. We arranged to meet in the homes near the school during the winter, which made it possible for the children to attend. Now the problem is water and mud, but the children do not stay away for such obstacles.

There are more and more children learning the memory work suggested by Mr. Brown over the radio. For Sunday April 2nd 162 names were sent in. Many of the letters from out of town came from school teachers who express their appreciation for the encouragement Mr. Brown gives the children to learn the Scriptures. In two schools all the children learned the memory work for this month.

Our work has been very encouraging during the last three months and our prayer is that through our Sunday Schools, Mission Bands, girls' and young people's groups many may be brought to know Jesus Christ as their Saviour and have the desire to carry on the work of spreading the Gospel at home and abroad.

—Mabel M. Booth.

Publications Department

BY MARGARET NESS

PERHAPS this is an opportune time to remind the Senior Auxiliaries that the study on India will continue through 1939-40, as a two-year course was planned. Another outline, similar to that prepared by Miss Lamont, will appear in a later issue of the *Glad Tidings*, completing the study of **Moving Millions** (50 cents). Many of the groups have been using the suggested supplementary book, **The Church Takes Root in India** (50 cents), and the leaflets on our own fields (15 cents). Many groups, too, have been reading Dr. Buchanan's **Jungle Tales** ($1.25) and Ruth Buchanan's beautiful booklet, **My Mother** (25 cents).

The girls' study is also to be on India and will include **Tales From India, Fun and Festival in India**, and material on our own work. Price, 75 cents.

So popular was the 1937-38 Mission Band book, **God's Children**, that another book along somewhat similar lines is planned for 1939-40. Miss Estelle MacBeth has again kindly undertaken the worship services and your Secretary of Publications is again writing the stories.

Neither the girls' study material nor the Mission Band story book will be ready for release until the summer.

Miss Pelton, at the Ontario Provincial annual meeting, recommended the booklet, **China Marches Towards the Cross** (30 cents), and, for those wishing to have ''talking points'' to interest others in world missions, **Who Claims the World?** (30 cents).

Numerous requests for the free **Prayer Card**, with general monthly suggestions for prayer, have led the Publications Department to reprint this card. Should Auxiliary members wish to use this card, the Secretary should write to us for the number required.

The Home Helpers leaflet, **Windows: Please Look In**, may also be obtained in quantities by Home Helpers Secretaries. It is an attractive and informative little leaflet to leave on visits. Should one of your Home Helpers be ill, drop her a line on one of our W.M.S. Correspondence Cards (20 cents a dozen). This provides a much more personal link with the Auxiliary than an ordinary ''Hope-you-are-better'' card.

Remember the new set of eight biographies which starts Series **II.** Those included are of Miss Hermanson, Miss Roy, Miss Lamont, Miss McTavish, Mr. and Mrs. Davis (together), Mrs. George W. Mackay, Mr. George W. Mackay, Dr. Thurrott. A snap-shot of each is mounted on a loose-leaf page on which is typed a short biography of the person. The eight sell for 50 cents. The first set of 21 is still available, as the pages are made up as ordered; in this way information can be kept up to date. The first set of 21 sells for $1.10. If a hard cover is desired, it is 18 cents extra.

A number of Mission Band leaders have highly recommended, for additional stories, the book, **Monkey Village**, which contains seven stories about children in India (30 cents).

Into my heart's treasury
I slipped a coin
Which time cannot take
Nor a thief purloin.
Oh, better than the minting of a
Gold-crowned king,
Is the safe-kept memory of a lovely thing!

—*Emily Dickinson.*

AUXILIARY PAGE

Mrs. J. A. Milne, ***Secretary***

GLEANINGS from the Ontario Provincial Society meeting at Hamilton:

As it should be, each Secretary declared her department the most important in the whole work of the Women's Missionary Society. Enthusiasm of this nature should accomplish great things. Each Auxiliary was asked to appoint Library and Literature Secretaries and a Historian.

Membership committees. All women are not endowed with the necessary tact for approaching others with the idea of joining an Auxiliary. Study your members, so as to choose those best fitted to act on this committee. Do follow-up work. One does not become accustomed to keeping a certain day free for the Auxiliary meeting all at once. A telephone call as a reminder would be helpful for a while. When new members are absent let them know they were missed. This will be showing the ''friendly spirit''.

Literature. If we are what we read, should we not read good missionary literature to educate ourselves for our task and to be more efficient in the doing of it? As vitamins are necessary in food for strengthening our bodies, so, too, we need them in our reading to stimulate our mental and spiritual growth. It is suggested that each Auxiliary have a fund to provide a small lending library, from which members, including Home Helpers, may borrow.

Library. To ensure acknowledgement of books and magazines sent, put name and address on the outside of the parcel. Adopt a family and make it the special care of some Auxiliary member to keep them supplied with good reading.

Supplies. Send supplies received from Mission Bands, Girls' Organizations, and Young Women's Auxiliaries intact to the Presbyterial Supply Secretary, making three lists, giving values. Place one list in the bale, send one to the Presbyterial Secretary, and keep one for reference. Make all the supplies you can over your allocation and notify the Presbyterial Secretary of what you have on hand.

Mission Bands. Are all Senior Auxiliaries alive to their responsibility to the junior branches in their church, especially the Bands? Reports for the year 1938 show a lamentable decrease in the number of Bands and members, and the reason given in most cases is lack of leaders. Our Bands are the hope for the future of our Women's Missionary Society, and if the children of our churches, because of this lack, do not receive the missionary training which will ensure their continued interest throughout the years, where are our future Auxiliary workers and missionaries to be found? So often a young missionary attributes her desire to become such to the interest aroused in her as a member of a Mission Band. Is that not most important and worth while?

Would it be possible to start a leaders' training class with members from the Young Women's Auxiliaries and Girls' Organizations? Plan for closer co-operation with all the junior branches in your church; mother the juniors. Your Mission Band leader is a member of the Auxiliary executive. Have an occasional joint executive meeting; have a family meeting with all junior branches as your guests. Work from the inside out by prayer.

Do Auxiliaries depend more upon outside speakers than they should, instead of developing the latent talent in the Auxiliary? This may often be the case, especially in city churches, where they find it easy to secure speakers. Nothing will so arouse interest and impress a subject on one's mind as having to prepare a paper or give a résumé of part of the study book, and our own members should be allowed this privilege. After 1925 when some Auxiliaries were so depleted, women came forward who had never before taken part in a meeting and asked that they be given some work to do. Surely that spirit is not dead in our Society and it should be our earnest endeavour to discover and use the hidden talents, that they may increase forty, fifty, or even a hundredfold in the service of the Master.

YOUNG WOMEN

Mrs. John D. Holman, *Secretary*

THE DEVOTIONAL PERIOD

THERE is a great difference in the type of devotional service used in young women's groups. Some groups may contribute generously and may have an excellent study period, but one is conscious that something is lacking in the meeting. If we search for the cause of this, we find that the devotional part of the meeting is treated as a burden or as something unimportant, to be hurried through as quickly as possible. Little preparation is made for it and invariably it follows the same pattern—a hymn, Scripture reading, and prayer.

The devotional service should form a definite part of each meeting, and it is not always possible to obtain the best results at the beginning of a meeting, when late-comers create a disturbance. Each member should realize that the success of the devotional period depends on her as much as on the member who is leading it.

Careful preparation is necessary. A theme should be chosen and announced at the beginning of the period in order that the members may follow the thought throughout. Then hymns and Scripture passage should suit the theme.

Prayer should have an important part in an effective devotional period. It should consist of two things, speaking to God and listening to His voice. Time for both of these should be provided. The prayer life of the group should encourage members to make prayer a vital force in their own lives. Jesus Himself attributed His great power to His constant communion with God. It is only through prayer that our lives become guided by Christ's great command, ''Seek ye *first* the Kingdom of God.''

Are you using ''Services of Worship'' in your group? This booklet contains ten different types of devotional services prepared by some of our own young women. Some of the services—''The New Year'', ''The Message of the Garden'', ''Thank-offering''—are for special months. Other themes are ''Rise and Go Forward'', ''Meditation'', ''Follow Me''. The Young Women's hymn, ''Pray—Give—Go'' (the words and the music) is also included. It offers valuable suggestions on how to improve the devotional period of your meeting. (Price, 25 cents.)

GIRLS and LEADERS

Mrs. John Kelman, *Secretary*

Dear Leaders and Girls:

SUMMER is here and vacation days are just around the corner. Many of you will be thinking of camp and camp life, and you will remember that not the least pleasant part of the open-air living was the Service of Worship with which we opened and closed the labours of the day.

Here is a worship service for the out-of-doors which I trust you will find helpful.

Hymn: Come, my soul, thou must be waking. (No. 660, Book of Praise).

Leader:

Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes.

Oh, brother men, if you have eyes at all,
Look at a branch, a bird, a child, a rose,
Or anything God ever made that grows,
Nor let the smallest vision of it slip
Till you can read, as on Belshazzar's wall,
The glory of eternal partnership.

Let us pray:

O Great and Living God! Creator of me—and of all mankind;
Creator of mighty mountains and the great sea, yet also of the little bubbling brooks;

Of tall trees, and roses, and also of ferns and mosses;
Creator of the mysterious heavens sparkling with stars,
Of the birds that fly, and the insects that crawl on the earth;
Creator of glorious sunsets and little pools which reflect their colours;
Source of all beauty and love!

All: *We praise and magnify Thee!*

Leader:

O Father of our Saviour Jesus Christ, who taught us to call Thee by that dear name, and told us of Thy love for all that Thou didst make, that not one sparrow falls but Thou dost know and care,

All: *We raise our thankful hearts to Thee!*

Hymn (sung kneeling): Dear Lord and Father of mankind. (No. 437, Book of Praise).

Leader:

Our Father, help us so to root our lives deeply as Thy trees which grow so grandly;
To rise straight and true as Thy grasses which grow so simply;
To make the results of our living as beautiful as Thy flowers which blossom so radiantly,
Give us a spirit of fellowship with all living things, the singing bird and the buzzing bee and all the humming swarm of a summer day which are busy and useful and, after their kind, happy at their work.
Thou hast filled the forest with things that breathe and move and call across the tree-tops!
Help us to learn from these, Thy creatures, their lesson of trust and service and joy. Amen.

Leader:

Jesus said, ''Consider the lilies of the field; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.''

The Twenty-third Psalm (in unison).

Benediction:

May the peace and love of God descend upon us like the gentle rain upon the flowers, refreshing our thirsty souls with the joy of the nearness of His presence and the indwelling of His Spirit; and may the blessing of God the Father, God the Son, and God the Holy Spirit be with us now and evermore. Amen.

Sound and activity and pleasures all cease to be significant for men who never withdraw from them; such men have no scale of values and become incapable of appreciation.

—*Campagnac.*

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

THIS year Canada is greatly honoured by the visit of their most gracious Majesties King George VI and Queen Elizabeth. Mission Banders in all parts of our country are joining with other Canadians in welcoming them to this part of their Empire and wishing them a happy and pleasant visit.

We regret that the two little Princesses Elizabeth and Margaret Rose could not accompany their parents, but we know that they must stay at home and continue their lessons so that when they grow up they will be prepared to fill the high offices which will be theirs.

Mission Banders, too, should prepare themselves so that when they become men and women they will be good citizens and can give to their King and Empire the service of strong bodies, well trained minds, and loving hearts.

* * *

Happy to be in the Band

Tommy, a little Indian boy, was a pupil at the Cecilia Jeffrey Residential School. One day very soon after his arrival he was on his way to work in the vegetable garden when he heard a band playing away off in the distance. He stood still and listened; the music grew louder and louder; and then around the corner of the school building came the band. Tommy was thrilled. Why, it was their own school band! Forty Indian girls and boys, all in uniform, all with their own instruments, marching as they played. He stood entranced; then he suddenly remembered and ran to the vegetable garden as fast as his sturdy little legs would carry him. His task that day was weeding, and though he worked hard among the cabbages he could think of nothing but the band. How he would like some day to play in it! That night he found out that any pupil who played well enough could become a member of the band. A few days later Tommy went with a group of other children for his first music lesson. He was given a trombone and he felt quite sure that in a few weeks he would be able to play it.

As the weeks passed, he was often discouraged, for he found it was very hard to learn to play. Sometimes his lips got sore, sometimes he got out of breath, but he had a good ear for music and worked hard, and he kept right on trying, no matter how difficult it was.

In two years another boy was needed for the band. If only he would be the one chosen! Tommy was almost afraid to think that could be, for there were others who had been playing longer than he had. Imagine his delight, then, when the leader sent for him to come and take the vacant place! That same evening he was given his uniform. Then one morning there was great news at the school—the band was to be sent to Winnipeg to play! Tommy was thrilled! He knew it was a great honour for his school and for his people. When the wonderful day came, he was a proud boy as he marched with the band; he had his own special part to play and he was determined to play that part well.

PROVINCIAL NEWS

ALBERTA

MRS. C. E. JAMIESON, 1610 12TH AVE. WEST, CALGARY, PRESS SECRETARY

THE 25th annual meeting of the Alberta Provincial Society was held in First Church, Edmonton, on April 11th, 12th and 13th. Mrs. H. Sykes was in the chair. Honoured guests and speakers were Mrs. Strachan, Treasurer of the Women's Missionary Society (W.D.), and Mrs. A. R. McMurrich, first Vice-President and Secretary for India. Present, too, were Miss Lamont, Field Secretary, and several deaconesses—Miss Frieda Matthews, Miss Mary Todd, Mrs. R. S. Stevens (formerly Miss Grigor), and Miss Ruby Walker, now in charge of the church at Vegreville. These, with excellent representation from Auxiliaries, Presbyterials, and the Board, constituted the Silver Jubilee Provincial.

A beautiful service of remembrance was conducted by the Honorary President, Mrs. D. G. McQueen, in honour of Mrs. James Wilson, Edmonton, former Corresponding Secretary. Mrs. McQueen also graciously agreed to be our first Historian and bring up to date the Alberta records. The theme of the programme, ''Facing the Future'', was apparent throughout the whole meeting. The devotional services, based on Philippians 3: 12-14, stressed the Unseen Forces as the source of all. Secretaries accounted for their stewardship last year, but discussion of past work was subordinated to plans for the future. Work undertaken jointly by the Synod of Alberta and the Women's Missionary Society in launching a ''Sunday School by Post'' was reported by the Rev. A. Walker of Lloydminster, and Rev. R. Sinclair of Sylvan Lake enthusiastically presented plans for a permanent camp for Presbyterian young people. The Rev. D. A. Smith of Vancouver told how, in the work among the Chinese in Canada, where formerly the advance was from the Church to the Chinese, it is now from them to the Church. The reports of the four Presbyterial Presidents covered methods and achievements as varied as the districts they represented, but all were agreed on one thing—Alberta needs returned missionaries to do itinerating while on furlough. The Literature Secretary suggested that books from her department might be given to patients in hospitals or homes, instead of flowers always. Results and possibilities of the Supply and Library Departments, the Young Women's Auxiliaries, Girls' Organizations, Mission Bands, and of the Student work, were all a challenge and an incentive to expansion. On young people's night, First Church Young Women's Missionary Society presented ''Information Please'', and Strathcona Cynosure Young Women ''Great Possessions'', both plays depicting groups of missionary women faced with problems of lack of interest and falling revenues roused to new interest and courage through the recognition of spiritual resources. Brief addresses by the deaconesses made a special appeal; theirs were not ''reports'', but a presentation of Christianity in action in young lives. An interesting account of a trip into the north country was given by Mrs. W. J. Young, Edmonton, who had herself observed our work at various points.

Over one hundred delegates attended the meetings, and Edmonton Presbyterial tendered them an enjoyable banquet on Wednesday evening. Immediately following this, Miss Lamont assisted in an affiliation service, which linked up two Edmonton groups with the Women's Missionary Society. The installation of officers was conducted most impressively by Mrs. Strachan, and Mrs. Sykes was welcomed back to the Presidency for her third term. Changes in the Board: Mrs. W. Hildred, Edmonton, Student Secretary, and Mrs. B. Polley, Calgary, new Girls' Organizations Secretary.

What Mrs. McMurrich and Mrs. Strachan contributed to these meetings (the two full Board meetings and the open sessions) cannot here be reckoned or expressed. Their addresses were brief, to the point, interesting, full of information and suggestions, conveying new vision, new understanding, new methods, and considerable illumination of information already possessed. In discussions, their clear rulings, their full answers to all types of questions and their apt phraseology made definite impressions on all who heard them. Before coming to Edmonton, they had inspected the hospital at Rocky Mountain House where in addition to very considerable business, they had been given a banquet by the Ladies' Hospital Aid and the Women's Missionary Society Auxiliary; Mrs. Strachan spoke to a crowded church on Easter Sunday evening.

Alberta women, get into contact with your delegates to the Provincial meeting; ask for speakers, or copies of their reports; let their enthusiasm and information spread—and *do it now.*

BRITISH COLUMBIA

MISS SYBIL D. WHITE, 2007 W. 63RD AVE., VANCOUVER, PRESS SECRETARY

Provincial Annual Meeting

IN Central Church, Vancouver, was held the twenty-fifth annual meeting of the British Columbia Provincial Society on April 4th, 5th, and 6th. Mrs. R. M. Thomson presided. The delegates were inspired and stimulated to greater missionary effort by the presence and the addresses of Mrs. A. R. McMurrich and Mrs. D. Strachan of the Council Executive.

Representing the moderator of Synod, the Rev. Harry Lennox conducted the opening devotional service. After welcoming the delegates, Dr. W. A. Cameron, of Central Church, presented to them the great challenge of the Madras Conference. In her address, ''What Do You Think of Missions?'' Mrs. Strachan said that wonders accomplished by the Gospel should make everyone believe in missions. She closed with the thought that we must truly live up to our motto—that there be no race, no colour, but all one in Christ. With the subject, ''Our Vital Task in a Changing World'', Mrs. McMurrich spoke of the work in other lands. ''Though the world is changing'', she said, ''the task is still unchanged and requires a long view and a keen vision; more extensive work is needed in all fields. We must think of the work as the building of a cathedral, each member a workman and no task too small in the sight of the great Architect.''

After devotions on Wednesday morning, all stood in silent remembrance of honoured members who had passed away since the last annual meeting. In her address, Mrs. R. M. Thomson urged the members to have faith in the work they are doing, so that they may arouse in others an interest in carrying on the vital task of missionary service. She asked the various organizations to check up on the small duties and regulations which combined to make a smoothly working society. Noontide meditation and prayer was led by Mrs. R. Pollock. Following the Treasurer's report, Mrs. Strachan addressed the delegates. ''Our finances and our organizations are dependent on each other; knowledge of the work and its needs will mean the necessary funds to carry on,'' she said, reminding her audience that their giving was just a practical expression of their faith. She also discussed ''Organization Year'' and urged each member to support plans for it, by loyalty to the Society, by her efforts and offerings, and by doing her very best in all things. ''Let us make this loyalty and co-operation year.''

Westminster Presbyterial members were hostesses at supper on Wednesday. Mrs. D. A. Fowlie presided and greetings were brought from the Council Executive by Mrs. McMurrich, from the Synod, the Presbytery of Westminster, and the Presbyterials. A beautiful bouquet of flowers was presented to Mrs. Thomson, and corsages to Mrs. McMurrich, Mrs. Strachan, and Mrs. Fowlie.

That evening was young people's evening. After the devotional service, led by Miss Frances White, Richmond Mission Band sang a chorus. Speaking especially to the young women, Mrs. McMurrich told of the work of the young women from British Columbia who are prominent in the Society's work in Canada, Formosa, India, and British Guiana; she also paid tribute to the mothers of our missionaries. Mrs. Strachan explained how the estimates are made up, and, in closing, reminded the members that unless we put something into the work we get nothing out of it.

On Thursday, after all departmental reports had been given, there was a conference on the work. Suggestions made: Recruit members from the Home Helpers Department; outgoing officers inform incoming officers of their duties; Women's Missionary Society Sunday; key women for Mission Bands in all Auxiliaries; send plans for Auxiliary work and suggestions to the Council Auxiliary Secretary; search out women and children of the Church by post; membership committees in Auxiliaries; encourage the giving of Junior memberships.

Mrs. McMurrich conducted the election and installation of officers. Mrs. W. H. MacInnes was elected President. Other new officers are: Mrs. W. G. Gourlie, First Vice-President; Miss Sybil D. White, Corresponding Secretary; Mrs. K. A. McLeod, Treasurer; Mrs. J. M. Stewart, Exchange; Mrs. J. S. Dickson, Life Membership; Mrs. R. M. Thomson, Supply; Mrs. M. Turner, Costume; and Mrs. J. C. McLean-Bell, Press.

In the closing words Mrs. Strachan emphasized the fact that all are members of one Society. ''We must remember that we are all one and we must co-operate for the work for which we are organized.''

MANITOBA

MRS. GEORGE REYNOLDS, 218 YOUNG ST., WINNIPEG, PRESS SECRETARY

Mrs. E. A. Anderson

IT is with deep regret that the Winnipeg Presbyterial reports the sudden passing on April 11th of Mrs. E. A. Anderson of Norwood, a beloved Honorary President. Until a few days before her call to higher service, she was regular in attendance at church and attended all sessions of the recent annual meeting of the Presbyterial. A Life Member of the Women's Missionary Society for a number of years, a most devoted missionary worker and a much loved member, she will be missed, but always remembered with deep gratitude for her gentle and loving manner and her unswerving loyalty to the missionary cause.

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At the Old Kildonan Easter Thank-offering meeting, Mrs. Digby Wheeler, the guest speaker, spoke of the many causes for thankfulness which Christians have to-day; an interesting feature was the reading of extracts from letters of Christians imprisoned in Germany at the present time. The meeting was largely attended. In March Miss Lamont spoke to the Auxiliary on ''Organization Year, what it means and why it is necessary''. The members were greatly benefited and helped by the information she gave.

A round-table conference conducted by Miss Lamont at a meeting of the Stonewall Auxiliary was both interesting and instructive. The members thoroughly enjoyed Miss Lamont's visit. At the Easter Thank-offering meeting Mrs. J. S. Flook gave an Easter message, emphasizing the thought that we are the instruments God uses to carry that message to others. Miss Hazel Macdonald also spoke on some phases of her work, adding a word of encouragement on how to face our problems.

The 25th annual meeting of the Presbyterial was held on March 29th and 30th in Norwood Presbyterian Church. Mrs. H. H. Dunwoody presided at all sessions. Greetings were brought from sister societies of the United, Baptist, and Anglican Churches, the Church of Christ, and the Salvation Army. In her address, the President pictured world conditions, referring to nationalism as the great foe of Christianity. Christ, she said, presents a great challenge to the world to-day, and it is only through Him we can have victory. The departmental reports were most encouraging; an increase in membership in Auxiliaries and Mission Bands was reported. Miss Lamont, Field Secretary, gave most inspiring addresses on both days. In ''Our Church and our Society'' she emphasized the importance of faithful witness to Him to meet the needs of our fellow men both at home and abroad, and in another very helpful address on ''The Progress of our Women's Missionary Society since 1925'', with the aid of a chart, she showed the progress of these years in Auxiliaries and girls' work. This was both interesting and instructive. Tribute was paid to the women in Manitoba who had contributed in any way to the religious life of the Church. At the supper meeting the delegates and friends were welcomed by Mrs. C. Evans. The evening session was conducted by the Winnipeg Presbytery. Greetings were brought by Rev. P. F. McSween. Rev. Neil G. Smith gave an address on ''The Vocation and Outlook of the Church'', based on Ephesians 4. Miss Hazel Macdonald, deaconess, gave a sketch of her work throughout the district and spoke of the splendid progress made in Elmwood. In the closing message Mrs. F. A. Gemmel called attention to the greatness of our missionary task and our insufficiency to accomplish it, but reminded the members that Christ is all sufficient; without Him we can do nothing.

ONTARIO

MISS E. MACBETH, 206 HAVELOCK STREET, TORONTO, PRESS SECRETARY

FROM OUT THE PAST — FACING THE FUTURE

1914 – 1939

THE Ontario Provincial Society celebrated its Silver Jubilee in historic St. Paul's Church, Hamilton, April 18 - 20, with a registered attendance of 830. Mrs. John Williams presided at all sessions. The Rev. P. A. Dunn of St. Paul's conducted the opening devotions and welcomed the delegates to the church and city; the Rev. Beverley Ketchen, D.D., the Rev. Wm. Barclay, and the Rev. G. Killen of North Pelham assisted in other devotional periods. Miss Blanche Armstrong, for the Presbyterial, extended a cordial welcome and the Rev. Austin L. Budge brought the Synod's greetings. In honour of departed Board members the President conducted an impressive service of remembrance. Mrs. J. Moir Duncan, first Provincial President, was present and recalled the amalgamation of the three Societies in 1914. Messages were received from Mrs. J. D. Walker and Mrs. Adam Ballantyne, former Presidents, while Mrs. W. H. Mitchell brought greetings from the Council Executive; Miss Bessie M. MacMurchy spoke for missionaries on the field, and a letter was read from the two Jubilee year missionaries, Mrs. Gehman and Miss Gibbs. In ''The Message of the Years'' events since 1925 were recalled by Mrs. J. A. Milne, Mrs. W. M. Rochester, and Mrs. J. A. Hilts, Presidents during that time. Besides the special speakers guests of honour were Mrs. D. H. Fletcher, Miss Bessie M. MacMurchy, Miss Iris Errey, Mrs. George W. Mackay, Miss Margaret Allan, Mrs. Gillespie and Miss Margaret Ness.

The reports of organizations indicated the strength of the Society and the enthusiasm with which the work is carried on. Mrs. C. H. Thorburn reported contributions of $114,729.14 from the 24 Presbyterials. She urged that money be sent in regularly and every effort made that all might experience the joy of meeting their allocations; our gifts, but most of all ourselves, are needed for the support and extension of this great work. To meet this year's obligations $115,000 is required. Mrs. V. A. Smith reported $1,270.68 for the Special Retiring Fund. The Corresponding Secretary, Mrs. J. G. Inkster, presented excellent suggestions* for increasing membership and activity in Auxiliaries during Organization Year, in accordance with suggestions made by the Council Executive, and reminded members that it is an important duty and responsibility of Presbyterial executives to bring these to the branches, to urge that they be followed, and to keep in touch to ascertain results.

Mrs. W. A. McLennan, President of the Women's Missionary Society (W.D.), in her address on ''Our Unfinished Task'', said that more missionaries are needed—both fields in India are appealing for them—and candidates must be well trained; she urged delegates to make this need known, so that young women may be encouraged to train for this great work. A medical clinic for Koreans in Osaka is asked for; in Canada more deaconesses are needed, Rocky Mountain House Hospital should be enlarged; both in Canada and overseas Christian literature is needed. With systematic giving on the part of all our members, Mrs. McLennan concluded, all needs could be met.

The literature, the display of Mission Band work, the Provincial programmes for twenty-five years, and the exhibition of Presbyterial posters aroused much interest. The Jubilee Year does not end until the close of 1939 and it is hoped Auxiliaries will continue to take advantage of the opportunity thus afforded for Silver Birthday Teas, Provincial garden and lawn parties, and Jubilee meetings, etc. The Presbyterial posters and ''Ontario's Silver Milestone'', the historical sketch prepared for this Jubilee, should provide information and inspiration for many interesting programmes. A courtesy much appreciated was the broadcasting twice daily by station CKOC of reports of the sessions.

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* We hope to publish these suggestions later.—Editor.

In her ''Recollections of a Deaconess'' Miss Lily Macarthur, recalling incidents in her work at the ports of Montreal and Quebec, in seven years' service in the West, and latterly as a missionary deaconess in Kirkland Lake, gave her hearers a wonderful picture of what deaconess work may be.

As the missionary society had been called the aristocracy of the Church, Mrs. V. A. Smith said, she would introduce Mrs. W. G. Davis as one of the princesses of that aristocracy. Mrs. Davis told of the growth of the Church in Manchuria: now more than 50 centres have churches, and the people are very much alive to the Gospel message and feel a real responsibility for missionary work. It was the vital message of the Gospel, she said, that gave life to the Church. She exhibited a handsome banner given her when she was leaving Manchuria; embroidered in Chinese characters on it was the message, ''Love has reached even to the Orient.''

In ''The Challenge of Madras'' Miss Violet Tennant gave an admirable account of that world gathering, with 474 delegates from 69 nations. Millions of Christian converts in China, India, Africa, and Latin America have given to Christianity a new vitality that offers a definite challenge to Christians in the Western world. China has a Christian broadcasting station, and converts have increased rapidly in recent years; Japan has 200,000 communicants; in India there are 6,500,000 Christians; in Latin America the number of adherents has trebled in 15 years. ''It is hoped that the Christian Church will again become a Bible Church with a family altar in every home.''

Miss Laura Pelton dealt with the question, ''What is our Immediate Task?'' The task, she said, is ''to lift up Christ'' (John 12: 32). The history of the past is a challenge to the future. Let us, she urged, become better educated for our task; add virtue to faith and knowledge to virtue; let us study to know; let us consecrate our brains to His service. In a new day, coping with new dangers and new issues, could we not be more creative? Creative in our talking, creative in our programmes, creative in our prayer, creative in our giving? She suggested books the reading of which would help us to become educated for our task: *Who Claims the World?* by Cecil Northcott; *Clash of World Forces;*

The Church Takes Root in India by Basil Mathews; *China Marches to the Cross* by Earl Cressy; and the study book, *Moving Millions.* ''Remember in every task to go out with Him; at the same time He goes out with us. This is the nature of our Christ: He sends us out, He goes with us to the end.''

Mrs. D. Inglis Grant conducted the election and installation of officers. Long remembered will be her words to the new officers. Reminding them that ''Genius is the infinite capacity for taking pains'', she stressed the bigness of the work and the necessity for devoted, sacrificial, consecrated effort on the part of each individual officer and member.

In her closing message Mrs. Williams, reminding the delegates that thoughts of the past should lead to deeper consecration and greater devotion in our work for the future, urged them to put forth greater efforts to strengthen the Society and arouse an interest in others so that the work may be extended in this country and in other lands, where many have not even heard of a Saviour's love.

After the meeting delegates and their hostesses were the guests of the Hamilton Auxiliaries at afternoon tea in St. Paul's Church.

An invitation was accepted to hold the next annual meeting in Knox Church, Toronto, where the Ontario Provincial began and where it celebrated its coming of age.

Changes in officers: Recording Secretary, Mrs. D. A. Mowat; Corresponding Secretary, Mrs. K. B. Schroeder; Historian, Mrs. E. F. Perry; members without portfolio in Toronto, Mrs. D. Hendry, Mrs. J. Hill, and Mrs. John Booth. Pleasure was expressed that Mrs. J. G. Inkster as President of Toronto Presbyterial would remain on the Board.

NOTE.—Presbyterial news is of necessity held over for the July-August number of *Glad Tidings.*

QUEBEC

MRS. C. RITCHIE BELL, 357 DE L'EPÉE AVE., OUTREMONT, PRESS SECRETARY

Provincial Annual Meeting

THE 25th annual meeting, the Silver Jubilee meeting, of the Quebec Provincial Society was held in Quebec city on April 17th and 18th. Mrs. J. W. Dougherty presided. The sessions opened with a conference, which proved to be most helpful; departmental work was discussed, each secretary deriving a great deal of help and inspiration for the work which she must undertake during the year. An interesting sketch, prepared by Mrs. J. G. Potter and Mrs. A. S. Reid, of the history of the Women's Missionary Society founded in 1864, showing the continued increase in its membership and resources through the years and the scope of its missionary endeavour, was given at the evening session. After greetings from associated Societies, Mr. George W. Mackay, on furlough from Formosa, gave an address on ''Present Day Evangelism in Formosa''. He said, in part, that the people of Formosa have a deep sense of the spiritual significance of Christianity, with its teachings of the Redeemer, Resurrection, and the Golden Rule. Mr. Mackay recounted many incidents of his long experience as principal of a mission school there for twenty-one years, and showed an intimate knowledge of its people, who are, for the most part, Chinese who emigrated to Formosa centuries ago. The mission, which was begun in 1872, at first encountered many difficulties owing to the prejudices of the people, but gradually progress has been made and now the people are in a receptive mood. The Chinese, the speaker said, are confused about religion, subscribing to the teaching of Confucius, worshipping idols, and being followers of Buddha at the same time. Formosa, about 250 miles long and 80 miles wide, smaller than Vancouver Island, is very crowded with its population of some 5,000,000 Chinese, 300,000 Japanese, and primitive tribes, at one time head-hunters, who live in the hills. One of the aims of evangelistic work there is to encourage Christian Formosans to maintain their own church work; and they are showing a co-operative spirit.

Tuesday morning's session was taken up with the secretaries' reports, which were most encouraging. The Treasurer's report was especially gratifying, showing a substantial increase in givings for the year. Both Presbyterials exceeded their allocations, with an increase of $225.94 over 1937, the total amount contributed being $15,670.58. Special mention should be made of the work among the young women, for advance continues in practically every phase of this work. In her address the President compared the strength of the Women's Missionary Society of 1914, when three Societies amalgamated, with that of the Society in 1938. This address, full of power, inspiration, and information, made a deep impression on all.

The closing session brought the election and installation of officers and a stirring address by Mrs. W. A. McLennan, President of the Women's Missionary Society (W.D.), on ''Our Unfinished Task''. As the Governments in the Orient are assuming more responsibility for the education and health of the people, our work is becoming more definitely evangelistic. Four new missionaries are needed in India, two on each field; Nurse Lee's work has been so successful that the workers among the Koreans in Japan are asking for a clinic and nursing service in Osaka, where there are 200,000 Koreans; on all fields, at home and overseas, Christian literature is needed; and it is still the great work of our missions to assist in training native workers. When the members of the Women's Missionary Society become truly consecrated, she said in closing, there will be little difficulty in finding workers and funds to carry on; too often we waste our time and energy on things that do not matter.

Change of Secretary: Life Membership, Mrs. A. M. Hill, 299 Beatty Ave., Verdun.

Montreal P.S.—A large attendance characterized the annual Easter Mission Band rally in First Presbyterian Church on Easter Monday. Over 300 children, representing fifteen churches, contributed to a programme of varied interest, including choruses, plays, songs and recitations, all emphasizing the message of Easter. Miss Lillian Morton, Mission Band Secretary, presided. In the absence of the Rev. Malcolm Campbell, D.D., minister of the church, Dr. Allan S. Reid welcomed the delegates. Members of Mission Bands from the following city churches took part: Campbell Memorial, First Presbyterian, Kydd Memorial, Maisonneuve, Melville, St. Cuthbert's, St. Matthew's (which with a membership of 152 has the largest Mission Band in Canada), Scott Memorial, Stanley, and from the Chinese Mission and Tyndale House. Bands from MacVicar Memorial, St. Andrew and St. Paul, St. Lambert, and Verdun also attended, and from Athelstan and Beauharnois. Others were prevented from coming by floods and impassable roads. Mrs. W. E. Baker, first Vice-President of the Presbyterial, presented the banners to prize-winning city Bands, St. Matthew's and Kydd Memorial; and Mrs. R. J. Bell, first Vice-President of the Provincial Board, those to the out-of-town Bands, Athelstan and Beauharnois. Devotional exercises were in charge of Janet Moodie and Marion Wedderburn of Maisonneuve, assisted by Helen Dyall of Tyndale House. The closing prayer was offered by the Rev. James Milroy of St. Matthew's Church, Point St. Charles.

SASKATCHEWAN

MRS. A. S. SIBBALD, 1536 COLLEGE AVENUE, REGINA, PRESS SECRETARY

SASKATOON P.S.—At the Easter Thank-offering meeting of the Associate Society of Rosetown Mrs. H. A. Boddy gave a comprehensive and interesting report of the Presbyterial and Provincial meetings in Saskatoon. ''The Rôle of the Church'' was the subject of the inspirational address given by Rev. M. Ransom. ''In the stress and strain of financing and carrying on our various church organizations, let us ever remember Christ's command, 'Go ye into all the world and preach the gospel.' ''

Regina P.S.—The Evening Auxiliary of First Church, Regina, held its Easter Thank-offering meeting at the home of Miss Helen Horne. Mrs. J. B. Shaw gave a splendid talk on the book, *The Greatest Drama ever Staged.* As this is Organization Year, the Auxiliary has taken for its year's work the building of the Women's Missionary Society ''Tower''. Each part of the ''Tower'' represents some phase of missionary work; and at each meeting a portion of the Tower is built, an effort being made to have every member take some active part. When finished, the Tower will give a complete survey of the work of our Women's Missionary Society.

Treasurer's Statement

April 30th, 1939

RECEIPTS:

Anglo-Chinese Women, Toronto, ‘‘Biblewomen in Manchuria’’	$ 35.45
N. S. Creelman, N.S., ‘‘Chinese Children's Fund’’	1.00
Refund on Deputation	82.50
Refund on Supplies	.11
PROVINCIAL GIVINGS	
Alberta	311.04
Manitoba	230.00
Quebec	1,150.00
Ontario	7,000.00
Saskatchewan	125.00
	$8,935.10

DISBURSEMENTS:

Hospitals:	
Canora	$ 324.16
Rocky Mountain House	250.00
Chinese in Canada	719.86
Cecilia Jeffrey Indian School	556.50
Government Grant, Cecilia Jeffrey Indian School	1,400.56
Birtle Indian School	517.47
Government Grant, Birtle Indian School	1,211.33
Mistawasis Indian Day School	45.00
Presbyterian Residences:	
Saskatoon	75.00
Huntingdon	75.00
India:	
Bhil	160.00
Jhansi	408.33
Formosa	699.98
Japan	1,980.83
Manchuria	108.32
Library	8.18
Organization	475.00
Deputation	69.35
Lantern Slides	1.05
Publications	630.81
Education of Chinese Students	117.00
Education of Indian Students	54.00
Special Retiring Allowances	146.66
Miscellaneous	3.40
Welcome and Welfare and Deaconesses	1,316.68
Exchange	4.47
Administration	462.12
	$11,821.06

RESERVE FUNDS

RECEIPTS:

Special Fund—	
Rent of Bungalow in Japan	$ 15.00
Payment on New Liskeard Residence	100.00
Legacy Fund—	
Estate of Evalyn Lillian Mowat, Kingston, ‘‘Pension Fund and Capital Account’’	1,130.15
	$1,245.15

DISBURSEMENTS:

Legacy Fund—	
Weirdale Nursing Home	$ 898.25
	$ 898.25

(MRS. DANIEL) HELEN M. STRACHAN,
Treasurer.

NEW ORGANIZATIONS

British Columbia

Westminster P.S.—Young Women's Auxiliary, Vancouver Heights.

Ontario

Brockville P.S.—Mission Band, Cardinal. **Guelph P.S.**—Badenoch Mission Band, Morriston. **Hamilton P.S.**—Affiliated Young Women's Group, Calvin Church, Hamilton.

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Renewals and new subscriptions for 1939 are coming in.

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I give and bequeath to the WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of...dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Mrs R Lees 5-9

Vol. XV JULY-AUGUST, 1939 No. 7-8

Crow's Landing

THE GLAD TIDINGS

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Designation of Miss Sym

Quarter Century of Service

What is Our Drawing Power?

Bible School in Manchuria

Among the Bhil Villages

With the Girls of Jhansi

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

Women's Missionary Society, W.D.

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The Glad Tidings

Vol. XV TORONTO, JULY–AUGUST, 1939 No. 7–8

Editorial

Representing Our Society

MRS. W. A. MCLENNAN and Mrs. D. Strachan were appointed to represent our Women's Missionary Society at the meeting, in Midland, of the General Assembly of our Church, while Miss MacMurchy was its delegate to the annual meeting of the Foreign Missions Conference of North America, at Swarthmore College, Pennsylvania (June 9-16).

On Furlough

THREE of our missionaries in India have arrived in Canada on furlough: Miss Whatling and Miss Stringer from the Jhansi field, and Miss Sherrick from Amkhut on the Bhil field. The two latter are spending the summer at their homes: Miss Stringer at Lansdowne, Ontario, and Miss Sherrick at Weyburn, Saskatchewan.

A New Field

FOLLOWING the decision of our Church—in accordance with an agreement with the United Church of Canada—to give services to the Protestant community in the Val d'Or district of the province of Quebec, a request came from the Presbytery of Quebec that our Women's Missionary Society send a deaconess to assist in the work of that new field. Glad to be able to help the Church to minister to the people of that important northern mining district, our Society through its Council Executive has appointed Miss Lily Macarthur, an experienced deaconess, to work there. Miss Macarthur, who since leaving Kirkland Lake in April had been speaking in various parts of southern Ontario, left early in June to enter upon her duties on the Val d'Or field. All members of the Women's Missionary Society will follow her new work with the utmost interest.

Congratulations!

TO Miss Lilyan Leung, who has successfully completed her course in Nursing Education and obtained the degree of Bachelor of Arts at Columbia University, New York, we would offer hearty congratulations, with best wishes for continued success in whatever she undertakes in the future.

Miss Mary Begg

Going Back to Help Her People

THE Council Executive is glad to announce the appointment of Miss Mary Begg as teacher of handicrafts at the Indian Residential School at Birtle, Manitoba. A graduate of the Cecilia Jeffrey Indian School at Kenora, she gave some assistance in the work there before coming to Toronto, where for two years she has been living at the Missionary and Deaconess Training Home and taking a course at the Central Technical School. Now she is going to work she has looked forward to—among her own people.

Many Visitors

THE Council Executive welcomed several visitors at recent meetings. On May 30th the members greeted Mrs. A. Hawtin, who had just arrived with Mr. Hawtin from Jhansi, and paid tribute to the very fine work they had been doing in India. Although Miss Bessie M. MacMurchy is not leaving Canada until August, it was probably her last opportunity to meet the Board. She had, Mrs. McMurrich said, made good use of her extended furlough, doing a great deal of deputation work, of inestimable value, besides taking a course in hospital administration and the teaching of nurses, to fit herself better for her work at Jobat. Miss MacMurchy expressed appreciation of the help and inspiration received from the Board, and from Auxiliary members she had met in her deputation work. It was particularly encouraging, she said, to find keen interest among both young men and young women. She was happy to be going back to see the fulfilment of Miss McConnell's dream of training nurses at Jobat, a work which was to begin in July.

Mrs. J. W. Dill had come, too, to say good-bye to those with whom she had been for many years associated on the Council Executive; she was leaving soon for British Columbia. Mrs. McLennan assured Mrs. Dill of the kindest wishes of the members and their sincere hope that her health would improve in a milder climate.

It was, as Mrs. McLennan said, an unusual pleasure to have at one Board meeting (on June 6th) three workers who were about to go out to new work, going to different places, but all with the one purpose: Miss Lily Macarthur going to Val d'Or, Miss Mary Begg to Birtle, and Miss Margaret F. Kennedy to the Bhil field in India. Before the meeting closed the members had the opportunity of saying good-bye to Mrs.

W. G. Davis, who was leaving with Mr. Davis to spend the last weeks of their furlough in northern Minnesota before returning to their work at Taonan, Manchuria. It was the hope of all, Mrs. McLennan told Miss Macarthur, that in her new work at Val d'Or, for which she was leaving that night, she would find a wonderful field of service, as she went from the Women's Missionary Society to represent the Church and help give services to that community. Miss Begg thanked the Board for the privilege being given her of working among her own people and assured the members that she would do her best. Having successfully completed her course at the Kennedy School of Missions, Hartford, Connecticut, and received her certificate, Miss Kennedy is looking forward to her work in India, to which she will now go much better prepared than if she had gone last year, as she had wished. She expects to leave Montreal on July 28th, to spend some time with relatives in England before going on, with Miss MacMurchy, to India.

Miss A. L. M. Blackadder

ONE of the pioneer missionaries of our Church, Miss Annie L. M. Blackadder, died at her home in Lawrencetown, Annapolis County, Nova Scotia, in February, at the age of eighty-nine. In 1876 Miss Blackadder was appointed by the Woman's Missionary Society of the Presbyterian Church its first woman missionary, to serve in Trinidad. For thirty-seven years she gave faithful service in educational work on that field, first at San Fernando, and then from 1887, after the northern part of the field had been opened up by the Rev. John Morton with Tunapuna as the centre, as head teacher in the Tacarigua School. In 1914 after her retirement from teaching in Trinidad she undertook deaconess work in the Maritime provinces, but had to give it up and return for a time to the warmer climate to which she was accustomed. Later she made her home at Lawrencetown, Nova Scotia. Her work, however, was not over, for until recent years she was a frequent speaker on behalf of missions and her beloved East Indians in Trinidad. Of her work, the Rev. Harvey H. Morton, D.D., writes (in the *Missionary Monthly*): "She laid the foundations deep and sure during her long tenure as a teacher, Sunday School teacher, preacher, adviser and friend to all and a most generous supporter of all the schemes of her mission and Church."

Played for Their Majesties

MUCH has been heard of the fine band at the Cecilia Jeffrey Indian Residential School at Kenora, the only one in Canada made up of Indian boys and girls. Honour has come to it before and it has been highly praised by Sir Hugh Roberton, George Dodds, and other adjudicators, but its greatest day came on June 4th, when it shared in welcoming the King and Queen at Redditt, where thousands from Kenora, Keewatin, and other parts of that district of north-western Ontario had gathered when the Royal train stopped for twenty minutes. As Their Majesties moved among the crowd, it is reported, the Queen paused in front of the Cecilia Jeffrey Band while a selection was being played. Then she spoke to the bandmaster, Mr. George Smith, telling him how pleased she was to hear the music of such an organization, inquiring the ages of the children in the band, and remarking on the service medals on his uniform.

To the Birtle Indian School, too, honour has come because of the musical ability of the pupils: the senior girls' choir won the first prize at the musical festival in Winnipeg.

In the Red Deer and Peace River Districts

VERY encouraging news comes from fields in Alberta where three of our deaconesses are at work. Miss Mary Todd, who began work on the Willowdale field of the Presbytery of Red Deer about five months ago, has seven districts under her care: Willowdale, Valley Centre, Brooksley, Edwell, Grassy Lake, Hill End and Hillsdown! She has four services one Sunday and three the next, Willowdale and Valley Centre having service every Sunday. When no one was in charge of the field, the Willowdale Young People's Society met on Sunday evenings and once a month the Rev. Mr. Low went out from Red Deer to take a service. A prayer meeting is now being held there, each week in a different home in the district. In Valley Centre Sunday School was held regularly, thanks to the loyal service of a man and his wife living there, and once a month Mr. Low took a service. Now the people are very glad to have a Church service every Sunday, and the congregation, Miss Todd wrote at the beginning of May, numbered forty-five. Every second Sunday afternoon she has Sunday School and Church service at Brooksley. Easter services were held at Valley Centre, Brooksley, and Willowdale, and on Easter Monday evening, in Willowdale, a special Easter service, ''Easter Dawn'', with singing and readings by the school children, assisted by four adults. ''The church was full and everyone seemed to enjoy the programme.'' At Edwell and Grassy Lake, too, the people are glad to have regular services again and are very appreciative of Miss Todd's work among them. Hillsdown and Hill End had, as yet, only Mission Bands; the former has a Church of England service every other Sunday and the latter is near enough to Edwell for the people to attend service there. There are Mission Bands in all districts, except Valley Centre, and Miss Todd was hoping to organize one there. With four Ladies' Aid groups, a Young Women's Auxiliary, two girls' groups, and two Young People's Societies, all of whose meetings she attends as often as possible; with visiting in the seven districts, and with the study and preparation for Sunday services, the deaconess is by no means idle!

On the Prestville field of the Peace River district Miss Rosetta

Moors has been carrying on services at three points: Prestville, Silverwood, and Royal Winner. At Easter children took part in the service and the Girls' Guild presented a pantomime. The Women's Auxiliary and the Girls' Guild hold their meetings at the manse. One afternoon the girls devoted to cleaning the church, and some of them help with the Mission Bands, which have been meeting regularly every two weeks. The average attendance at the Young People's Society meetings has grown considerably; in using the book ''Know Your Bible'' the question-and-answer method has proved very effective.

The Brownvale–Last Lake field of the Peace River district covers a large area, too, with many points to be served: Brownvale, Griffin Creek, Grey Eagle, Burnt Lea, Last Lake, Blue Hawk, Figure Eight, and Lac Cardinal. After Miss Rollo and Miss Madill left in October their places were taken by Miss Margaret Huinink and Miss Georgina Roy. Until this spring the Rev. J. M. Fraser was in charge of the field, Miss Huinink taking Sunday services at some places when he had services at other points. Miss Roy, too, has on occasion taken services at all points, but her work as a nurse necessarily makes it impossible for her to plan regularly for such services. Besides the Church services, there are several Ladies' Aid groups, a Girls' Guild at Blue Hawk, and at all points Mission Bands, which meet every other week. Miss Huinink helped specially with the groups in the southern part of the field and Miss Roy with those in the north, the Last Lake district. Before Miss Huinink left at the end of April the Blue Hawk Girls' Guild had a farewell gathering for her and presented a gift, in appreciation of her work among them, and at a tea at our nurse's home at Last Lake, the women of the community had an opportunity to say good-bye to her. The Rev. H. K. Caslor is now in charge, with Miss Roy assisting with the women's and girls' groups and the Mission Bands, besides carrying on her work as a nurse. She has been kept quite busy looking after those who needed a nurse's care. The people are, on the whole, very appreciative of the help given and grateful for what the Presbyterian Church is doing for them through our Society. The Deaconess Secretary recently received a letter from a man whose wife the nurse had cared for, expressing their gratitude to the Women's Missionary Society for having such a nurse in the community. As they lived twenty-six miles from a doctor, it meant much to them to have a competent nurse within reach. ''We realize it is only your kindness and Christian spirit that makes this possible.''

The Annual Report

THE annual report of the Women's Missionary Society (W.D.) for 1938 will soon reach the branches. As the report is being issued this year before the meeting of the Council, the summary of the proceedings of the Council is necessarily omitted. The report of the meeting and any changes in officers following the election by the Council will be published later in the *Glad Tidings.* While the report is sent to the officers of the various branches of the Society, the information it contains should be available to all members.

As in former years, the allocation is as follows:

Two to every Auxiliary;
Two to every Young Women's Auxiliary;
One to every Associate or Affiliated Society;
One for the use of the Girls' Organizations in a congregation;
One for each Mission Band.

There will be on hand a limited number of reports which may be obtained on the payment of twenty-five cents each.

Proposed Amendment of By-law Relating to Board of Trustees

THE following amended form of by-law XXIV *(Council and Council Executive By-laws, page 220, annual report for 1937)* has been approved by the Council Executive and will be presented to the Council at its meeting in September.

> Five Trustees shall be elected by the Council, at least one of whom shall be from the Council Executive. The Council shall appoint one of the trustees, who is a member of the Council Executive, as chairman of the Board of Trustees. These shall hold for the Women's Missionary Society all properties which it may acquire by purchase, bequest, or gift, such properties to be administered for the benefit and by direction of the Council through its Council Executive.
>
> The Council Executive shall have power to revoke the appointment of any trustee in the event of resignation, removal by death, or by reason of illness, incapacity or refusal to act, and shall fill such vacancy forthwith. At its next meeting, the Council shall appoint a trustee to fill such vacancy and the trustee temporarily appointed by the Council Executive shall be eligible for appointment by the Council.

And all these things seemed very glad . . .
But gladder than them all was I,
    Who, being man, might gather up
The joy of all beneath the sky,
    And add their treasures to my cup,
And travel every shining way,
And laugh with God in God's delight,
Create a world for every day,
    And store a dream for every night.

—*John Drinkwater.*

A Word About Our Funds

By Mrs. Daniel Strachan

APPENDED is a list of legacies received from November 1937 to May 31st 1939 and the objects for which the money has been used.

With this list of legacies it is only fitting that as General Treasurer I should draw the attention of our members to the fact that this summer not only our Legacy Fund but also our Special Fund will be almost depleted, except for those legacies and gifts specifically ear-marked. And by ''depleted'' is meant that not only will the cash on hand be used up but most of the bonds of those two funds will have been disposed of and the money used. Why? Has the Finance Committee become extravagant? No, the fact is that we have had to draw very heavily on these funds. In 1938 Rocky Mountain House Hospital had to be built and equipped from these funds. That hospital of ten beds has been overcrowded ever since its opening and must be enlarged this summer. An addition is being built that will double the accommodation. This is an absolute necessity if the Women's Missionary Society is to continue to give medical services to that needy district. The people of the community are giving some financial aid as they did for the present building, but the great portion of the cost must be met by us. Is it a worth-while work? When we were there in April we were told by the Superintendent that eighteen lives had been spared because of our hospital. This tribute also comes from our minister there: ''Personally I wish to thank the Women's Missionary Society for their interest in this very needy district. It is a real missionary work and while some hospital bills may not be paid you can be assured that it is the Master's service and that the mission funds have been well spent.''

Then, too, this year very unexpectedly we have had to take over and complete and furnish the small hospital or nursing home at Weirdale, Saskatchewan, another drain on our Legacy and Special Funds. This, too, is a medical service much needed in that community. Do not let us worry about using these funds; the money was not given us to hoard; only let us spend it wisely.

We are letting our readers know all this now for two reasons. First, we know that scattered throughout our Society in various Auxiliaries are legacies that have been left to those Auxiliaries by former members. These legacies can only be used for Women's Missionary Society work and some Auxiliaries have retained these and use the interest to meet their allocation. Is this fair? This is an urgent and earnest appeal to those Auxiliaries to conform to the request of the Council that all such legacies be sent to the General Treasurer to be placed in the ''Legacy Fund'' and used for new buildings or equipment of new buildings. They are badly needed now to meet obligations and Auxiliaries should be able to meet their own allocations without depending on the small amount of interest obtained. Besides, would the donors not rather have their money in action and being of service? Second, with all earnestness we appeal to our branches to bend every effort not only to raise their 1939 allocation but to exceed it. True, this year's estimate was cut, but that is no signal for the members to cut their givings. Just to give one instance of the need. Weirdale Hospital of which we spoke is now open for patients and our two nurses are at work. There is no estimate for this hospital in the 1939 estimates and yet we could hardly have dared refuse to open it. Requests for deaconesses, survey work, and Christian literature are being refused. A door once closed may never be reopened.

Our members must be told that at the present time our givings for 1939 have fallen short of those for the same period in 1938. Is this necessary or is it careless giving? Just a little more effort and a very small increase from our branches would remove a great burden of anxiety from the Finance Committee.

Will all branches and all members consider this carefully? The Finance Committee never ask our members to do anything that is not necessary and they deem this very imperative.

LEGACIES

	Where Used	Amount
Woodrow, Miss Margaret	Rocky Mountain House Hospital	$ 50.00
Allan, Miss Jessie	“ “ “ “	1,200.00
Durie, Misses	“ “ “ “	1,072.60
Durie, Miss Hendry Etta	“ “ “ “	774.35
McMillan, Mrs. Catharine	“ “ “ “	450.32
Parker, Miss Eva	“ “ “ “	200.00
Cockburn, Mrs. Jean	“ “ “ “	1,200.00
McBurney, John	“ “ “ “	500.00
Crowe, Mrs. Robt.	“ “ “ “	100.00
Stewart, Mrs. Charlotte	“ “ “ “	100.00
Mowat, Miss Evalyn Lillian	“ “ “ “	565.00
Durie, Miss Isabella McLeod	Weirdale Nursing Home	2,541.07
Denny, Miss Annie Maria	“ “ “	500.00
Fraser, Donald	“ “ “	500.00
Cameron, Mrs. Mary	“ “ “	50.00
Ballantyne, Mrs. Catharine	“ “ “	25.00
Foulds, Mrs. Margaret Jane	Saskatoon Residence	300.00
	Canora Hospital	100.00
	Special Retiring Fund	100.00
Fuller, Anna E.	“ “ “	150.00
Mowat, Miss Evalyn Lillian	“ “ “	1,510.15
Legacy through St. John's Auxiliary, Hamilton	“ “ “	125.00
Fuller, Anna E.	Italian Church, Montreal	150.00
Legacy through St. Andrew's Auxiliary, Sarnia	Dispensary at Barwani, India	200.00
Abey, Mrs. Elizabeth L.	Permanent endowment for Children's Nursing Home	500.00
McKenzie, Mrs. Emma Jane	Furnishing Bungalow in Manchuria	200.00
Barcley, Roberta	“ “ “	100.00
McFarlane, Miss Margaret Jane	Central India	100.00
Willson, E. J.	Camp Site in Manitoba	100.00

Set Apart for Missionary Service

ON May 11th a large congregation gathered in St. Andrew's Church, Perth, Ontario, for the service held by the Presbytery of Lanark and Renfrew for the designation of Miss Isobel H. Sym of Perth to missionary service under the Women's Missionary Society, Western Division, of the Presbyterian Church in Canada.

The Rev. J. MacBeath Miller, Moderator of the Presbytery, was in charge of the service, assisted by the Rev. K. McCaskill of McDonald's Corners. In his sermon, based on Galatians 5: 16—"Walk in the spirit", the Rev. H. A. Berlis of Perth spoke of the spiritual and material realities of life, referring particularly to the work upon which the candidate was to enter—as a trained nurse caring for sick bodies and as a trained evangelist bringing healing to sick souls. In all, the essential thing, he said, was to serve God and have a closer walk with Him.

Miss Winifred Ferguson, Principal of the Missionary and Deaconess Training Home, presented the candidate for designation and the Moderator conducted the dedication service. Then the Rev. Thomas McAfee of Arnprior, Moderator of the Synod of Montreal and Ottawa, addressed the newly designated worker, congratulating her on her choice of work and the place in which she was to serve, and reminding her that if she did her duty she could leave the rest to God.

On behalf of the Women's Missionary Society, Miss W. Spalding of the Perth Auxiliary presented a Bible to Miss Sym. Mrs. Hugh Cochrane, President, brought the good wishes of the Presbyterial of Lanark and Renfrew and reminded the others present of the added responsibility of those who were staying at home, to do their share by carrying on there and supporting workers on the fields by their prayers and gifts; and Mrs. E. Ashby of McDonald's Corners presented a week-end bag to Miss Sym. The two Auxiliaries, the Canadian Girls in Training, and the Mission Band of St. Andrew's Church, Perth, of which Miss Sym is a member, gave her a purse, and for the Kirk Session Mr. Berlis presented a hymn book, speaking of the congregation's pride in its new missionary and wishing her happiness in her work.

Lord, grant that our Canadian Youth
Be loyal to the throne and truth;
To life's high purpose consecrate,
For this alone makes people great;
Their heritage nor blot nor mar,
But keep it shining like a star.

—*Alexander Louis Fraser.*

A Quarter Century of Service to the Christian Home

(From the Report of the Committee on Christian Literature for Women and Children in Mission Fields.)

ON the completion of a quarter of a century of effort, it is well to measure what has been accomplished, and at what cost, as well as to look toward the future for its new opportunities and duties.

It was in Boston in 1909 that the topic of suitable reading matter for the children and semi-literate women in our mission fields was discussed at a Triennial Conference of Women's Boards. Some of us who shortly before had been studying the question in the Orient felt that there was a great opportunity of strengthening the Christian homes by providing literature that would be broadening, helpful, and Christian. There was practically no provision for the youth who, having been taught to read in our Christian schools, eagerly sought general information. There was a dearth of suitable reading matter in practically every mission field studied.

Three years later the Committee on Christian Literature for Women and Children in Mission Fields was formed, its members being appointed by ten Women's Missionary Boards.

Meanwhile a missionary in China, Miss Laura M. White, had begun **The Woman's Messenger** with the help of a small grant from the local Bible Society. The first work of our new Committee was to pledge an annual grant for the support of this magazine. Later we made provision for a children's magazine, **Happy Childhood,** to be published under the care of the Christian Literature Society of China. (For over twenty years it was edited by Mrs. Donald McGillivray.) This well illustrated, bright little magazine continues to this day to be an effective help to Christian workers throughout the land. **The Woman's Messenger** now carries on the cover its title in the beautiful script of Madame Chiang Kai-Shek. Her name appears at the left. . . . Recently it has become necessary to begin a simpler magazine for the village women, so **The Star** is issued in the thousand-character text for their benefit.

A yearly grant was made to Korea for **The Children's Magazine,** and a similar amount to Japan for partial support of magazines for women and children, **Light of Love** and **Little Children of Light.**

Later a grant was made to a woman's Christian magazine in Argentina, **The Guide of the Home,** and a similar amount to Mexico, where the women of the different Evangelical Churches published their magazine, **The Missionary Torch,** all through the troubled years in that republic—truly an accomplishment of high courage. A valuable young people's magazine, **The Friend of Youth**, edited by a pastor in Santiago, received help from us for a time. . . .

It was in India, however, that the greatest need existed. . . . Its many languages made the effort most difficult, and almost ten years of careful study passed before the Committee authorized the publication of **The Treasure Chest**, in English. So immediate was its success that appeals came for editions in the vernaculars. This was a fulfilment of our hope that by a syndicated plan the material could be furnished in many languages without prohibitive expense. One of the Women's Missionary Boards generously appointed Miss Ruth E. Robinson as editor, providing her salary and expenses. To her the magazine owes its continued success throughout the first fifteen years of its history. As editor-in-chief she secured vernacular editors in eight of the language areas, and later one in Burma, so that now **The Treasure Chest** appears monthly in ten different languages. By our syndicate plan, the cuts used in the English edition are passed along in turn to the others, and the vernacular editors have permission to use whatever material they desire from the English magazine, though some of them are obliged to issue a simpler publication.

So wisely has this magazine been conducted, that while definitely Christian, it provides such excellent material on history, science, health, and general cultural articles adapted for the teen age, as well as puzzles and games, that it has been endorsed by the Educational Departments of four of the great provinces of India to be used as supplementary reading in high schools, and for libraries! A number of non-Christians—Hindus and Moslems—subscribe for the magazine, considering it safe for their children. Rabindranath Tagore has taken it from the beginning.

Not only does **The Treasure Chest** provide good material for the teen-age boys and girls, but it is attempting to raise up a staff of Christian writers. The young folks are encouraged to send in stories and articles, each of which is acknowledged by the editor and receives her wise comment. If any manuscript offered is really worth while, it is published.

Recently the National Christian Council of India has endorsed the magazine by establishing the **All-India Treasure Chest Committee**, and giving to us, for its Chairman, Rev. R. B. Manikam, Literature Secretary of the Council. Such authorization is a high testimony to the value of our work.

Of the group of ten editors all but three are nationals, so we are hoping that this is a step toward the self-support which must be the goal of Christian efforts for the Orient in the future. . . .

Our Committee also made a grant to a Christian magazine started in Turkey, but unfortunately no pledge of continued support had been secured by those who began the enterprise, and it was shortly afterwards discontinued. This is a field that we should enter as soon as funds permit.

For a number of years appeals had come from Egypt asking us to provide a magazine for girls, which induced us to make a pledge early in 1930 to finance the venture. . . . In answer to a pressing appeal from the Committee on Christian Literature for Africa (located in London), $1,000 was given for the initial expense of **Listen**, a publication in English for rural Africa, and an annual subsidy granted for the succeeding seven years. . . . We then turned our attention to the pledge which had waited for seven years for the magazine in Arabic, to be published in Egypt. So the first copy of **El Talibah** (The Learner) appeared in February 1938, having as frontispiece a fine picture of the young King of Egypt and his lovely Queen. As far as could be ascertained this is the first magazine for young people ever published in Arabic by a Christian agency, and it has already won a distinct place in Cairo. A subscription list large enough to meet one half the cost of the magazine was secured in the first six months—a remarkable showing. . . . Arabic is one of the leading languages of the world, spoken by eighty millions of people. This magazine will go, in addition to its use in Egypt, into North Africa, Syria, Arabia, and to the islands of the Far East. Its editor is a young Egyptian woman, a graduate of the American University in Cairo, where she took a special course in journalism in preparation for the undertaking. . . . .

Today the exhibit of our work shows twelve magazines established and entirely financed by us, save what is received from subscriptions, and nine periodicals subsidized with various amounts. We are happy to state that on our list we have eleven national editors.

Besides this periodical work our Committee has provided for the publication of a number of children's books, such as Mrs. Peabody's **Prayers for Little Children, Black Sambo** in Burmese, **Little Lord Jesus** in Chinese, **Life of Christ** in Kanarese, etc. One of our recent ventures is financing a Nurse's Textbook for rural Africa. This is being prepared with great care, using many illustrations. It is to be published in the Sheetswa language, and the plan covers its translation into several of the tribal tongues of Africa.

One of the difficulties confronting Christian Literature Societies on the mission field is the distribution of the excellent books they publish. Too many volumes stay on the shelves, because there are not sufficient agencies through which they can be carried to the people. It is for this reason that our Committee stresses the periodical work. The cost of one book will pay for a year's subscription to one of these magazines, which will bring fresh material twelve times a year into the home or the school. Teachers are finding our publications invaluable from this standpoint.

It should be remembered that this work is absolutely interdenominational. The Committee in this country and Canada brings in women of all branches of the Christian Church, and our publications are valued by all on the mission field. This is an effective step toward the Christian unity which we so ardently desire. In a certain vernacular area in India **The Treasure Chest** is the only Christian magazine published for juniors and is used generally by the Christian agencies. In that same area there are five different Christian agencies attempting to supply other kinds of literature, entailing possibilities of duplication and, therefore, of waste.

In presenting this report of the work of twenty-five years, during which we have spent over $200,000 in the endeavour to undergird the Christian home by providing suitable reading matter for our Christian boys and girls, thus keeping out much that would not only be anti-Christian but actually demoralizing, we gratefully acknowledge the support which has been given through annual grants from women's missionary organizations, both in the United States and in Canada. A large part of the fund, however, comes from a portion of the offering which is given at the Day of Prayer services. . . . It is impossible for us yet to grant many of the appeals that come for similar work for young people, a task too small for the great Christian Literature Societies to carry, in view of the pressing demands upon them for larger enterprises. . . .

A work not yet completed, but which is being carefully planned, is a simple **Life of Christ** for children, to be illustrated with bright, coloured pictures of good quality and design. Such a help cannot be published at a price possible to the poor of India save by the syndicated plan mentioned above. This booklet is being prepared and, as soon as it receives the approval of the National Christian Council, it will be published in English and copies sent to every vernacular area, where it will be produced in the local languages. (No press can publish more than three or four languages because of the differences in the style of type.) The pictures for all the editions will be printed at a press which does especially fine work in colour, and an adequate quantity sent to each vernacular publishing house. . . .

An extension of the work of this Committee came about in this wise: The present Chairman, visiting mission stations in India, discovered the lack of Christian pictures, needed to replace the idol representations found everywhere. Pictures in colour were desired which could be sold at a price possible for the humble Christians with their limited incomes. An extended search revealed very few available, and also disclosed the fact that Western pictures did not always give a clear idea, and frequently distracted by their foreign background. So an effort was begun to provide the right kind of pictures, to be sold at cost. Generous friends give us for this venture sums sufficient to pay for the lithograph stones, and it is a joyful report we make of now having ten pictures in beautiful colours, size 10″x14″, which are sold at the Lucknow Press at merely the cost of paper, printing, and distribution, namely, $1.60 per hundred. This almost unbelievably low price makes it possible for the workers to sell them, with their Gospel message, to the people at one anna each (two and one-quarter cents). It is hoped that Christian pictures will in the future prevent the gaudy, fantastic representation of the gods of Hindu mythology from ever finding their way into Christian surroundings, merely because they are ''pretty'', the only bit of colour in the drab huts of the village folk.

That the pictures meet a need is shown by the fact that 27,000 copies of ''The Good Shepherd'' were sold in the first twelve months. Later 2600 copies of this lovely picture were sent out by the Evangelical Department of the Stanley Jones' Ashram in Lucknow as Christmas gifts to workers among the depressed classes. Over 100,000 copies of the different pictures have been sold since the publication of the first one, three and a half years ago. The list includes, besides ''The Good Shepherd'': ''The Crucifixion'', ''Easter Morn'', ''The Lost Sheep'', ''The Sower'', ''Christ Blessing Little Children'', ''The Journey of the Wise Men'', ''The Nativity'', ''The Arrival of the Shepherds'', and ''Come Unto Me''.

Realizing the desirability of raising up indigenous Christian art in India, we offer awards annually in a contest published in twenty-six of the Christian newspapers of the land. The contest is open to nationals only. One of the winning pictures is an Indian lad's presentation of the children coming in answer to the invitation of Christ, and shows a typical village group: in the foreground a Mohammedan child, and on her left a Hindu caste girl with her little brother. His toy is a Brahmani bull. The girl at the left is in a modern school dress, but she carries out the Oriental idea by presenting to the Christ, instead of the lily of Western art, the sacred lotus. On the extreme right is an Untouchable, drawn by the tenderness in the Lord's face, but not daring to come too close.

A larger picture has also been provided. It is the inspiring presentation of our Lord at prayer painted by Miss Bertha Valerius of Sweden, who devoted forty years of her life to the high aim of depicting her Christ as a living force in the world to-day. She shows Him as still a young man, with His face illumined by the joy of communing with His Father. This picture will appeal particularly to the adoring soul of devout India.

Another picture shows Pandita Ramabai seated at her work of translating the Bible into the language of the village people. Underneath is the following inscription:

''The gifted Brahmin widow, who because of her great learning in the Sanskrit (or India literature) was given the title of Sarasvati by the Pundits of Calcutta. She sought God in many religious books, but never found him until in the Bible He was revealed to her through Jesus Christ. Ramabai's great work was opening the door of educational opportunity to girls of high caste, and child-widows. For this great work she is honoured throughout the whole Christian world.''

. . . To all who have contributed personally, or through the Day of Prayer offering, may we ask the question: Has it been worth while? Ask the mothers in the younger churches afar whose homes have been blessed. Ask the young folks whose faces shine when the monthly magazine comes with its fine pictures and helpful stories. Ask the pastors who may now take a Christian picture to the homes of the humble people. Ask the workers for whom these tools have been provided at such moderate cost. Ask a great missionary authority, John R. Mott, who sent this encouraging word to the Committee: ''All that I saw and heard while in India confirms the great wisdom of what you are doing.''

In all our plans we are endeavouring to fulfil the Master's command, ''Feed my lambs.''

We gratefully acknowledge the strength which comes to the Committee and to the editors as we learn of the united petitions offered on the Day of Prayer. The Bethlehem song of peace must surely go out till it reaches all the children of the world!

—Clementina Butler, Chairman.

''WE PLEAD FOR THE MONEY THAT IS SPENT ON NEEDLESS THINGS''

WHEN Alexander Duff, the great Scottish missionary to India, returned to Scotland and made a tour, preaching in the churches, he found that money, although in abundance, was not finding its way into the Lord's treasury. He said: ''It is invested in stately mansions, splendid equipages, extravagant furniture, costly entertainment, and idle and useless luxuries. The churches are treating the cause of Christ as Dives treated Lazarus.''

Has not the same condition existed in America in the days of prosperity? Even in this time of depression much is wasted in useless entertainment and luxuries, and in a thousand different extravagances.

The outstretched hands of the heathen pleading for help are the outstretched hands of our Saviour, and shall He walk up and down the aisles of our churches in the attitude of a beggar calling for some of the crumbs of our plenty?

From all countries the Macedonian cry is sounding, ''Come over and help us.'' God has opened fields before us, and if human agencies would but co-operate with divine agencies, many, many souls would be won to Christ. But professing Christians have been sleeping over their allotted work, and in many places the need remains comparatively untouched. God has sent message after message to arouse us to do something, and to do it now. But to the call, ''Whom shall I send?'' there have been few to respond, ''Here am I; send me.''

We plead for the money that is spent on needless things. My brethren and sisters, waste not your money in purchasing unnecessary things. You may think these little sums do not amount to much, but many littles will make a great whole. Cut off every extravagant expenditure. Indulge in nothing that is simply for display. Your money means the salvation of souls. Let there be systematic giving on the part of all. Some may be unable to give a large sum, but all can lay aside each week something for the Master. Let the children act their part. Let parents teach their children to save their pennies to give to the Lord. The Gospel ministry is to be supported by self-denial and sacrifice. Through the self-denying efforts of God's people others will be brought into the faith, and these in turn will help to increase the offerings made for the carrying forward of the Lord's work.

—*The Missionary Review of the World.*

What Is Our Drawing Power?

By Miss L. K. Pelton

A FEW weeks ago at a sectional meeting in one of our Presbyterials the following question was asked: ''Have any of us persuaded a woman to come to our Auxiliary meeting once, perhaps twice, only to discover that nothing could induce her to come a third time, or to be a member?'' The reply was, ''Yes''. ''What was the reason?'' The answer came quickly, and it was emphatic. ''Either we were frosty, or the meeting was not interesting.'' It was an honest confession, a courageous self-analysis. We believe at that meeting we realized that often our failure to secure new members is our own fault.

It is not our intention to deal with the second part of that ''confession'' in this article; that will come later. But we should like to say something about the frostiness of which we are guilty sometimes. Of course, we are not aware of our ''arctic'' temper. We do not want to be cold, but the unsavoury truth is that strangers in our midst do find us cold and unfriendly sometimes.

Unfriendly! Is there anything that chills the heart of a lonely individual among strangers as much as the lack of friendliness? If people are rude to us, we can lift our chin a little higher and put it down to the lack of breeding in the person who has been rude. But when Christian women in a missionary organization leave the newcomer politely on the *outside* of their circle something happens within her heart. Any one who has been a stranger in the midst of women who have known one another for some time realizes that usually the future relation between them is determined during the first hour she is with them.

A woman we know moved from one city to another and, despite the fact that she had been a prominent worker in our Society and that she was thrown into contact with several women of different Auxiliaries in her new city, no one invited her to an Auxiliary meeting. Such thoughtlessness often causes the loss of members and prevents our getting new ones. We shall not lose the woman to whom we have just referred, but we *have* lost women as a result of this very thoughtlessness.

There are at least two kinds of undesirable friendliness. One is the ''fussy'' sort. Some people make up to strangers in such a way as to cause them to wonder if by any chance they appear as invalids in wheel chairs, or orphans attending their first garden party. Then there is the ''official'' friendliness, the welcome that comes via a reception committee. Of course, there are reception committees and reception committees. The kind that kills the spark of interest in the prospective member is the one whose members are obvious in their officialdom. The effective committee is the one whose members *think* of the woman whom they are greeting. Their handclasp is warm, personal; they are women meeting women, not a committee clutching a prospective member.

Among the many qualities in Their Majesties that have stirred Canadians to a new love and loyalty toward them is their genius for friendliness manifest as they have mingled among the common people. We are reminded of the old definition of genius—''an infinite capacity for taking pains''.

We women of the Women's Missionary Society need that capacity. We need to take pains with the visitor to our Auxiliary, with the stranger in our congregation, with the new member in our group. We need to learn the secret of genuine friendliness. True friendliness is a delicate thing; it cannot be defined, and like most qualities that defy definition it can work miracles.

One wonders if we are so busy in the *doing* of our missionary work that we have no time to *be* the kind of women who can draw others to us? Have we lost that power to draw because in our busyness we have grown too careless to be friendly? Let us be sure that we do not shipwreck on this rock that seldom appears on the surface of our own reckoning.

Thy love shall chant its own beatitude,
After its own self working;
A child's kiss
Set on the sighing lips shall make thee glad,
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.

—*Selected.*

Prayer

OUR Gracious Father who art in heaven, we would approach Thy Throne of Grace asking Thy forgiveness and blessing on whatever effort we have put forth for the upbuilding and spreading of Thy Gospel. We pray that Thy blessing may be poured out on those who are labouring at home and in distant lands as teachers, doctors, nurses, or in whatever sphere they are seeking to serve Thee. Our Loving Father, we pray at all times for our King and Queen and all members of the Royal Family, for our Dominion and all in authority over us. Grant them such a measure of truth and wisdom that they may so guide the affairs of the nation that law, order, justice, and peace may prevail. May the parents and children in our homes love and honour Thee, that ours may be a nation whose God is the Lord. Dear Lord, we would pray for the young people; may Thy rich blessings rest upon all Thy children. We would remember before Thy Throne of Grace all officers and members of the Council Executive. During the summer months may the joy of sunshine, quiet forests, and murmuring streams reveal unto all our members Thy everlasting power and love. Dear God, hasten the day when all shall know Thee, whom to know is Eternal Life. Amen.

Brotherhood

If gentle hand have helped you on your way,
Or kindly voice have bidden you God-speed,
Help thou in turn upon the upward road
Some traveller fainting in an hour of need;
For oh! the way is long, the road uphill,
Cup of cold water sorely needed still.

When, footsore and toil-weary, through the gate
At the far roadway's end at last you go,
''Thou held'st it to *my* parchèd lips, kind heart,''
The Christ will say, ''although thou didst not know;
And all those many loving deeds of thine
Were done to Me, because done unto Mine.''

—A. G. Guthrie, in *Life and Work.*

OUR LETTER BOX

Eager for Bible School

Szepingkai, Manchuria.

AS I was coming home from the church to-day, a Chinese man, as he caught sight of me, stopped in the middle of the street and asked in great astonishment, ''What can it be?''

One would think that after we had lived three years in Szepingkai every one here would have seen us at least once, but there seem to be increasing groups of people that stop to stare as we pass by. Our western brunettes are strange enough to these uniformly black-haired Orientals, but when a fair-haired person passes by it is almost too much for them to understand! A name we are frequently called is ''big nose'', which, even though we know we are not Cyranos, is hardly flattering. No care seems to be taken to make these remarks about us quietly; perhaps they think we won't understand, and sometimes we should have more peace of mind if we didn't.

Taking little Anne with me when I go out is rather a comfort, for then remarks become complimentary. All attention is shifted from me to her and, since Anne is quite unconscious of the stares, I can appreciate the comments on her big brown eyes and good-looking, according to the Chinese, countenance. . . .

The Women's Bible School started to-day. The Bible Class is to continue for two weeks, meeting six days of the week from nine-thirty in the morning until two-fifteen in the afternoon. It was a joy to see the large number of women there to-day; I do believe there were over fifty. Twelve of them, young, eager-looking girls, have come from surrounding towns, and several more were expected later to-day.

To see these younger women is especially encouraging, for we have had so few of this promising, receptive age. To look at these newcomers, neat and clean as can be, one would hardly think that some of them came in spite of great protest made by their mothers. As the mothers refused to give them money for train fare, they walked the thirty *li.* They were also refused proper bedding, in the hope that they would give up the foolish idea of coming to a Bible School! But here they are, with insufficient equipment—and these Manchurian spring nights are cold—eight of them packed in one room and four in with two local women.

But these girls are going to enjoy every minute of these two weeks and appreciate every bit of information they can glean from the busy class sessions, and they will return to their homes greatly enriched in mind and soul. *—(Mrs. E. H.) Catharine Johnson.*

The Women's Bible Class

Szepingkai, Manchuria.

I AM anxious to tell our friends in the homeland about our Women's Bible Class. We hold one in the spring and one in the autumn. The spring class for 1939 has just ended and we feel it has been a real source of spiritual uplift to our Christian women.

We have an exceptionally fine Biblewoman, who loves the Lord, loves to serve Him, has a delightful gift of leadership, and manifests a real love for her fellow Christians. It was she who organized the class, assisted by two capable younger women.

The class was begun especially for our local Christians, but we also invited any who cared to come from the country churches. Fourteen responded, nearly all bright teen-age girls sufficiently well educated to read their Bibles, and they were a pleasure to teach. Five of these, whose parents were not Christians or who had not the money to give them for fare, walked in from one station fifteen miles distant. Amongst them was a middle-aged woman and her daughter-in-law. This woman is very earnest in the faith. She had been to the Moukden Hospital last year for eye treatment and while there had heard the Gospel preached every day and believed; now she is keen to ''grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.'' Besides having only one good eye, she has bound feet, so that it was a real effort for her to walk so far.

We had over sixty women at the class every day, and one day over eighty came. Full days were planned for them during the two weeks, beginning with morning prayer-meeting led by our Szepingkai pastor. Their studies were Romans, Psalms, Chinese characters, *Pilgrim's Progress,* Seven Dispensations, and The Tabernacle, with rest periods in between for recreation and a cup of tea. The classes closed early in the afternoon; then they attended the Chapel service in the evening, when Mr. Reoch taught the catechism.

In between times we tried to show our guests a little of Szepingkai. Mrs. Johnson invited them for tea on the lawn one day and last Saturday we walked to the park at the south end of the city and had a picnic lunch of Japanese grapefruit and Chinese cakes.

Our local Christians were very gracious to our visitors. Some of them contributed toward buying their food while here, and now another has offered to pay the return fares so that no one need walk back.

The class closed on Monday; guests were invited, and we enjoyed a happy social time together. We hope our Christians from the country churches will come again sometime and bring others with them, but, what is more important, lead their parents, friends and neighbours into the glorious light of the Gospel and be a real source of inspiration to their home churches.

—(Mrs. Allan) Mavis Reoch.

A Recent Convert

Szepingkai, Manchuria.

Mrs. Ching

MRS. CHING is one of our recent converts. She is quite active despite her seventy-two years. After listening attentively to the Gospel message for three days in March, she decided to become a Christian. Immediately she tore down her idols—and they were many. These and books connected with her former religion were given to the evangelists to be destroyed, together with a brass incense burner. Among the discarded things was a book of charms which Mrs. Ching wore around her neck, allowing it to fall over her heart to keep away evil. She was a vegetarian for twenty-seven years, relying on that method to heap up merit sufficient to atone for her sins.

—*Allan Reoch.*

Seeing Results of Hard Work

Peking, China.

WE are just in the midst of our third term and expect at the close to take our baggage up to Szepingkai before taking our fourth term at Peitaho. . . .

Four of us invited our Chinese teachers to take afternoon tea with us one afternoon just lately and we felt so elated after expecting it to be quite an ordeal to find that we just seemed to talk in Chinese to them quite naturally. We did enjoy it so much, and felt that we were a little rewarded after six months of uphill work. —*Helena Gibbs.*

Among the Bhils in the Villages

Jobat, India.

NOT ''into a tent where a gipsy boy lay'', but into a mud plastered hut where a poor Hindu woman lay dying of pneumonia, we were led one day. ''News of salvation we carried'', not by our own faltering speech, but through the lips of our Christian language teacher. We cannot speak for certain of her response to the message. She was very sick and the minds of these poor, illiterate women are very dim. She seemed to try to grasp the truth and we can entrust her prayerfully into the hands of a God who is more merciful than we.

We had gone to this woman's village, which is some sixteen miles from Jobat, to find a Bhili home on the outskirts of the village. The mother of this home had died in the hospital some time before and before dying had found Jesus Christ as her Saviour and had expressed a desire that her children should be placed in the mission school at Amkhut and brought up in the Christian faith. We drove for some miles along the main road, then turned off to follow a jungle trail. Thanks to the fact that the Rajah of the state had recently been in that way leopard hunting, stones had been placed here and there to mark the trail that leads to the village. The car crept along through wooded places, across little open patches, where a bit of grain had been reaped, forded a stream, and at last came to a stop before a small Bhili home built of bamboo, mud and thatch. In front of the house, which serves for both house and barn, sat a little girl clad in the remnant of a *sari* given her when she had been at the hospital with her mother. In spite of the hot sun she was shivering with fever chills. The next child, a girl of about eight, stood beside her entirely naked, and inside the house was another smaller child. Relatives soon gathered from the neighbouring farms and the children's father came home. He was willing to have the children placed in school, but the old grandfather objected and we could do nothing against his wishes. However, a considerable group gathered around, drawn by curiosity to see the foreigners, and there was opportunity for the Bhili Christian who accompanied us to give out the Gospel message in the Bhili tongue to that group of almost naked Bhils squatting on the hillside. While we were at the Bhili home a group of Hindus came up from the village to request the doctor to go to see the sick woman. So, although so far the children have not been allowed to enter school, we had precious opportunity to give out the message of life to both Hindus and Bhils.

Another day we drove out to a camp about thirty miles distant where Miss Douglas was carrying on evangelistic work. Her tent and the tents of her Indian Biblewomen were pitched under the shade of a huge banyan tree. The banyan tree has great, spreading branches and produces aerial roots from its branches. When these roots reach the ground some of them take root and produce more trees. So in this place was a group of spreading banyan trees. As word had been sent out that a doctor was coming, when we arrived we could see them coming from different directions through the jungle, bringing their sick by whatever means they could, some walking, some carried, some by ox-cart. A dispensary was set up in the shade of a tree; some straw was thrown on the ground for an examining table; and the doctor and two nurses, one Canadian and one Indian, proceeded with their work. At the same time under another tree Bhili Christian workers were talking with those who had gathered.

One morning Dr. Quinn with a Bhili worker went out to a village which lies in the opposite direction. Out this way the country is very rough and there is no jungle trail on which a car can travel, so that the two men went on horseback. The going was so rough that it took them two hours to go the ten miles. They went first to the home of a woman who had been in the hospital. A section of her stomach had been removed and she had become quite well, so she welcomed them to her home. Feeling it the part of hospitality to get something for her guests to drink, she boiled some tea over a fire built on the ground, then boiled some milk in it, strained it through a dirty rag, and poured it into a sort of saucer, and offered the one dish to the two men to drink from. Then she was going to prepare some food, but they explained that they must return home at once. Before this a group of people had gathered around to look at the foreign doctor, and some to be treated. Some of them said they had never heard the Gospel story before.

—(Mrs. W. R.) Lillian B. Quinn.

In School and Hostel

Jhansi, India.

IN the hostel there are 106 girls of all ages. Each teen-age girl is big sister or ''bua'' to one or two little girls. She must see that her little sisters are bathed, that their hair is combed, that their clothes are mended, etc. . . . There is little time wasted in the hostel. There are no servants and all the work of cleaning, dusting, making beds, cooking, etc. is done by the girls themselves. The matron sees that each girl does her share. No shirkers are allowed.

School work does not suffer, as records show. This year our girls did very well in the Government Anglo-Vernacular Middle examination. Three of them got distinction in arithmetic and one, Florence Gerald, passed eighth in the province, winning a scholarship of eight rupees a month for four years.

Six of the teachers are leaders in the work of Girl Guides and Bluebirds; two are interested in the Christian Endeavour groups, and others in the school gardens. They also take their share in the Sunday School, in the Women's Missionary Society, and in the outside Sunday School work, preaching the good news to nearby villages. In this work groups of girls also share. The people seem more eager to hear the message and many will leave their work at any time to listen. One group in a small village near us begged us to go oftener.

At the girls' own wish two Christian Endeavour groups were started. They have their meetings every Saturday evening and once a month a joint meeting with the boys' groups. During the year they had a rally when all the societies in Jhansi joined together for a social time on Saturday afternoon and a joint meeting on Sunday morning. The social gathering was at the American Presbyterian Mission School and the Sunday morning meeting in our Boys' School Hall.

Our Guide and Bluebird groups are still flourishing and still rank highest of all the Jhansi groups. In November Lady Haig visited the groups. In her honour Mrs. Ross, the Commissioner's wife, invited all the Jhansi groups for a rally and garden party.

Three of our girls were married last year, two to sons of a preacher in the United Church Mission at Ujjain, and one to a librarian; others went to train as nurses, three to the zenana hospital in Jhansi, one to the Friends' Mission hospital in Chhattarpur, and still another to the mission hospital at Indore. . . . As the girls go out from our schools scattering throughout the province and beyond we know that most of them will be real witnesses for the Master. . . .

We ask your prayers that the Helen Macdonald Memorial Girls' School may be an ever-growing power to spread the light in the darkness of India. As one of the girls prayed not long ago, ''Lord, make our school a power-house for Thee.'' May our girls and boys be used among the people of India ''to open their eyes and to turn them from darkness to light''.

—*F. Irene Stringer.*

Evangelistic Work

—*Jhansi, India.*

. . . . Our field needs more workers if we are to accomplish a well tilled field for the Master. We may well say of our number, as the disciples said of the lad's lunch, ''What is that among so many?'' Unite with us in prayer, that we give ourselves anew to Him, to be used in any way, in any place, and at any time in His service, to accomplish abundantly above all that we can ask or think. . . .

The villages around here are very friendly. I receive a hearty welcome wherever I go and an attentive hearing. We have seen many give up their idol worship, but that great idol of fear of losing caste remains to be trodden down. . . . This fear does not have the strong hold that it did formerly among the higher castes, and yet the lower castes live in fear of the higher castes, if they ignore caste rules. . . .

India certainly needs the light of the Gospel of Jesus Christ. The door remains open yet, but who knows if it will always remain open? We must possess the land for Christ while opportunity is given. Our Indian Christians can do far more for India than we ourselves, but they need us to help them to get a fresh vision of their country's great need of Christ. We need to be real brothers and sisters to them, to live with them and try our best to really become one with them in Christ.

—*A. L. Whatling.*

Publications Department

By Margaret Ness

AGAIN we would remind the Senior Auxiliaries that **Moving Millions** (50 cents) will continue to be their study book, with **The Church Takes Root in India** (50 cents) suggested as supplementary.

The Girls' Organizations will have a kit on India, containing **Tales from India, Fun and Festival from India,** and other material. This kit will be ready for distribution the beginning of August. Price, 75 cents.

The Mission Band book, **Sailors All,** will also be ready by the first of August and will cost 35 cents. This book has been prepared by Miss Estelle MacBeth and Miss Margaret Ness, along the lines of their book, **God's Children.** The continued story of the voyage of the sailing ship, the *Goodwill,* serves as an introduction to the worship services, and the missionary stories are about children in the countries which the ship touches.

For summer reading we would suggest the Isabel Cameron books. Her latest, **White Bell Heather** ($1.00), has been quite popular, as has her latest ''Doctor'' book, **The Doctor and His Friends** (35 cents). Then there are **From a Cottage in Pennycock Lane, Gillian Munro, The Adventures of Elizabeth Gray, Street of the Spinners** ($1.00 each).

The small book, **Who Claims the World?** (30 cents), recommended by Miss Pelton for those interested in refutation of the ''isms'' that are troubling this world, has had a wide sale.

To the many who have enjoyed **The Dew of Stillness** and **Unto the Hills** (35 cents each), issued by the Church of Scotland, we are glad to say that we have added a new title to our stock, **Thinking It Over** (35 cents). This book of devotional readings is both helpful and inspiring.

Principles of Program Building, issued by the Presbyterian Church in U.S.A., discusses ''How the Program is Built'', ''The Worship Service in the Program'', ''The Educational Element'', and other important items. This should be of interest to many groups. (Price, 15 cents.) Another new booklet is **Possessing for Partnership,** issued by the same denomination. This contains a programme on Stewardship and a study section based on the programme. (Price, 20 cents).

For C.G.I.T. leaders, or for any who are contemplating such work, **The Leader's Book** ($1.00) is invaluable, containing chapters on The Sunday Session, The Mid-week Session, Worship, The Group and the Individual Girl, The Relationships of the Group (to other organizations); with Part **II** on Psychology for the Leader; and Part **III** on Practical Methods for the Group Leader, covering a wide range of subjects: Elections, Dramatics, Citizenship, Missionary Education, Outdoor Events.

Four Parables

The Garden

THERE was once a lady who owned a garden. Every morning the gardener brought bright, beautiful blossoms to the door, and the lady of the house rejoiced as she arranged them. Her garden was a mass of beauty and every evening as she walked there she saw strong, big plants and shrubs well pruned and watered and cared for.

''He doesn't have those cluttery little beds of seedlings and slips about, either,'' she said. ''His garden is always neat and trim.'' The young gardener, too, hated the cluttery, messy beds of new seedlings and slips. ''They are so small and make no show,'' he said.

But when the winter had worked its will upon the big, strong shrubs and plants and the spring had come, the lady walked in a garden sear and bare. ''Where are the new plants and flowers of spring?'' she asked.

''There are none,'' the young gardener said. ''I hated to work with seeds and to train new plants. I did not know all the strong, big ones would die.''

So that garden remained without beauty, and always bare.

The Forest

Upon a mountain side there was once a deep, strong forest. The trees were all tall and straight and beautifully matched. The forester had planted new young trees upon the edge of the deep woods, where the sun could touch them. But after he planted them he forgot them. The rains came and washed the earth from their roots. Cruel winds beat them down and pulled them from the ground.

The old trees were gradually chopped down and carried away and none grew up to take their places. Here and there a wild seedling struggled to grow, but it soon withered away.

Now there is only a bare and stumpy field where once the beautiful forest waved and offered shade.

The Home

There was once a father who was rich and great. He had three sons who were his pride and joy. They were strong and beautiful.

''I have not time to love them now,'' he said, ''but I shall work hard and grow richer so that when they are grown we may be companions and friends.''

So he put them from him in infancy. He hired people to care for them and they never saw their father. He enjoyed his home and his business without them. And when they were grown he brought them home, and lo, they knew him not. They were strangers to him and he to them. Their tastes and ideals were different. The sons went their own way, and all his life the father was left alone.

The Church

There was once a church that was active, prosperous and happy. Its members were energetic and intelligent. They had Women's Missionary Societies and Associations for men and women. The social side was not forgotten and their contributions to all causes were exceptional. But no one had time to work for the children. Their Sunday School was poorly attended and they never had a Mission Band, or any other organization for girls or boys.

After a while the old people were gone. The young people became old. And they looked about in the church and said, "Where are the active ones to take our places? What ails the young people of to-day?"

The young people were all out in the world, away from the church. The church was dead.

The remedy is *the children now!*

—Adapted from *The Missionary Review of the World.*

The Touch of Christ To-day

Among the hills of Galilee,
Through crowded city ways,
The Christ of God went forth to heal
And bless in olden days;
The sinning and the sad at heart
In anxious throngs were massed
To catch the great Physician's eye
And touch Him as He passed.

We have not in our hours of need
His seamless garment pressed,
Nor felt His tender, human hand
On us in blessing rest;
Yet still in crowded city streets
The Christ goes forth again,
Whenever touch of human hand
Bespeaks goodwill to men.

Whenever man his brother man
Upholds in helpfulness;
Whenever strong and tender clasp
A lonely heart doth bless,
The Christ of God is answering
A stricken world's demands
And leading back a wandering race
By touch of human hands.

—*Selected.*

GREAT OPEN DOORS

I HAVE just read twenty-eight letters from China. ''Opportunity'' is the dominant word. One group wrote: ''We are not unmindful of the danger, but we are thrilled at the thought of the opportunities before us.'' These they describe as ''unlimited,'' ''without precedent,'' ''beyond anything we have known.'' They are joining with Paul in saying, ''The things which happened unto me have fallen out rather unto the furtherance of the Gospel.'' Like him they refer to adversaries with ''and,'' not with ''but,'' as something not to discourage but to challenge more determined efforts. It is no exaggeration to say that we are confronting a day of unparalleled need and opportunity in our work around the world. Here are some of the elements of great encouragement:

The high spiritual purpose and morale of our missionaries.

The courage and steadfastness of the Chinese Christian Church.

The scattering of many believers to the provinces of West China where they have carried the contagion of their faith unto areas heretofore unreached by the Gospel.

The new friendship of the Chinese people for the missionary, growing out of the helpfulness and service he has shown in this emergency.

The enormously enhanced prestige of Christianity because such great national leaders as Generalissimo Chiang Kai-shek, Madame Chiang, and others who are guiding the nation in the present crisis, are themselves Christians.

The unprecedented open-heartedness of the people toward the Gospel, with their new longings for the assurances of faith in the midst of the uncertainties of the present conflict.

The return of missionaries to China and the re-occupation of all our stations.

The large crowds attending evangelistic services throughout the country, with many conversions and other evidences of spiritual awakening.

The deep undercurrent of heart-hunger among the people of Japan.

The open doors in Africa and Brazil.

Thousands of Korean Christians standing fast under severe persecution.

Should it be necessary at a time like this to sound a call to prayer and self-denial? Surely in such a day the attitude of prayer ought to be the habitual mood of every Christian. These are great moments in the history of the Christian Church. They call for maximum Christian living. This is a time for unshakable conviction, because the foundations of our faith are being challenged; for great courage, because it is becoming increasingly dangerous to be a Christian; for strong faith, because the signs of the Kingdom's growth are not always easily seen; for confident Christian optimism, because God is the master of crises; for confession and prayer, because God will not refuse the cry of His people; for supreme self-denial, because the greatest issues of life are at stake.

Missions is in crisis; both danger and opportunity are here; danger lest we fail in this time of need and allow the day of visitation to pass; opportunity to present Christ to a heart-hungry world, and to lift our whole Church to new levels of spiritual experience and a closer fellowship with Him.

—The Rev. C. D. Fulton, D.D., Presbyterian Church in the United States, in *The Missionary Review of the World.*

YOUNG WOMEN

Mrs. John D. Holman, ***Secretary***

MORE ABOUT THE READING FELLOWSHIP

VACATION days ahead! Time to pile up a few more credits for that Reading Fellowship contest or, if you have not yet entered, to plan to be ready for registration in the fall. Only seven copies of **India on the March** are left; get your order in, therefore, as soon as possible. In the meantime, here are six practical suggestions for making use of the Young Women's Reading Fellowship.

1. Are you a Mission Band Leader? A Junior Department Sunday School teacher? Then you will find **Missionary Education of Juniors** (35 cents) very helpful (20 credits).

2. Are you interested in girls' work? In a Canadian Girls in Training group, Girls' Guild, or Girls' Auxiliary? This year's study book, **Lady Fourth Daughter of China,** is listed in Unit Two, and **Tales of India,** which will be part of next year's study for teen-age girls, is in Unit One. **Missionary Education of Intermediates** (35 cents), which is especially recommended by Miss Tennant, is a book that all girls' leaders will want to read (20 credits). Also recommended by the Girls' Department for leaders: **Star of India, Dinabandhu, Moving Millions** (20 credits each).

3. Are you a member of a Presbyterian Young People's Society? Then make their study book, **Stewardship in the Life of Youth** (60 cents), count towards membership in the Reading Fellowship, or towards the contest, ''Off the Bookshelf'' (20 credits).

4. Would you like to take a peep into one of the senior study books? Why not borrow **Moving Millions** from your senior Auxiliary and read it for the Reading Fellowship? Listed in Unit Two.

5. Are you interested in the Madras Conference? **Through Tragedy to Triumph** (20 credits) is Basil Mathews' appraisal, while **World Mission of the Church** (30 credits) is the complete report.

6. Have you in your group members who are not very active, either because they are not interested or because they happen to be newcomers?

Why not make these members responsible for the enrolment of your group in the Reading Fellowship? If four such members would each undertake to read one of any four books listed under the various units, this would be practically accomplished. From then on, ask these four to interest the other members of your group, thus making it a thoroughly *active* member of the Reading Fellowship.

Further Additions to the Reading Fellowship List

Books worth 10 credits: Golden Pavements by M. I. Baumann; **Greatest Drama Ever Staged** by Dorothy L. Sayers; **Heaven Knows** by Margaret Brown; **My Mother** by Ruth Buchanan; **The Patriot** by Pearl Buck; **In the Steps of the Master, In the Steps of St. Paul, Through Lands of the Bible,** all by H. V. Morton.

Books worth 20 credits: Brushing Elbows by L. B. Moss; **China Marches Toward the Cross** by E. Cressy; **Christ and Japan** by Kagawa; **Consider Africa** by Basil Mathews; **Goforth of China** by Mrs. Goforth; **Jungle Tales** by Dr. Buchanan; **Treasures in the Earth** by F. Hamlin; **Who Claims the World?** by C. Northcott; **Spirit Fire** by L. Ballantyne.

Books worth 30 credits: They Went Forth by J. McNab; **Women and the Way; Builders of the Indian Church** by Stephen Neill; **The World Mission of the Church.**

NOTE: The above books may be added to the units as alternatives wherever the credits correspond. We have one copy each of most of the books listed above and these will be loaned in order of request.

Please address all enquiries or correspondence to Miss T. Negoro, Room 800, 100 Adelaide St. W., Toronto, Ontario.

GIRLS and LEADERS

Mrs. John Kelman, *Secretary*

Dear Leaders:

I HAVE been greatly encouraged by the optimistic note which sounds through the reports received from the various Provincial Secretaries. From Vancouver to Quebec, the story is the same, a story of difficulties met and overcome, of definite progress in some places, of some slight loss in others, but everywhere confidence that whatever has been the story for 1938 this year will be better.

As I read these reports I could see behind the written word a vast army of devoted leaders, who, too often unnoticed and unrecognized, have given of their time, energy, and talents that the girls of our Church might have the leadership they need. I should like to take this opportunity to thank you one and all for the effort made and to compliment you on the splendid work done and the results achieved. I can assure you that I feel very proud of the leaders of our girls' groups.

The reports show a decided increase in both membership and givings as compared with last year. A few extracts from the reports may be encouraging and helpful.

One Secretary writes: ''I find not one note of discouragement or failure, but only interest, enthusiasm and activity. I feel that our girls are finding within our Church leadership that will bring them into the Kingdom and send them forth, in turn, to lead others to Him.'' Another says: ''It is not possible to estimate the work done by these girls, work which reacts on their own lives and character.''

One speaks of a great need: ''There is still a lack of leaders for our girls. These girls are our future Women's Missionary Society members and our girls need leaders who by their example and guidance can give them the training that will always mean so much to them, the kind of training many have been receiving from those leaders who week by week give of their time and strength to missionary work, in order to guide and train the girls. We feel that our girls have really played a vital part in the church work.''

We should like to quote from more of the reports but our space will not permit. We trust that in those extracts you will find, as we have found, encouragement for the coming year. It is not possible to estimate from reports the full value of our work, because we are dealing with human lives and destinies and the effect of our influence on those may not be tabulated, but that influence is placing an indelible stamp on the women of to-morrow.

LEST WE FORGET

The glory of life is not to be
From labour, care, or sorrow free,
But in whatever place you are
To keep in sight Faith's guiding star,
And make the best of everything
The days and years to you may bring.

The glory of life is not to soar
Above your fellows more and more,
But rather to consort with those
Who need a friend to heal their woes,
To use your gifts, whate'er they be,
To broaden human liberty.

The glory of life is not in wealth
Or yet in power, or even health,
But in an effort every day
To think and plan, to do and say
Whatever may, in God's good time,
Make manhood's destiny sublime.

—*A. B. Cooper.*

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

IVAN, THE CHIEF CITIZEN

THE Court of the King was crowded. Rich and poor, masters and servants, all had gathered there together, for it had been rumoured that the King would make an important announcement. Suddenly the trumpets sounded. The King was coming and the great throng rose to honour him, for he was good and just. He entered the Court and mounted his throne. The people cried, ''Long live the King!'' and then waited in silence. Soon the King rose and said: ''Citizens of my Kingdom! Greetings! Be it known to all people that ten days hence there shall be chosen here one whose title will be ''Chief Citizen'' of my Kingdom. He will be my Counsellor, and therefore he must be strong, he must be a keen thinker, and he must be loved and honoured among men.'' The King then turned to his servants: ''Go, my servants, and search for this man.'' The servants bowed low before their King and went forth to begin their search.

The people wondered who would be chosen. Some said Cyrus the captain would be, for was not he the hero of many battles? Some said Jason the merchant, for was not he the man of greatest wealth? Others said, ''It will be Abner, the teacher,'' and still others, ''It will be Omar, the artist.''

The ten days passed, and again the Court was crowded and the King was on his throne. He stood erect. A deep hush filled the room. Then he spoke:

''Citizens of my Kingdom! Greetings on this day! My servants have all returned. They have travelled far and wide, and they have been faithful in their task. A Chief Citizen has been chosen; he is strong, he is a keen thinker, and he is loved and honoured among men. His name is — Ivan.''

And then the King called, ''Ivan, come forward.''

Such a noise in the Court! There was a glad look on many faces and some said, ''Why did we not think of Ivan?'' But Ivan was surprised; he lived in a nearby village, and he did not think that he would be chosen. The King's servants made way for him and soon he was kneeling before the throne.

Then the King said, ''Ivan, arise. From this day on thou art Chief Citizen of my Kingdom; thou art my Counsellor, for thou art strong, thou art a keen thinker, and thou art loved and honoured among men. I pray thee tell the people the secret of thy life.''

Again there was a deep hush in the Court, and Ivan, in a clear voice, said, ''O King, the secret of my life was learned in youth. It is found in a very old book which tells the story of One who taught men that 'It is more blessed to give than to receive'—and He gave even His life for others; who taught that whosoever would be chiefest should be servant of all—and He helped the poor, and the rich, and the lame, and the blind. He loved even the birds of the air. He taught about God the Father, and He worshipped Him. He needed followers, and I have tried to follow Him.''

And then in the Court of the King there was silence followed by a mighty cheer, for all the people knew that Ivan deserved to be Chief Citizen of the Kingdom.

—From the story by Mary Eadie in the
Canadian Junior Citizen.

PROVINCIAL NEWS

ALBERTA

MRS. C. E. JAMIESON, 1610 12TH AVE. WEST, CALGARY, PRESS SECRETARY

MRS. RODGER, President of Knox Auxiliary, Calgary, was presented to the King and Queen, when she accompanied her husband, the Rev. Thomas Rodger, who as Moderator of the Synod of Alberta represented the Presbyterian Church at the functions arranged for Their Majesties in Edmonton. Members of all four Presbyterials are very happy that Mrs. Rodger had this honour and pleasure.

Red Deer P.S.—Miss Lamont visited this Presbyterial early in May, meeting with the Auxiliaries at Red Deer and Rocky Mountain House and the Associate Society at Sylvan Lake. Her visits were very helpful, and her message this time was to *interest* the *uninterested.*

The spring meeting of the Presbyterial Executive was held in Innisfail with thirty-two representative delegates present. A spirit of optimism was evident, as the reports showed progress being made. Innisfail Auxiliary, formed last December, is thriving, also a new Mission Band at Olds, and Miss Todd has organized new bands and groups on her field. Appreciation of Miss Todd's work and of Miss Lamont's visits was expressed in a vote of thanks to the Council Executive. Mrs. J. M. McLean of Rocky Mountain House spoke of the excellent work being done by the hospital there. Camp information of interest and value was given by the Rev. A. Sinclair and Miss Todd, and sectional meetings were planned. High commendation of this year's study books was expressed by all. One progressive group at Carstairs is studying the Madras Conference findings, and giving leadership and incentive to others. Their Gratitude Basket idea is worthy of being copied. One member starts it off with some specialty she has made or baked which she knows the friend to whom she sends it will appreciate. This friend puts her Gratitude offering in the box provided, and, in turn, having put in her food contribution, passes it on to another member, and so on. Miss Lamont's address stressed the untold results of prayer, the necessity of watching the atmosphere of our meetings, the choice of subjects and their presentation, and the showing to uninterested women the worthwhileness of missions. Mrs. Forrester presided.

Edmonton P.S.—Mrs. J. Blott presented her three Mission Bands in a programme of special merit and interest at the May meeting of First Church Auxiliary. There were about fifty children, most adorable and so well behaved. Their handwork was on display, and ice cream and cookies were provided by the Auxiliary members as a treat.

Miss Lamont, during her time in Edmonton, met with and addressed the various Auxiliaries, Associate Societies, Girls' Groups and Mission Bands. Her thorough knowledge of the work, and her method of passing that knowledge on to others, was of inestimable value. Before her departure for Saskatchewan she was the guest of the Presbyterial Executive.

Calgary P.S.—The Librarian of Calgary Public Library, Mr. Calhoun, recently donated one hundred suitable books to be included with others collected and forwarded to Rocky Mountain House by Calgary Presbyterial Library Secretary.

BRITISH COLUMBIA

MRS. J. C. MCLEAN-BELL, 211 EAST 28TH STREET, NORTH VANCOUVER,
PRESS SECRETARY

KAMLOOPS-OKANAGAN P.S.—The Presbyterial annual meeting in Armstrong on May 12th was most successful. The twenty-eight delegates represented the four Auxiliaries in the Presbyterial. All felt much encouraged by the reports, which showed a healthy condition in every department. Mrs. McCurrach of Kamloops gave a splendid report of the Provincial meeting. The presence of Mrs. R. M. Thomson of Vancouver added greatly to the enjoyment of all. From her knowledge of Women's Missionary Society work she was able to answer questions and make clear many things that had not been clear before. Her afternoon address revealed the scope of the Society's work and its possibilities, if the women had the overwhelming zeal for missions that is always found in a new Church; this feeling must be revived, and we must give the Gospel to others. With this challenge ringing in their ears, all present were filled with a new sense of responsibility towards missions.

Kootenay P.S.—At the Cranbrook Easter Thank-offering meeting the Mission Band took part in the programme. Rev. T. L. Williams gave an inspiring address on ''Rebuilding the walls of Jerusalem''.

Victoria P.S.—St. Andrew's Auxiliary, Victoria, invited the Home Helpers and all other women of the congregation to its Easter meeting. The guest speaker was Mrs. D. M. Duncan, Diocesan President of the Anglican Woman's Auxiliary. Her address will long be remembered; the challenge to all to awaken and use every energy for the Master was so ably given that none could leave the meeting without feeling a definite personal challenge.

St. Andrew's Junior Auxiliary, in April, had the St. Paul's and Gorge groups as guests and Mrs. F. W. Allott, Presbyterial President, and Miss F. White, Young Women's Secretary, as speakers.

Knox Auxiliary had a very happy Thank-offering meeting. A Life Membership was presented; now all members are Life Members. Rev. Mr. Niven led the devotions and Mrs. McLean gave an interesting account of the Provincial meeting.

Westminster P.S.—At the open evening Thank-offering meeting of St. Stephen's, North Vancouver, the junior branches gave a splendid demonstration of the work they are doing. Miss Sybil White, President of the Girls' Council, in her address on ''Building Bridges'', stressed the need of spanning difficulties and bringing closer and uniting in love and understanding sympathy home and Church, seniors and juniors, peoples and nations, all one family striving to do the will of an all-loving Father. Miss Carson, Presbyterial Girls' Organizations Secretary, spoke of girls' work in Canada, its magnitude and the wonderful possibilities for an increasing service. The girls of to-day are to be trained and ready as the women of to-morrow to fill the breaches in the Society.

At the Thank-offering meetings of West Point Grey and Robertson Auxiliaries Mrs. MacInnes, Provincial President, spoke: at the former she gave some high-lights of the Provincial meeting, referring particularly to Mrs. Strachan's address, ''What do you think of missions?'' and recalling some of the outstanding thoughts expressed; and at the latter she gave an interesting talk on present-day pictures of India.

Mrs. Robt. Pollock, Presbyterial Vice-President, addressed Vancouver Heights Auxiliary, briefly outlining our Society's work in connection with our Church at large, touching upon the original inspiration of our women to help their less fortunate sisters in India, and closing with a plea for loyalty to the aims of the Church and a prayer that the vision and devotion of those early pioneers may enter the hearts of our women to-day.

At a Mission Band rally in Vancouver over 200 children were present, a good many coming from as far as Chilliwack and Murrayville. Mrs. D. A. Fowlie, Presbyterial President, presented to the Fairview Mission Band the banner for memorizing Scripture and catechism and also for missionary intelligence, and Mrs. W. H. MacInnes presented awards for memory work to over seventy children. The Murrayville Band won the prize for the best poster depicting our work in Manchuria and at Rocky

Mountain House. All the posters were on display and were a great credit to the Bands.

MANITOBA

MRS. D. H. MATTHEWS, 190 BROCK ST. E., FORT WILLIAM, ONT.,
PRESS SECRETARY

THE twenty-fifth annual meeting of the Manitoba Provincial Society was held in St. James Presbyterian Church, Winnipeg, on Wednesday and Thursday, April 26th and 27th. At a young girls' rally in First Presbyterian Church on the evening of the 25th a very interesting programme was put on by the young girls. In her address Miss N. W. Smith of Toronto stressed the need for their help in our missionary work and the change Christianity made in the lives of all who came under its influence. One of the ladies who brought greetings said if countries have to unite for defence we as Christian women must unite, if we are to evangelize the world.

Mrs. D. Strachan and Mrs. A. R. McMurrich addressed the meetings both afternoon and evening. Mrs. Strachan pointed out that ours is a flourishing Society; there can be no deficit in our work and, although the budget has been reduced this year to $145,000, we must do all in our power to restore what has been lost. Our aim should always exceed our grasp, and by regular, systematic giving this can be done. This is Organization Year and our finances are the expression of our faith and prayers. In her address on ''Our Task in a Troubled World'' Mrs. McMurrich advocated dropping the word ''foreign'' and using instead world missions, pointing out that Canada one hundred years ago was a foreign mission, a very short time in the light of eternity. She gave us three pictures of her visit to some of our missions, portraying how the love of Christ had changed the lives of these women of different races. Another address was given on our work in India.

Miss Buckley, a missionary among the Indians, delighted the members with her story of how she came out from England seeking work and through the influence of Mr. and Mrs. Currie was led to undertake work among the Indians. She teaches the Bible, nurses the sick, and, when quarrels arise, acts as mediator. For six months of the year she never sees a white face.

Secretaries' reports were all very encouraging and earnest hopes were expressed for greater achievement in every department in 1939.

In her closing address Mrs. Strachan urged the women not to think of themselves as belonging to a small organization doing a small work, but as united with like-minded women throughout the world, all working together in one great fellowship.

Mrs. A. Evans, who presided at all sessions was re-elected President.

Superior P.S.—Mrs. A. R. McMurrich, first Vice-President of the Women's Missionary Society, at a Presbyterial meeting in First Presbyterian Church, Port Arthur, gave an address on ''Taking a Long View''. Looking towards the past, she told of the organization of the first Women's Missionary Society in Port Arthur by her grandmother and her aunt, Mrs. Smellie, the mother of the present Presbyterial President. Looking forward, she said, we should take a long view to see God's purposes in world events to-day and the Church's relation to these events. She urged the women to carry on, even under difficulties. Mrs. McMurrich also addressed a joint Thank-offering meeting of the senior and Young Women's Auxiliaries of First Church, taking as her subject, ''The Building of a Cathedral''. She emphasized that the giving of talents, service and prayer was of more importance than the giving of money.

Loyalty was the theme of the Canadian Girls in Training mother-and-daughter banquet of St. Andrew's Church, Fort William, that virtue being extolled in song and address—loyalty to home, to parents, and to Church. Mrs. Drynan spoke of the splendid training the C.G.I.T. afforded the daughters. Mr. Lecocq urged a greater participation in Church work; just as in the fable the pot of gold is at the end of the rainbow, so something good will await us at the end of our Church life. The Rev. A. H. Johnston stressed the need of loyalty to our higher selves, seeking the good of others, loyalty to home and country, loyalty to the higher ideals of Empire, and, above all, loyalty to Christ and all He stands for.

The royal visit was the theme for the Canadian Girls in Training mother-and-daughter banquet of First Presbyterian Church, Fort William. Rev. Mr. Flook emphasized the necessity for loyalty to the organizations, courage of conviction, and truth at all times.

Winnipeg P.S.—The Thank-offering meeting of the Golden Sheaf Mission Band, First Presbyterian Church, Winnipeg, on May 13th, was largely attended by members and parents. The children, under the direction of Mrs. G. M. Williamson, presented a programme of recitations, songs, and instrumental numbers. Mrs. J. S. Hutchison spoke briefly on ''God's Purposes in Life'' and the importance of Mission Band work. An illustrated address was given by Miss Hazel Macdonald, deaconess, on pioneer work in the new north.

ONTARIO

MISS E. MACBETH, 206 HAVELOCK STREET, TORONTO, PRESS SECRETARY

A LIMITED number of copies of ''Ontario's Silver Milestone'' are still available. Members wishing to secure one may do so by sending twenty-five cents to Mrs. D. A. Mowat, 193 Avenue Road, Toronto.

Lanark and Renfrew Presbyterial held its annual meeting in St. Andrew's Church, Carleton Place. The President, Mrs. H. Cochrane, Arnprior, in her address, urged the members to greater efforts in working out the plan given by Christ 1900 years ago for saving the world. A letter was read from the Presbyterial's missionary, Miss Jean MacLean, Japan. The Rev. J. MacBeath Miller brought greetings from the Presbytery and the Rev. Thos. McAfee from the Synod. The Rev. Gordon R. Taylor gave an address on ''Our Chinese Work in Canada''. Of the Mission Band awards, Dr. Margaret O'Hara's picture went to the Smith's Falls Band and Miss Jean MacLean's to McDonald's Corners Band.

At its spring meeting Stratford Presbyterial executive made plans for sectional meetings, a Young Women's rally at Mitchell, and the summer conference at Motherwell.

At the annual meeting of Brockville Presbyterial, in Spencerville, Miss Lily Macarthur, the guest speaker, gave two addresses,—''Recollections of a Deaconess'' and ''Kirkland Lake''.

Mrs. R. C. Dunbar, Guelph, addressed the Preston Auxiliary at its Easter Thank-offering meeting on ''The Four Marys of the New Testament''. At Guelph Presbyterial's annual spring rally, in Gale Church, Elmira, Miss Violet Tennant gave a vivid account of the Madras Conference, and impressions of the Provincial meeting were given.

Paterson Memorial Auxiliary, Sarnia, had Mrs. W. R. Adams, Corunna, as speaker at its Easter Thank-offering. Miss Lily Macarthur's visit to Sarnia Presbyterial will long be remembered, as she brought to her listeners a story of untiring devotion and faithful service rendered in the Master's Name; she visited Centre Road, Strathroy, Wyoming, Petrolia, and Sarnia Auxiliaries.

Algoma Presbyterial members who attended meetings of Lake Superior Presbyterial in Sault Ste. Marie, Michigan, reported inspiring sessions, especially noting the feeling of friendship between the two countries; different nations working together, united in the bond of Christian faith.

All Auxiliaries in Maitland Presbyterial were represented at the annual meeting in Lucknow; an increase in Mission Band members was reported. Miss Lily Macarthur in the afternoon took for her subject ''Recollections'' and in the evening gave a graphic account of her work as a deaconess at Kirkland Lake. Mrs. J. G. Inkster of Toronto gave an address on ''Accomplishing Our Task Through Self-Denial'', and led in a helpful discussion on ''Organization'', explaining many problems and making helpful suggestions for Auxiliaries. She also conducted the election and installation of officers: Mrs. Robert Davidson, Dungannon, was elected President. Mrs. G. W. Mackay was the special speaker at the Presbyterial Mission Band rally in Knox Church, Teeswater; Belmore, Langside, Lucknow, South Kinloss, Wingham, and Teeswater Bands contributed to the programme in the devotional exercises, readings and musical numbers.

Reports at the annual meeting of Bruce and Owen Sound Presbyterial in Geneva Church, Chesley, showed that givings and interest in many departments had increased; supplies for hospitals and school residences were abundant and more literature was sent to the West and Northern Ontario. Mrs. John Williams, in her address ''From out the Past into the Future'', stressed the fact that the Women's Missionary Society had been founded on prayer and pleaded for a fellowship of prayer, that we of to-day may be strengthened for our share of the unfinished task of winning the world for Christ. Mrs. S. Moore Gordon, Chatsworth, who was re-elected President, gave an account of the Provincial meeting.

Miss Laura Pelton, Promotion Secretary, gave inspirational addresses at the afternoon and evening sessions of Peterborough Presbyterial annual meeting at Centreville. The Home Helpers Secretary reported that many new members had been brought into Auxiliaries through careful, constructive work in this department. Miss F. M. Galbraith was appointed Historian. The Provincial Poster was on exhibition.

Holstein Auxiliary entertained Saugeen Presbyterial when the annual meeting was held in their attractive little church. Miss Lily Macarthur and the Rev. N. Ferguson were the special speakers. Encouraging reports showed many allocations exceeded. Mrs. J. R. Waldie is the new President.

Mrs. H. W. Johnston spoke at the Easter meeting of St. Andrew's Auxiliary, Windsor, Chatham Presbyterial; in May Mrs. H. M. Paulin reviewed current events pertinent to missionary work and Mrs. M. Mepham reported the Provincial meeting. This Auxiliary held a gala silver tea at the home of Mrs. H. M. Paulin and Do-What-You-Can Mission Band had a spring tea with a good attendance and offering. Valetta Auxiliary held a Silver Jubilee tea when Mrs. J. F. Fletcher of Chatham gave a résumé of the missionary work of the Provincial. To Knox Auxiliary, Windsor, Mrs. J. D. Macdonald, Detroit, gave an address on ''Missionary Work in China''; in this Auxiliary missionary books and literature are now available in the lending library. ''The Resurrection in Our Day'' was the subject of the Rev. W. M. Moore's address to Puce Auxiliary; in May Mrs. G. Pattilo spoke on ''The Untouchables''. At the Thank-offering of Knox, Leamington, Mrs. J. Turnbull read a paper on ''Prayer the Vital Force in Missions'', referring especially to the prayer life of Mary Slessor. This Auxiliary is sending books, the nucleus of a lending library, to an Alberta mission field. The Isabel McConnell Auxiliary, Leamington, has special prayer at each meeting for Miss McConnell and her work in India; members in turn write to her so that she may receive monthly letters from the Auxiliary. Miss Norma Hackett visited the Leamington girls' groups and Valetta Auxiliary. Bothwell and Turin were guests of the Thamesville Auxiliary at the home of Mrs. C. A. Watts when Mrs. W. E. Stauth, Windsor, reviewed the history of Chatham Presbyterial and gave highlights of the Provincial meeting; in May Mrs. L. D. Hubbell read an exchange paper on ''Making the Most of Life's Second Best'', and Mrs. J. Hubbell told of an address by Dr. Manikam of Madras, India; six members dealt with the topic ''Easter Lessons in the Garden''.

Mrs. K. N. Cooper, Collingwood, President of Barrie Presbyterial, was made an Honorary member by the Auxiliaries of the Presbyterial and given a pin by the Executive at the twenty-fifth annual meeting held in St. Andrew's Church, Barrie. Dr. Jessie MacBean, Mrs. A. R. McMurrich and Mrs. H. C. McKellar were the guest speakers. The Victoria Harbour Mission Band was awarded the banner. Mrs. R. S. Cunningham, Orillia, Mrs. J. McCauley, Elmvale, and Miss Christine Maxwell, India, were specially mentioned in the impressive service of remembrance. Dr. J. S. Shortt, Barrie, gave the closing message. Mrs. N. R. D. Sinclair, Allandale, was elected President. As Beeton Auxiliary had visited Alliston Auxiliary for their autumn Thank-offering and provided the programme, in return the Alliston women went to Beeton for the Easter Thank-offering meeting and took charge of the programme, a very satisfactory arrangement making for good fellowship. In Barrie a successful Young Women's Conference was held, with Mrs. J. G. Troyer, Presbyterial Young Women's Secretary, presiding. (An account of this meeting will be given later on the Young Women's page.)

It is to be regretted that no report was sent earlier of the celebration of the fiftieth anniversary of the formation of the Port Dover Auxiliary in October. The Auxiliary's history was given by Mrs. H. Sinclair—she and Mrs. Silas L. Butler have been members for the fifty years. The mothers of three missionaries were present: Mrs. Soutar, Mrs. Toombs, and Mrs. Gibbs. Mrs. D. T. L. McKerroll of Niagara-on-the-Lake spoke on the achievements of the past and responsibilities for the future of the Auxiliary whose work can be measured only when revealed through the Book of Life. The Morning Star Mission Band is over fifty years old and all through the years has kept its identity.

QUEBEC

MRS. C. RITCHIE BELL, 357 DE L'EPÉE AVE., OUTREMONT, PRESS SECRETARY

MONTREAL P.S.—Miss Violet Tennant, Girls' Work Secretary of the Presbyterian Church, addressed a large open meeting of the Montreal Presbyterial Executive in Knox Crescent Church Hall on April 28th, presenting reports both of developments in Canada and of the Madras International Missionary Conference in December.

Madras, said Miss Tennant, was a lesson above all in active co-operation. Previous attempts at this had been the conferences in Edinburgh in 1910 and in Jerusalem in 1928. Madras surpassed both these, with delegates from 69 nations. The Church has to face certain facts: many doors are closed to organized Church activity; doors are open in lands such as in China, where forty-five per cent. of the country is still untouched and where the help of older Churches will be needed for a long time; indigenous Churches must be built up in mission lands where the prejudice against Christianity as an alien religion will be removed ''when we have done more to root the Church in the native soil''. Madras challenged all Churches to a courageous advance in the field of co-operation with different communions facing the task of the world Church together. A fine spirit of unity was established once the differences in these communions, instead of being ignored, were resolutely faced and understood.

Miss Tennant also showed lantern slides of our Jhansi and Bhil mission fields in India, which she visited after the Madras meeting.

Mrs. W. E. Baker, Vice-President, presided in the absence of the President, Mrs. C. Johnson. A summary of departmental reports was presented indicating progress as encouraging as in the corresponding period of last year; the Treasurer reported receipts to date of $2,670. The Young Women's Leaders' Fellowship then took charge with Miss Florence Hosley as chairman. Miss Margaret Macdiarmid, Young Women's Secretary, told of varied activities energetically carried on.

The meeting also heard with interest reports of the recent Provincial Board meeting, presented by Mrs. Ashton Kerr.

SASKATCHEWAN

MRS. A. S. SIBBALD, 1536 COLLEGE AVENUE, REGINA, PRESS SECRETARY

MOOSE JAW P.S.—The twenty-fifth annual meeting of the Presbyterial was held in Knox Church, Moose Jaw, on May 11th and 12th. The Thursday evening meeting was well attended. Rev. Mr. Wilson led the devotional service. Mrs. H. R. Horne spoke briefly on co-operation. A short play, ''The House of Do What You Can'', was presented by the Busy Bees Mission Band. On Friday morning a special service of prayer for peace and Divine guidance was led by Mrs. H. A. Stavely of Weyburn. The Friday devotional periods were taken by the Briercrest and Weyburn Auxiliaries. In her presidential address Mrs. Craig stressed the personal responsibility of members of the Women's Missionary Society. Mrs. H. R. Horne presented the Mission Band banner, for highest standing in tests and general proficiency, to Eileen Longmore and Irene Lavier of Leakville, who gave an excellent report of their work. Mrs. H. A. Stavely installed the officers for the coming year. Mrs. Horne, in the closing words, ''Thoughts to Carry Home'', stressed the need of faith to carry on the work diligently, constantly, and effectively, and pointed out that while it was possible to give without love it was not possible to love without giving.

A letter of welcome was sent to Miss Mary Sherrick of Weyburn, home on furlough from the Bhil field, India. A delightful luncheon was served by the women of Knox and St. Paul's Churches.

Mrs. C. Findlay of Briercrest, eighty years of age, entertained the Mission Band at her home. In a special spring-time service almost every child had a part. Later the children were sent on an out-door treasure hunt, which terminated with the finding of a box of popcorn balls prepared by their aged hostess. Tea was served by the Mission Band members.

Prince Albert P.S.—At the Melfort Auxiliary meeting in April Mrs. A. B. Cruickshank presented honour member pins to Mary Neale, Dorothy Redman, and Margaret Anderson, senior members of the Cameron Mission Band, congratulating them on the ''upward step'' they had taken in missionary work. Mrs. H. A. McEwen explained the purpose of this test and the work it covered. Mrs. E. B. Nichol was also a guest of honour, on the eve of her departure from Melfort for her new home in Assiniboia.

At the Easter concert of the Ephraim Scott Mission Band, Prince Albert, Mrs. J. Gibb, Presbyterial Mission Band Secretary, and Mrs. R. G. McKay, former leader, presented honour member pins to three senior members: Margaret McNaughton, Beryl Grosskleg, Margaret McKay.

Regina P.S.—A very encouraging and inspiring letter from a worker in a drought-stricken section of Saskatchewan was read at the Auxiliary meeting of First Church, Regina. The writer enclosed a dollar, received as a Christmas gift, which she wished used in relieving the suffering of Chinese refugees; she referred thankfully to the privilege that was theirs in hearing Rev. Mr. Farley's broadcasts.

The Laura Pelton Auxiliary, First Church, Regina, held a Fellowship meeting at which the members were responsible for one guest. The topic studied was Missionary Fellowship, after which the brotherhood of nations was discussed. The members were greatly encouraged by Mrs. G. D. Ralston, Provincial President, and Mrs. J. B. Shaw, Presbyterial President, who attended the meeting.

Saskatoon P.S.—The Auxiliaries of North Battleford and Parkview and St. Andrew's, Saskatoon, report very successful Thank-offering meetings. Parkview in May studied ''The Untouchables of India''. St. Andrew's reports seven new members present as a result of the efforts of the committee appointed in connection with Organization Year; the committee made a list of all ladies of the congregation who were not members of the Auxiliary and these were called on or invited to the Thank-offering meeting; as a result seven ladies joined.

The Dr. Robertson Auxiliary held two meetings at the Presbyterian Residence, Saskatoon; at one, Miss Geddes and Miss Duthie gave papers; and at the other, Chinese and Japanese family life was studied and reference made to their love for and loyalty to their country.

Treasurer's Statement

May 31st, 1939

RECEIPTS:

A Friend, "Rocky Mountain House Hospital"	$ 2.00
Government Grant for Cecilia Jeffrey Indian School	5,185.68
Government Grant for Birtle Indian School	4,643.13
Refund on Deaconesses' Expenses	24.20
Refund from Government for freight on supplies	132.14
PROVINCIAL GIVINGS	
Alberta	163.20
British Columbia	600.00
Manitoba	200.00
Ontario	9,500.00
Quebec	1,100.00
	$21,550.35

DISBURSEMENTS:

Hospitals:	
Canora	$ 329.16
Rocky Mountain House	250.00
Weirdale	189.13
Chinese in Canada	355.84
Cecilia Jeffrey Indian School	556.50
Birtle Indian School	605.88
Government Grant paid Cecilia Jeffrey Indian School	1,656.73
Government Grant paid Birtle Indian School	1,091.11
Mistawasis Indian Day School	45.00
Presbyterian Residences:	
Saskatoon	75.00
Huntingdon	75.00
India:	
Bhil Field	160.00
Jhansi Field	158.33
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Special Retiring Allowances	146.66
Miscellaneous	69.75
Welcome and Welfare and Deaconesses	1,290.09
Exchange	4.49
Administration	468.46
	$10,547.91

RESERVE FUNDS

RECEIPTS:

Special Retiring Fund—	
Interest	$ 555.50
Legacy Fund—	
Interest	56.25
Estate of Catharine Ballantyne, through Duff's Auxiliary, Puslinch, "Weirdale Nursing Home"	25.00
Refund from Board of Missions for Electric Light in Amkhut	366.66
Sustaining Fund—	
Interest	317.50

Special Fund—

Interest	22.50
Rent of Bungalow in Japan	15.00
Payment on New Liskeard Residence	100.00
Sale of property at East Selkirk (Balance)	8.00
Payment on McCrea House, Vegreville	47.50
Weirdale Women's Auxiliary, "Supplies for Weirdale"	100.00

Formosa Trust Fund—

Interest	250.00
	$1,863.91

DISBURSEMENTS:

Rocky Mountain House Hospital	$2,131.00
Weirdale Nursing Home	328.33
	$2,459.33

(Mrs. Daniel) Helen M. Strachan,
Treasurer.

Caste and Christianity

H. C. Mookerjie, Ph.D., writing in *The Indian Witness,* has this to say about the bearing of Christianity upon the caste system:

We are all aware that the Indian Christian community contains within itself men and women coming from nearly all the Indian races, tribes, castes and strata of society. Blue blooded Brahmins and Syads, high castes and scheduled castes, land-owners and tenants, capitalists and labourers, farmers and landless cultivators, rich and poor jostle one another within the Christian fold.

All over India, Christianity has supplied leadership in the revolt against the rigours of the caste system, and specially against untouchability, which is a manifestation of the caste feeling in its most objectionable form. The acceptance of our faith has enabled thousands of untouchables to shake off for all time to come the disgrace wrongly attached to their birth, and to rise in the social scale. The difference between their position before and after conversion must have made these men realize very keenly the disabilities under which they had been labouring in their pre-conversion days. The improvement in their social status, always reflected in their behaviour, has tended to encourage further conversions among non-Christian members of the group to which they had belonged. In the past, Hindu society had refused them all chances of education, and all prospect of social advancement. Christian missionaries offered both.

—From *The Missionary Review of the World.*

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Mrs. Lees; 59.

Vol. XV SEPTEMBER, 1939 No. 9

THE GLAD TIDINGS

Missionary Designated

Mr. and Mrs. Hawtin

Weirdale Nursing Home Opened

Need for Missionary To-day

Canadian School of Missions

India's Women Doctors

At Camp

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

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The Glad Tidings

Vol. XV TORONTO, SEPTEMBER, 1939 No. 9

Editorial

The Council Meeting

THE annual meeting of the Council of the Women's Missionary Society, Western Division, of the Presbyterian Church in Canada will open on Tuesday afternoon, September 26th, and continue during the following days in Glenview Church (Glenview Avenue at Yonge Street), Toronto.

Mrs. Maas Resigns

AT its last meeting in June the Council Executive very regretfully accepted the resignation of Mrs. Maas, the Secretary for Manchuria and South China, who found it impossible to continue her work on the Board. It is the earnest hope of all that Mrs. Maas may soon be quite well again.

Visitors at the Board Meeting

A WELCOME visitor at the Board meeting on June 20th was Miss Elizabeth Geddes, Superintendent of the Presbyterian Residence at Saskatoon. The fact that the Residence is open all year means more work for those in charge, Miss Geddes explained. During the summer they have University summer school students and a few business girls, while the Presbyterian summer school early in July brings about a hundred young people, for whom accommodation has to be arranged and meals prepared—in a Residence intended for a much smaller number that means ingenious planning and hard work. In the autumn students are given preference over business girls.

At the next meeting Mrs. D. D. Calvin, Student Secretary, introduced to the members Miss Lilyan Leung as one of whom the Board is very proud. For some years her education has been the concern of the Women's Missionary Society and its members have watched with interest her successful progress—at Harbord Street Collegiate Institute and the Women's College Hospital, Toronto, and latterly at Columbia University, New York, where this year she took an Arts degree in Nursing Education. Now she is ready to take her place in work in China, Mrs. Calvin explained; she can take charge of a hospital or a nursing school. She could go at once to work with the Chinese Red Cross, but if our Church had work for her, she would undertake it. Miss Leung expressed her thanks for the interest and support of the Women's Missionary Society.

Western Survey Work

IN accordance with its undertaking to co-operate with the Synod of Saskatchewan in an endeavour to get in touch with, and minister to, Presbyterian families scattered through that province, away from any organized congregation, the Women's Missionary Society appointed Miss Louise Reith, M.A., who graduated in May from the Missionary and Deaconess Training Home, to do survey work there.

In response to a request from the Presbytery of Macleod, Miss Frieda Matthews has been released for a time from her work in the Shaughnessy district in Alberta to make a survey within the bounds of that Presbytery. During Miss Matthews' absence from her field her place is being taken by Miss Ione Gordon of Lethbridge.

In June Mrs. W. D. Hildred of Edmonton was appointed to work for a time under the Home Mission Committee of the Presbytery of Edmonton. For some years Mrs. Hildred, formerly Miss Dorothy Jenkinson, was a deaconess under our Women's Missionary Society, at Vancouver and later at East Selkirk, Manitoba.

Good Work

TWENTY-THREE girls in Miss Kathleen Stewart's class at the Birtle Indian Residential School have successfully completed the St. John's Ambulance Nursing course. They had already taken the course in First Aid. Heartiest congratulations to Miss Stewart and the girls she is training so well!

Chinese Worker Married

ON Tuesday, June 20th, at the Presbyterian Missionary and Deaconess Training Home, Toronto, Miss Lily Yeung, of our Chinese Mission in Toronto, was married to Dr. Henry W. K. Y. Lore. The ceremony was performed by the Rev. J. G. Inkster, D.D., of Knox Church, assisted by the Rev. T. K. Ma Wou, Chinese pastor. All join in wishing Dr. and Mrs. Lore much happiness. The latter is continuing her work under the Women's Missionary Society.

In South China

IN acknowledging the receipt of a quarterly instalment of the Society's grant towards the work of the Church of Christ in China, Dr. A. J. Fisher writes to the Treasurer (13th July): "I am very glad to say that some of our workers in the 4th District are able to do a little work. In spite of difficulties, they are doing what they can. The 4th District is suffering a great deal. Some parts are being devastated. Villages are being burned, and the poor people have to flee. It is not safe for young women to be about at all. The guerillas and the Japanese forces are fighting back and forth and many of the villages have been entirely razed to the ground. The sufferings of these people are beyond measure. One wonders that human beings can endure so much. The great sorrow of it all is the callousness of the rest of the world. We have seen so much of people butchering each other that we have become inured, and while we say 'too bad', nothing is actually done.''

Facing Similar Problems in Australia

IN view of the efforts being made to serve the scattered Presbyterian families in our western provinces, it is interesting to read, in the *Missionary Chronicle* of the Presbyterian Churches of Victoria and Queensland, of what is being done to meet a somewhat similar situation among settlers in new areas in Australia, ''where many Presbyterian families are far removed from any minister''. That these people might ''have a minister to visit them, to baptize their children, and to gather them around him at the table of their Lord and Master'', it was decided to appoint a minister to patrol the area.

''In March, 1938, the first Patrol Padre was appointed, and the work began, and during the twelve months that have passed, with the co-operation of the Home Missionaries and the help of the Home Mission Committee and the Presbyteries concerned, much has been accomplished. During the year the number of places at which services are being held has been increased to twenty-five, while fourteen Sunday Schools are also being maintained. Youth work has developed well, and ten Fellowship groups are being conducted. Seven of these ten have commenced during the last year, and the last-formed has a membership of up to forty. Many of these young folk come great distances, and the Home Missionaries feel that the work is much appreciated and well worth while. The activity of the Country Roads Board has led to the linking up of many places, which once were completely isolated through the winter months, and this to-day makes it possible for work to be done, which, in the past, would have been impossible. . . . During the year 21,000 miles were covered by the Padre, many lonely homes visited, children baptized, communion dispensed, youth work started, and four new church services commenced.

''Thus the work of the Patrol goes on, visiting the homes of these lonely settlers, and finding our people, and linking them up in worship. It frequently happens that the Padre is the only minister that has ever entered the house, and his is the only clerical collar that the children have seen. The Padre visited one home in a centre in which work was begun last year, and while talking he noticed a copy of the *Missionary Chronicle* in the house, clearly indicating that, although living far away from their own Church, they still loved their Church, and endeavoured to remain conversant with all its activities. . . .

''The great problem in the Patrol is the need of church buildings, and in two centres the people have decided to build. Land has been given by settlers, and the people have cleared it, and are facing the task of erecting their church. As these people are settlers, whose financial resources are limited, the problem is difficult, but they are fully determined to build their church. The estimated cost of these buildings is between £250 and £300. In one case the settlers are prepared to build by working bee, and thus reduce building costs. Both fire and drought have ravaged the country, yet, despite heavy losses, our people are determined to proceed with the erection of their churches.''

The Holiday Maker's Prayer

Thank God for the kingly chant
    Of the wide, intoning sea,
For the folded peace of purple hills,
    And the blessing of brook and tree;
For the days that are clean swept
    Of the cobwebs of routine,
For the glories born of pastures new,
    And the thrill of fair treasures seen.

Wherever my tent is pitched,
    By ocean or on land,
A tribute of homage I must pay
    To the works of Thine artist Hand;
And the spell of nature's way,
    And her sure, abiding good,
Will draw me closer in word and deed
    To the glow of Thy Fatherhood.

I shall not waver or shrink
    At the future's high demands;
But tackle the old and threadbare tasks
    With a fervour of willing hands.
Though thorny my work may lie,
    Whatever its scope or range,
I will bless Thee in Thine own good time
    For the grace of Thy gift of change.

—Barbara Ross McIntosh, in the
British Weekly

Designated to Missionary Service

ON Friday evening, June 23rd, a large congregation, representing almost all the Presbyterian Churches of Montreal, gathered in Kensington Presbyterian Church for the service held by the Presbytery of Montreal for the designation of Miss Margaret Kennedy as a missionary of the Presbyterian Church in Canada, to serve on the Bhil Field, India, under the Women's Missionary Society, Western Division.

The service was conducted by the Moderator, the Rev. H. S. Lee of St. Lambert. The Rev. A. M. Hill, D.D., chairman of the General Board of Missions, delivered the address from the text: ''In the name of our God we will set up our banners'', emphasizing the fact that to gain this banner we must recover the ancient message of the Church, that Jesus Christ alone can meet the needs of the world and satisfy the hunger of the soul.

Mrs. J. W. Dougherty, President of the Quebec Provincial Society, presented the candidate for designation, telling of her preparation for her work; since her graduation a year ago from the Missionary and Deaconess Training Home, Toronto, Miss Kennedy has been attending Hartford Seminary, Connecticut, where her work included a study of the history and customs of the people of India. Mr. Lee conducted the dedication service. Then presentations were made: on behalf of the Women's Missionary Society, Mrs. J. W. Dougherty presented a Bible to her; Mrs. Wm. Kydd, a travelling rug from the Quebec Provincial; Mrs. Charles Johnson, a copy of Cruden's Concordance from the Montreal Presbyterial; Mrs. C. Ritchie Bell, the deaconess pin, from the Board of the Missionary and Deaconess Training Home; Mrs. F. Scott Mackenzie, President of the Montreal Women's Auxiliary of the British and Foreign Bible Society, the Bible in Hindi; Mr. John Laroque, a purse from Kensington Church; Miss Jean Howe, for the Young Women's Auxiliary of Kensington Church, a Life Membership in the Women's Missionary Society; Mr. D. H. Stirling, Superintendent of the Sunday School, presented Miss Kennedy with an enlarged portrait of herself, which he asked to have hung in the assembly hall as a reminder to the school of the services she had rendered and as an inspiration to others to follow in her footsteps.

Dr. I. A. Montgomery of Kensington Church addressed the new missionary, reminding her of the difficulties and discouragements she would meet but also of the joy of service in the work so dear to her heart and assuring her of success and victory in the work of the Lord Jesus Christ.

Following the service refreshments were served, and the congregation had the opportunity of meeting Miss Kennedy and of wishing her Godspeed.

On June the 20th Miss Kennedy had the opportunity of meeting and addressing members from all the Young Women's Auxiliaries in Montreal. On that occasion the Montreal Young Women's Auxiliaries Fellowship presented her with a diary and loose-leaf brief case.

Mr. and Mrs. Hawtin

An Appreciation

By Muriel L. McMurrich

THE retirement of Mr. and Mrs. Arthur Hawtin, while deeply regretted because of the great loss it will be to our missionary work in Jhansi, gives the Women's Missionary Society an opportunity to express its gratitude for what they have accomplished in India and for the help they have given to our staff during the years they have worked together in the missionary cause.

The blessing that has followed their endeavours is due to the fact that they were both fully equipped for the task to which they devoted their lives. Courses of training at the Agricultural College, Guelph, and the Bible College, Toronto, enabled Mr. Hawtin with expert knowledge to carry out Dr. Wilkie's plans for experimental farming that was as new in the state of Gwalior as the establishment of rural Christian communities. In an informative article about Mr. and Mrs. Hawtin's work that was published in the *Presbyterian Record* of May 1931, the Rev. A. A. Lowther says: ''Jhansi Mission Farm is a model for Christian work. Slowly but surely a dream is coming true there of Christians living as they should live, growing visibly in all that is of real importance and learning daily more and more of Christ and His Church.''

After Mr. Hawtin brought his wife to India their home became the centre from which they worked, and their lives the example of what they taught. One who visited it said that the Hawtins' home was just like a little bit of Christian Canada transported into the midst of that far-away land.

Mrs. Hawtin organized and carried on every kind of work that would help the women of India to understand Christian home-making and character-building. She also looked after physical needs, dispensing medicines and teaching simple rules for the care of health and child welfare. It is hard to imagine what Miss Stringer and Miss Whatling would have done without her advice and assistance when they arrived in India in 1926, for she was to them ''guide, philosopher and friend''. Like a valiant soldier she had ''held the fort'' awaiting reinforcements after the changes of 1925 and the Helen Macdonald School largely owes its existence to the foundation she helped so well and truly to lay.

The work of Mr. and Mrs. Hawtin is not finished, it is just begun. Though the mission has been deprived of the inspiration of their bodily presence, their influence will continue to be felt in the lives of the Indian Christians and their families, and the farming community, the church and congregation built up during their ''ministry'' are a living and enduring memorial to them.

No more fitting tribute could have been expressed than that contained in the following resolution passed by their fellow missionaries in the Mission Council at Jhansi when their retirement was confirmed:

> ''Few have loved the people of this land as you have loved them, few have spent their years in this land in such unremitting toil for those whom they came to serve. In times of discouragement without your patience, optimistic outlook, and quiet counsel we would probably have been lost in defeat before now. We are grateful to you for the company of those who through your prayers, your labours, your sacrifices, and your love have seen in you the Word once more incarnate and have entered the Kingdom of God. We do not feel your missionary labours are ended, for no doubt you will find many at home anxious to be enlightened about our work, and we, too, will have the assistance of another couple definitely interested in, and praying for, the work of this field.''

Opening of the Weirdale Nursing Home

ON the 8th of July, 1939, a large number of people from the Weirdale district of northern Saskatchewan gathered for the official opening of the Weirdale Nursing Home, which was completed by the Women's Missionary Society, Western Division, of the Presbyterian Church in Canada.

The Rev. R. G. McKay of Prince Albert acted as chairman and conducted the dedication service, assisted by the Rev. A. Roskamp of St. Paul's Church, Prince Albert. Four members of the Saskatchewan Advisory Committee of the Women's Missionary Society were present from Regina: Mrs. G. D. Ralston, Provincial President, Mrs. J. McAra, Mrs. J. A. Sinclair, and Mrs. S. Farley; the Prince Albert Presbyterial was represented by its President, Mrs. R. G. McKay, and the Weirdale Auxiliary by Mrs. A. Asleson, President, and Mrs. N. K. Leader, Secretary. Mr. Roskamp brought greetings from the Synod of Saskatchewan. Miss Louise Reith, appointed by our Society to do survey work in Saskatchewan, was also present.

Mr. McKay introduced Miss Mary Lyons, the Superintendent of the new nursing home, and Miss Isobel Sym, assistant, and Mrs. Ralston, after expressing her pleasure at being present at the opening and referring to the way in which the Women's Missionary Society of the Presbyterian Church in Canada had willingly answered the appeal of the people of Weirdale for financial assistance, presented to Miss Lyons, on behalf of the Society, a Bible for the nursing home and the key to the building, where, she hoped, the patients treated would be helped in spirit as well as body. Then little Louise Montgomery presented a bouquet of roses and carnations to Mrs. Ralston. Thanking Mrs. Ralston, Miss Lyons said she felt very grateful that she was being put in charge of such a beautiful, well equipped nursing home.

Dr. Coleman was introduced, and Mr. Ralph Bentley, Secretary-

Treasurer of the Hospital Committee. Mr. M. Peterson, who had given the building site, was not present when called on by the chairman, who called on Mr. E. Johnson to represent the community of Weirdale. The ceremony closed with the benediction pronounced by the Rev. Mr. Roskamp.

All present signed the visitors' book, and were shown by members of the Weirdale Auxiliary over the new nursing home, an attractive building, well equipped for the service it is to render to the community. Beautiful flowers added to the pleasing appearance of the home, some coming from the district, some sent from Prince Albert, and one bouquet given by the Holy Family Hospital.

''The Weirdale Nursing Home'', the report says, ''is a very modern and beautiful building, a credit to the Women's Missionary Society of Canada, which was responsible for its erection.''

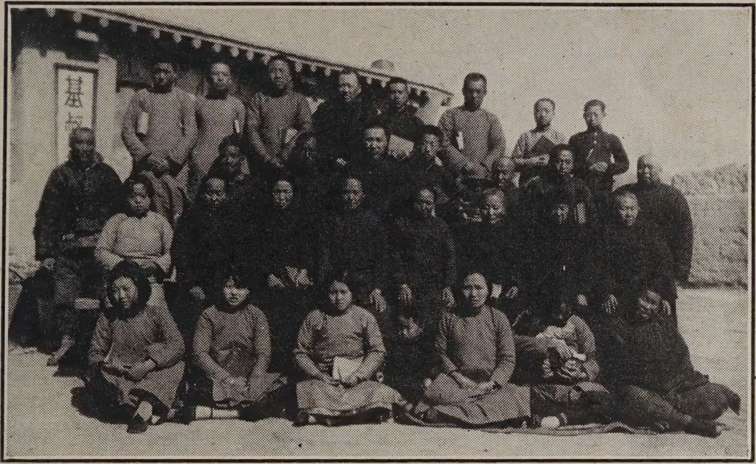
Pictures from Manchuria

THE Rev. E. H. Johnson of Szepingkai, Manchuria, has kindly sent us two of the pictures that he took on a country trip in March, with the ''stories'' about them.

– This is a fine old Christian widow in our Sze Hao church. She is sitting high up on the top of a load of grain bags on the Chinese ''big cart'', the heavy, springless, two-wheeled cart on which we travelled the twenty-five miles from the railway to Sze Hao. The cart was sent to meet me and the Chinese pastor with whom I was travelling, and Mrs. Yang and the grain bags got on incidentally.

Mrs. Yang has been a Christian for only a few years, but she has a strong cheerful faith and bears radiant witness amid the dullness and superstition about her. Her son of eighteen is a fine young Christian. He is a deacon in the church and head of the Sunday School. He had no opportunity for schooling, but learned to read by studying the Bible in the phonetic script, and has gone on to give himself a fair education. He and his mother are the kind of Christians that make one feel the work is worth doing.

Mrs. Yang



The Hsin An Chen Church

– The man on the extreme right is the evangelist there. The woman sitting, third from the left, is his wife, and the boy, top right, and girl, bottom left, are two of his children. His older daughter was busy teaching at the village school, handling two hundred children with two other young inexperienced teachers in two packed class-rooms.

The woman, third from the right, sitting, had an interesting story. She was quite grief-stricken because her son had got into bad company and had just been given an eight-month sentence for burglary. Although she has been a Christian for several years, her husband has refused to believe and has continuously opposed her belief. Last year when her daughter was seriously ill he and the neighbours tried to compel her to follow the usual custom and go to the village temple to burn incense for her. Instead, she prayed and stood firm, and told them, ''Even though she die, I won't worship false gods.'' Her husband tries to prevent her going to church on Sunday. Frequently he finds excuses to go out, so that she has to mind the house at church time, and sometimes in anger he curses her for her faith. At first when he used to curse her she became angry, but now she has learned to take it calmly, and just bows her head and prays that God will forgive her sins. The neighbours laugh at her and say, ''What good is her praying? He still curses her.''

A couple of years ago when this young church nearly went under because of a rascally preacher, this old woman and the one sitting to her left (second from the right) would not let it go. They rallied the Christians, persuaded some well-to-do ones to erect a simple building, and gave a new start for the present healthy church.

Five years ago Hsin An Chen had no Christian worship or witness. Now it has a small church building, sixty Christians, and has already made a start towards self-support, carrying one month a year of the evangelist's salary in addition to all other expenses.

Healing for the Soul as for the Body

AN illustration of how a hospital may serve as a centre where the soul may find restoration while the body is engaged in the process of healing is the story of Mrs. Ko. One remembers the first day she appeared at the hospital clinic. She was a mere wisp of a woman who for several months had been gradually wasting away with a tuberculous lung. Her husband, who was not a Christian, carried on a dental practice in the city. They were well to do and had a good home, where several healthy little youngsters ran around exposed to the mother's infection. She was pessimistic about her recovery and had arranged that a supply of incense should burn daily in the temple until such time as her recovery or death should occur. When it was agreed to allow her to be admitted to a private ward on evidence that only one lung was involved, her hopes were rekindled and she began to live purposely for health. By great good fortune we were able to collapse the diseased lung and from that time her recovery was remarkable. With the release from her physical symptoms she became interested in the visits of the Christian friends who made a point of having daily fellowship with her, and as her strength returned she was able to visit the chapel and take part in the worship service. On her discharge from the hospital at the end of six months, she joined the church in her section of the city and has been responsible for bringing many friends to receive treatment. She has been coming faithfully for out-patient treatment and will continue to keep in touch with the hospital for at least a year. She reported to one of the staff that she was now concerned as much about bringing her family into the fellowship of the Christian Church as she was about her health and she felt the new interest had kept her free from her former apprehensions about herself. The other members of the household have made comments on the alteration in her personality since her introduction to her new way of life.

Another interesting person who found a new direction for her abilities through her stay in the hospital was Miss Chin, a professional dancing teacher. This attractive young woman had had rather an eventful and checkered history. She began at the age of fourteen as a waitress in a local beer parlour. Later she was advanced to study dancing and became such an excellent dancer that she developed into the most-sought-after dancing partner in the capital. She went on a dancing tour of the South Seas, visiting Singapore, Hanoi, Hong-kong, and other coastal cities, until she finally hurried back to Taiwan (Formosa) to escape becoming embroiled in the confusion arising in the China war and its propaganda of fear.

Back in Taihoku, she bceame the central figure in a money scandal and, in the difficulties surrounding this affair, she chose suicide as an attempt at escape from her follies. The Hospital Superintendent was called to the dance hall parlours to administer first aid. Hundreds had gathered in the street outside the door, so that it was next to impossible to gain entrance to her living quarters. Appropriate treatment and transfer to the hospital ward brought the girl back to life, and all the miseries which she had sought to escape. One of the hospital staff, a Formosan member of the Oxford Group, made her unhappiness his chief concern and determinedly strove to interest her in Jesus, as a focus for reconstructing her fretted nerves and for engaging her splendid talents and interesting personality. After two weeks she was discharged from the hospital, but a number of young people in the city are continuing their loving efforts to win her for the Christian fellowship.

—From the report of the Mackay Memorial Hospital.

New View of the Christian Church

THE noted scientist, Albert Einstein, who had to leave Germany because he is of Jewish race, acknowledges that his attitude towards the Christian Church has changed:

''Being a lover of freedom, when the revolution came in Germany, I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but no, the universities were immediately silenced. Then I looked to the great editors of the newspapers whose flaming editorials in days gone by had proclaimed their love of freedom; but they, like the universities, were silenced in a few short weeks. Then I looked to the individual writers who, as literary guides of Germany, had written much and often concerning the place of freedom in modern life; but they, too, were mute.

''*Only the Church stood squarely* across the path of Hitler's campaign for suppressing the truth. I never had any special interest in the Church before, but now I feel a great affection and admiration because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced to confess that what I once despised I now praise unreservedly.''

And O! the myriad-miracle of the grain,
Cresting the hill, brimming the level plain,
The miracle of the flour and milk and kernel,
Nurtured by sun-fire and frost-fire supernal,
Until the farmer turns it in his hand,
The million-millioned miracle of land.

—*Duncan Campbell Scott.*

The Need for the Missionary To-day: His Place and Function

BY MINA TEMBEKA SOGA

(From the *International Review of Missions*)

TWO thousand years ago the first missionary, Jesus Christ, came into the world to begin the task—even yet unfinished—the proclamation of the good news to mankind.

He did this task Himself, and He did it through the same men He came to redeem, thus making them partakers in the heavenly calling. In word and in deed Christ taught His followers the indispensability of co-operation. In whatever duty He had to perform He asked for their assistance. He did the superhuman and they the human work. For example: the servants had to fill the pots with water; the impotent man had to rise, roll up his bed and walk; the blind man had to go and wash in the pool of Siloam; the disciples had to distribute the bread.

This is still Christ's method to-day. And the missionary has a part to play, for the task is yet unfinished and will be until heaven and earth pass away, for Christ has set us a high standard. So high is the calling that men have fashioned and brought idols down to the level of their shallow minds and surroundings. In the Christian world we find the visible yet invisible idol, Self, an idol which has called forth a challenge to the Christian faith and religion.

But the task is not impossible, for Christ has left the command 'Go ye . . .'; and this is what this short article is intended to emphasize—the need for the missionary. The conferences held at Edinburgh in 1910, at Jerusalem in 1928 and at Tambaram in 1938 have chiefly accentuated this fact. An adjustment must be effected and then a continuance of the unfinished task.

The truly international meeting at Tambaram pronounced this need in no uncertain terms, and gave a call to the world for more and better-trained missionaries. Errors have been made in the past in training missionaries for work abroad; that training has not been in accordance with the surroundings into which they have to go, and so their message has not had the desired effect. A western missionary has preached Christ enveloped in western garments and civilization, and it must be borne in mind that in cases where missionary enterprise has been preceded by military conquest by the same race, the subject people have naturally regarded Christianity as part and parcel of the victor's new rule. Christ is not theirs, and thus worship lacks reality and stability. The western Christ taught them only to despise and to cast off their national traditions and life.

Every race in the world has a language, a background, a tradition, a history and a religion of its own. These are not necessarily all at variance with Christianity, but even if they were the missionary should make it his primary duty to learn that language, to study that background, to appreciate the grains of gold in the tradition, to look at things from the other man's point of view and then, only then, to lay the Christian foundation. St. Paul wrote: 'Unto the Jews I became as a Jew, . . . to them that are without law, as without law . . . that I might by all means save some.'

Jesus, the model missionary, spoke to men in terms of their common thought and surroundings; He spoke of all sorts of homely things—their customs, their laws; He spoke about gates, a bridegroom, a sower, a fisherman, a shepherd, thus teaching the people that God their Father took a keen interest in their lives and knew all about them—a teaching very different from that of the rabbis.

Then again the victors' Christ is behind colour bars and therefore beyond reach. In word we are brethren, in deed masters and servants; and when the brotherhood of men is preached to the non-Christians, the latter say: 'Your deeds are so loud that we cannot hear your words.'

The word 'Christian' must be given its true expression. It has been sadly mixed up with what is known as civilization, and in a thousand-and-one cases a Christian is merely a man dressed in modern clothes. What an abuse of Christianity! What an amount of evil has been committed under this name by man in modern garments! The non-Christian points a finger of contempt at us and says, 'That's Christianity.' The Church must take stock of its members and take note of the impression thus created.

People have laboured for a long time under the delusion that it is the poor, the lowly and the non-white races that need the Gospel most; the high officials, the rich and the white races are often passed over as satisfactory. But the opposite seems to be the truth and this situation must be faced conscientiously. Christ was no respecter of persons. He rebuked the learned rabbis and rulers of Israel time and again. He brought them to book for their empty words and misdeeds, for His words were deeds and vice versa. His teaching was full of reality. 'Never man spake like this man,' was said of this teacher.

I seem to have wandered far away from my subject, but I have done this advisedly. The above observations are by no means fresh and may not be applicable to every country, but they have been brought up again to emphasize the need for missionaries to-day. What is their function? Well, the old order referred to above needs a change; the work of the past needs adjustment and that is where the missionaries must come in. To them falls the heavy and difficult task of undoing the wrongs of the past, of unearthing and re-establishing the buried glorious history of the many tribes and races, in order to build thereon the foundations of the kingdom of our Lord.

If Christianity is to live and serve humanity, better relationships between East and West, governors and the governed, white and black, rich and poor must be brought about. Until such sound relationships are established the Gospel will not go very far. Though the object in view should be to give the people of the country the fullest possible training, so that they may carry on themselves without foreign supervision, yet until this is accomplished, the missionaries must come to the field to teach and guide their younger brethren. There is a tendency on the part of the 'shepherds' to care for the sheep already in the fold and to leave the rest to semi-literate hands. It is necessary that the best-trained men should make the first approach to those not yet reached until their eyes are opened to the truth.

Finally, if we mean to follow in the Master-Man's footsteps the missionaries have still to teach not only the Gospel of the Word, but also the gospel of work and its dignity. Jesus was a worker all His days and a noble sense of duty marked His life. He earned His living at a carpenter's bench. Later, He left His trade to become a teacher, but He was a worker still. He enjoined on His disciples the spirit of untiring work. He was so pressed as to take no time to eat and He summoned others to like activity. His parables were parables of activity.

If Jesus had work to do, so also have we; and as truly as Jesus could, so may we expect help from God in doing the work He has apportioned to us, in the spirit of faithfulness, service and love. Are we able to follow Him?

NOTE.—We would remind those of our readers who had not the opportunity of seeing and hearing Miss Soga in Canada that she was a member of the Madras team that visited Eastern Canada in February. The only woman delegate from South Africa at Madras, she made a deep impression on the members of the Conference as on all those who heard her in this country. In the April *Glad Tidings* there was a brief report of some of the addresses she gave in Toronto.

The mango tree spreads sheltering branches wide
Above the clustered, mud-walled huts. The sun
Beams merciless on all the countryside—
Parched fields whose meagre harvest has begun.
A woman, withered, toothless, almost blind,
Sits in a dooryard pounding rice, and here
A child creeps in the dust, and shouts to find
Tools that the village craftsman has left near.
O child with the jet black curls, and deep-lashed eyes,
So gaily playing by that new-made plough,
(Being too small to work) when you've grown wise
And toil has marred the beauty you have now,
Shall you hear words that make this dark world bright,
"My yoke is easy, and my burden light?"

—Louise Birch Rambo, India, in *World Call.*

The Canadian School of Missions

Extracts from the summary of Director's Report presented at the Annual Meeting of the Council, June 7th, 1939.

A LARGE number of missionaries enjoyed the quiet and comfort of the building and friendly comradeship with those who frequent it; they found intellectual stimulus in the lecture-rooms and library and through the chatty interchange of ideas and experiences; and they found an enrichment of the inner life through corporate worship and a mutual sharing of religious views and insights. They have gratefully acknowledged these benefits. To those on furlough this ceaseless traffic in knowledge and inspiration will mean a replenished equipment for service during the next term on their fields. And the same applies to the candidates who are now embarking on their missionary careers. Surely any year in which these contributions have been made by the School must be estimated as one of decided significance. . . .

The death of Canon Gould brought to the School deep sorrow and a great deprivation. He had helped much in bringing it into being; from its inception he had been a member of the Council and for eleven years of that time he had served as its Chairman. He had loved it and given it a strong and serviceable leadership. Another long-time friend of the School from its foundation, Mrs. W. B. Coulthard, passed away during the year. She also had been for many years a Council member and her deep and helpful interest in the well-being of the School was sustained until the end—an interest that was reflected in a bequest of Two Thousand Dollars.

This year the number of furloughing missionaries in Toronto has been well below normal and class enrolments have been smaller in consequence. Some missionaries of other Societies, temporarily residing in Toronto, have been accepted as members of the School. For the first time a student has been sent by an American Board to receive instruction in the Canadian School of Missions. Another American Board has already registered a student for the coming year; and still other students from across the border are in prospect. The School is ready and glad to widen the range of its usefulness by extending these courtesies.

As is customary, the School has encouraged missionaries to take courses in other institutions, not only in Toronto, but also in Vancouver, Winnipeg, Hamilton, London, Montreal, New York, Hartford, Boston, Edinburgh, London, Eng., Oxford, and other centres. . . . A number of missionaries have taken courses leading to a degree and one woman missionary completed a standard theological course and has been ordained to the Christian ministry. Five missionaries attended Cornell University's four-week School for Missionaries engaged in rural work. Candidates and missionaries residing in Toronto were enrolled in eighteen different institutions in the city and in the evening classes of the Toronto Religious Education Council.

The School's own curriculum consisted of twenty-five courses. Those given for the first time were: The Significance of Madras 1938, Theology and Missions, A Biographical Approach to Church History and Comparative Missionary Biography. In the various classes 101 missionaries and candidates were enrolled. Forty-six persons served on the teaching staff. The N. A. Powell lectures were delivered by the Rev. Elmer K. Higdon, a Secretary of the Foreign Missions Conference of North America, on the subject ''Enlarging Functions of the Christian World Mission''. During the year, too, addresses were given by prominent missionary visitors, such as Dr. E. H. Hume, Dr. Conrad Hoffman, Miss K. Nora Brockway and the Rev. Alexander McLeish.

. . . During the year 218 titles have been added to the Library, including the most important missionary publications of 1938 and the early months of 1939. . . The periodical list has also received some important additions.

Naturally the Chapel has been as always the centre of the School's religious life and indeed of the entire life of the School. The weekly services were the main rallying points of its fellowship and gave a spiritual tone to all its activities and intercourse. The Chapel was also used for personal devotions, prayer groups and communion services. Just before the beginning of the second term a Quiet Day was held. Missionaries, candidates and a few Board members joined in this observance, which was conducted with consummate and reverent skill by the Rt. Rev. L. W. B. Broughall, Bishop of Niagara. At the noon interval all in attendance repaired to Bloor Street United Church, where luncheon was served by the Women's Auxiliary of that congregation—a gracious hospitality that was much appreciated.

The social side, like the religious side, of the School cannot be taken out from the rest of its life to be examined apart. For the spirit of sociability and the spirit of religion pervade all that is planned and done within its walls and together they largely determine the distinctive genius and atmosphere of the School. But there are always some activities which are definitely designed to promote acquaintance, develop friendship and furnish pleasant recreation—such as evening parties, receptions and the weekly afternoon teas. These have taken place with the usual frequency and never have they seemed to bring greater enjoyment or create a deeper spirit of good comradeship. . .

In addition, Mission Boards, local Women's Missionary Society Auxiliaries, the Student Volunteer group in the University of Toronto, the missionary committee of the Inter-Varsity Fellowship and the Inter-Board Committee of the Women's Missionary Societies have used the rooms for receptions and other social gatherings, prayer meetings, communion services, committee meetings, and so forth.

Prayer

OUR Gracious Heavenly Father, who of Thy great love hast given us so much to thank Thee for, accept our humble acknowledgement and gratitude for them: for our land of plenty and of friendliness; for protection and freedom of thought; for our Christian institutions and liberty in worship. As we begin a new season's work, do Thou inspire us with zeal in Thy service. Bless our efforts in seeking to make Thy name known and loved among those whose worship has been of fear and not of love. Grant that the love of Jesus Christ may become the motive power of the hearts of all men.

We thank Thee for those men and women who are carrying the banner of the cross in lands of darkness and pray that they may be fortified by Thy grace in their labour of love.

Open the hearts of those in our own land who are not yet interested in this great enterprise; help them to see that this is the real object of Thy Church; move them to give it their interest, their prayers, and their gifts.

Give wisdom and inspiration to those who are conducting the affairs of our Women's Missionary Society, that they may administer its affairs with discretion and to the advantage of this great cause.

Help us all so to live that we may draw others to know and love Thee and so help to bring Thy Kingdom to earth.

These things we ask in the name of our Lord and Master, Jesus Christ. Amen.

O Master of the Galilean Way,
Forgive us for the vows we fail to keep:
Forgive us that we so neglect Thy sheep,
So idly waste this shining harvest day!
Forgive us for the stumbling-blocks we lay
Along the paths by which men seek Thee! Sweep
From our small minds the strife that holds Thee cheap!
Break Thou the bread of life with us, we pray!
What matter if we cannot understand
The mystery of Love that is Divine,
Nor pierce the veil? Dear Lord, our faith increase
To know that, since our hands may reach Thy hand,
Our lives are made all-powerful, through Thine,
To heal a wounded world and bring it peace!

—*Molly Anderson Haley.*

The Huntingdon Conference

THE 12th annual Church Leaders' Conference was held as usual at Huntingdon, July 3 – 10, directed by Dr. A. S. Reid, Clerk of the Synod of Montreal and Ottawa and Synodical Missionary. The attendance was the largest for a number of years, averaging 40 or 50. The lady delegates lived in the School Residence and the men and staff members in private homes, while meals were served to all in the Residence.

All sessions, except the after-supper Conferences, were held in St. Andrew's Church. Each day's programme began with worship at 8.30 o'clock, and lectures continued until noon. The afternoons were free for recreation and rest. Immediately after supper each evening an hour's Conference on some Church topic was held, followed by the evening lecture. Courses on Literature and Religion, Religious Education, Church Hymnology, Spiritual Development and Worship in the Sunday School, Developing and Working the Young People's Society, History of the Apostolic Church, were given by Rev. J. B. Maclean, D.D., Huntingdon, Que., Rev. Norman A. MacLeod, D.D., Brockville, Ont., Rev. L. H. Fowler, B.D., Renfrew, Ont., Rev. Donald B. Mackay, B.D., Howick, Que., Mr. Gordon Faraday, Val D'Or, Que., Rev. Allan S. Reid, D.D., Montreal, while Miss Irene Stringer of Jhansi, India, took up ''Mission Work in India'', and Miss Barbara Dougherty of Montreal spoke of the Young Women's Auxiliary in the Local Church. Dr. Norman MacLeod preached morning and evening in St. Andrew's Church on July 9th. Miss Rita De Pierro, B.A., was in charge of the social life of the Conference.

WE SAY WELCOME TO THE
SUMMER SCHOOL

Saskatoon Summer School

India's Women Doctors

Broadcast Missionary Talk

By Dame Edith Brown, D.B.E., M.A., M.D., M.C.O.G.

WHEN I, a young woman doctor, first went out to India forty-seven years ago, and began medical missionary work, I very soon found that my single-handed efforts to alleviate the desperate sufferings of Indian women were being seriously handicapped for lack of skilled assistance. I therefore called a conference, and took counsel with other medical missionaries, and together we came to the conclusion that the only solution of the problem was to take initial steps towards founding a medical school for women, where Indian Christian girls could be trained as doctors and nurses. Indian Christian doctors for the Indian women was our objective, and no effort seemed too great if we could bring it to pass.

It was a pioneer venture, for no such institution existed, but, urged by necessity, all the preliminary difficulties were overcome, and in 1894 the first Medical Training School for women in India came into being. It was a glorious venture! The challenge was, ''India's millions of suffering and uncared-for women,'' and our response to it was: ''By the good hand of our God upon us it shall be done.''

What were the financial resources of this embryo college? Just a gift of fifty pounds, with a promise of a further fifty pounds per annum for the following three years. Had it not been that all were confident that this was a call of God and that He would provide, it had been madness to launch out on such resources.

That it was the call of God has been abundantly proved. The College started work in an old school-house, with four medical students and two student dispensers. To-day, after forty-four years of steady, ceaseless, consecutive grind we have three hundred students who are adequately housed in extensive college buildings covering fifteen acres of ground. These premises have cost fifty thousand pounds—to us who started with only fifty pounds in hand it is a miracle indeed. Some of this money has been private gift, some came to us by legacy, and we have to acknowledge generous recognition from the Government. Only a few weeks ago the good news reached us that the College is now affiliated to the Punjab University. This status enables our students to take the M.B. and B.S. degrees of that University—degrees which are recognized in England.

In the Medical College each day begins with prayers, at which careful and thorough Bible teaching is given. By this means the students can explore the great Treasure House of the Word of God, which is the Easterner's heritage as truly as it is the Westerner's. Thus, in addition to a thorough medical education, the students have the inestimable benefit of a moral training, which cannot fail to impress them and influence all their future life.

Besides the College residential buildings there is a hospital with two hundred and sixty beds, and an outpatient department with an average attendance daily of two hundred and seventy-five women and children. Some of the hospital wards are so arranged that it is possible for purdah women to observe the rigorous restrictions imposed on them, and besides these our patients include Moslems, Sikhs, Persian, Afghan, and Nepalese women, to say nothing of the many so-called outcastes who find here the welcome and care which is of the very spirit of Christ.

Twelve doctors with Home Qualifications are on our staff, each being in charge of her own department of work, and two more will be needed for the additional work required to prepare the students for the higher degrees.

The Surgical Department is always busy. Indeed, to have had an operation is often considered an honour to be coveted! I recall a case where a young woman had a large tumour removed. When her friends came to see her, her sister was envious of all the interest excited as she told them of the preparation, and of the operating theatre, and of the wonderful chloroform she had smelt, and of the attention she received from the doctors and nurses. I was asked to see the sister, and I found, to *her* joy, that she, too, required an operation. After a few days she was lying happily in the next bed to her sister. Then they sent for their elder sister, hoping that she might share their privilege. Alas, I found that she did not need surgical care, and she wept tears of disappointment. She was the eldest! Why were her younger sisters to have all the attention and all the fun(?) while she was left out in the cold?

We have a useful pathological laboratory, and well-equipped departments for X-ray and radium treatment. We also have tuberculosis clinics. The maternity department is one of the busiest, and I need only say that it is the means of saving incalculable suffering to India's mothers and rescuing the lives of hundreds of India's children.

From this college and hospital three hundred and sixty doctors, and more than two hundred and fifty nurses and dispensers, have been sent into all parts of India. Most of them have gone, in the Name of the Great Physician, as missionaries to their own people.

More than nine hundred midwives of various grades are working in the Punjab. And even this is not all—for very many of them themselves begin to train nurses and midwives in the districts to which they are sent. Recently we visited one who had prepared sixty village women for Midwifery Examination, and the Civil Surgeon, giving a good report, said there was now not one untrained *dai* working in her district.

Just before I left India, there was great excitement in the College, for news had come that one of our graduates, Dr. Rose Shadi Khan, had received a special Red Cross medal, and a purse of three hundred rupees, in recognition of her devoted services at the time of the Quetta earthquake. What had she done? She was one of two Ludhiana graduates working there, and for days we at the Women's Christian Medical College were anxious, as we could get no news of their safety. But at last we heard, to our relief, that both were alive, though one had been badly hurt. Dr. Khan, uninjured, was doing all she could to help. For three days and nights she had no time for food or sleep, as the wounded and dying had to be cared for. One by one they were dug out from the ruins. Many were purdah women known to Dr. Khan, for she had worked for several years in Quetta, and they clung to her in their terror and pain. She worked day and night for several weeks, till at last, worn out, she was ordered away to take rest. I saw her as she passed through Ludhiana, looking thin and tired, but with triumph in her eyes. As soon as she was able for it she was back at work again, and at the present time she is in a lonely station on the north-west frontier, where she is loved and trusted by all. The influence of this Indian doctor extends beyond the boundaries of her native land, for she is often called over into Persia, where her skilled help is sought by lonely, sick, and distressed women.

Strangely enough, one is sometimes asked: ''Are the Indian girls really worth training as doctors, and do you find them capable of bearing responsibility?'' My reply, emphatically, is that they respond to training and are well able for responsibility. We have proved it on our own staff and the opinion is confirmed on all sides by those who employ our graduates.

One medical missionary, writing to me recently about the work being done by one of them, concluded her report by saying: ''She is an excellent missionary, and quite the best assistant surgeon I have met. At present she has charge of an outstation Mission Hospital of thirty beds. I regard her as a friend, and cannot speak too highly of her. In fact, I do not see how we could carry on without her.'' Another graduate is senior surgeon in a large hospital, of which she takes charge when the missionary is away on district work. Similar reports reach us from all over India.

Not only do the various missionary societies appreciate the value of Ludhiana graduates, but the Government also recognizes their worth. Seven Ludhiana graduates have been awarded the Kaisar-i-Hind medal for public services, and the honour of being the first Indian woman in the Madras Presidency to become medical superintendent of a hospital with a European staff falls to one of them.

The story of Nurse Sundri is an illustration of how widespread the influence of these girls may become. Forty years ago little six-year-old Sundri, child of high-caste Hindu parents, was about to be married to the gods. Her mother had become a widow before any marriage arrangement had been made for the child, and now the expense was altogether too great —anyway, who was going to care what befell a despised widow and her daughter? The temple would receive the child. She should be married to the gods. Those of my listeners who know anything of the nefarious practices such dedication demands will realize how terrible was the future carved out for the poor child. Suffice it to say that little girls have been known to end life rather than live in such fiendish surroundings.

Sundri was terrified. Then she remembered that once, when she had been ill, her mother had taken her to a dispensary in a neighbouring village, where a medical missionary had loved and cared for her and made her well again. Under cover of darkness the child ran away to this village and battered with her little fists upon the dispensary door. It was night. Would anyone hear? Yes, a motherly Indian Christian woman opened the door and took her in. No one ever claimed her. So the missionary sent her to school, and later she came to Ludhiana to train as a nurse.

At the end of her training a call came for a missionary nurse for Arabia and, being free to go, Sundri volunteered. It was a foreign land to her—different language, different food, and twelve days' journey away. Through the fine work she did so lovingly in the mission hospital she found her way into the homes and hearts of these Arab women, rich and poor alike, and so skilfully did she handle many difficult obstetric cases that her help often was sought in preference to that of her European colleague.

Then the war came. The missionaries were not allowed to stay, and Sundri was left alone. Single-handed she kept open the hospital for three years, dealing with such work as she was fitted to manage. She remembered, too, that now she was the only one left to preach Good Tidings, and she gave herself the more earnestly to Sunday services and dispensary prayers and to personal talks with her patients.

When peace was proclaimed, Government proceedings required the presence in England of certain Arabian sheiks, who in turn desired that their wives accompany them. In such a case an interpreter would be required, and who better fitted than their nurse-friend Sundri, who knew English so well? And to England Sundri came! Later she returned again to Arabia, took up private work in a dispensary of her own, and adopted Rosa, a little Arabian orphan girl. Rosa is now at Ludhiana. Recently Sundri, ill and dying, committed this little Arab girl to our care. She is now at school, and our prayer for her is that later she will become a doctor or nurse, a missionary to her own people in the far-off land of Arabia, continuing the ever-widening influence of the Ludhiana Medical College.

The graduates from this Medical College are now ministering each year to about three million women and children. Such a record is proof positive that the women of India themselves highly value the help given by their medical sisters, and the gratitude they express is often very touching.

A friend from England once told me how, when she was travelling in India, though she was unable to understand her language, an Indian woman was determined to make plain to her the love and gratitude which all the women of the district had towards the Ludhiana doctor at work there. Taking her three-months-old baby boy, this Indian woman laid him on the ground at the doctor's feet. Then, bowing in an attitude of utter devotion, she clasped the doctor's right hand, while with an outstretched arm she made a sweeping gesture to include all the women in the courtyard. My friend was deeply touched, and later wrote, ''I am daily impressed with the paramount importance and value of training India's own daughters.''

The medical care of India's women is of primary importance. That it should be done by their own people is the quickest way of accomplishing the task, as it is certainly financially the most economical. I think that everyone will agree with me that it is the only right and natural way. The fact that in one missionary's life-time the thing has moved so quickly that now, as I have just stated, three million women and children are being reached each year by the medical skill of their own people speaks for itself.

At the Ludhiana Medical College, on a scholarship of thirty pounds per annum for five years, an Indian girl can take her medical degree. Think of it! A medical missionary to her own people at the total expenditure of one hundred and fifty pounds. Contrast this with the expense of training a foreign medical missionary, not to speak of the subsequent cost of outfit and passage. Surely, on the basis of economy alone, the plea: ''Train India's own women as doctors,'' is a sound one.

It is unquestionably the right and natural way, for, however devoted the Western missionary may be, she still is a foreigner, and one whose speech and ways are strange. Not so the gentle, educated Indian friend, who speaks the language perfectly, understands local prejudices, and is familiar with Indian customs and habits of life. She is a woman of the country, and wins her way unhampered by the handicaps which face the missionary from another land. Quite naturally she will tell her patients the wonderful story—old to you but new to them. She will use homely illustrations to press the point, and the listeners will hear how she has found in Jesus her Saviour and her Lord.

''Village Uplift'' has recently become the slogan of social service in India, and the word is heard on all sides, but we of the Women's Christian Medical College have long realized the desperate need of the villages, and have given anxious thought as to how that need should be met. Nine years ago, when I was last in England, I stated that it was urgent for new centres to be opened in the towns and villages, north, east, south, and west of Ludhiana. We saw great possibilities in such village centres, each to be equipped with a woman doctor, a nurse, a health visitor, and a teacher. Last year a gift from Canada enabled us to open one of these centres, and its value is so great that I trust we may not have to wait another nine long years before we are able to open others.

I represent the daughters of India to-day, and I want to emphasize the urgency of the hour. Great and rapid changes are occurring in India as work and power are passing into the hands of her own people. What we are able to do to-day may be impossible to-morrow. This is a strategic time. We at Ludhiana are trying to seize every opportunity to prepare and equip Christian women and girls so that they may be ready to meet the great responsibilities which await them in the near future.

We must ever remember that India's welfare and uplift is in a peculiar way the responsibility of Britain's men and women, that is, yours and mine.

With the Young People at Camp

THE BURNT RIVER CAMP

ON Monday, July 3rd, about thirty young people from the Prestville, Wanham, and Blueberry Mountain districts gathered at the Burnt River between Prestville and Wanham for the first camp of the kind to be held on that side of the Peace River. Mr. Jack Stevens had very kindly given the campers the use of his pasture.

The campers were divided into four groups, with two leaders in each. When each group had decided on its name it was found that there were three Scottish clans and one Indian tribe: MacSweens, MacNutts, Campbells, and Waheaus. The groups took turns helping the cook, washing dishes, waiting on tables, getting wood for cook-stove and camp-fire, and bringing water from the river for drinking and cooking, as well as putting on the evening entertainment around the camp-fire on the hill-top. Points were given for athletics, dramatics, deportment, general conduct at worship and lectures, waiting on tables, etc.; at the end, Clan MacNutt, having the largest number of points, was awarded the cup, which their chieftain keeps during the year.

The day began at seven-thirty with exercises and a morning ''dip'', followed by worship and flag-raising. After breakfast and ''tidying up'', classes began, the class sitting on the hill-side with the teacher at a reading-desk below— ''in this way each camper could see the lecturer and he could see each camper.'' A short recreation period followed each lecture; then came the study groups, and a swim before dinner. In the afternoon Miss Roy of Last Lake gave instruction in First Aid to all campers; then there was gymnastics for the boys and craft work for the girls, the seniors with Miss Cameron of Wanham, and the juniors with Miss Moors of Prestville; the latter went to the woods to make things useful for camp: coat-hangers, shoe-stands, ''so that our shoes would be tidy and off the ground if it rained'', toasting forks, tent pegs, etc. Later in the afternoon perhaps there would be a hike or a treasure hunt. In the evening after a sing-song in front of the bonfire, each group put on its own performance; then came evening worship and the singing of ''O Canada'' before the flag.

The Rev. A. F. MacSween of Wanham, the camp director, took as the subject of his talks ''How we got our Bible'', telling how we came to have it in its present form; while the Rev. H. K. Caslor of Brownvale took ''Christianity'', taking each letter in turn and showing what Christianity can mean to each one. Miss Moors had a study group with the younger girls, and the older ones with Miss Roy studied ''Women of the Bible''; while Mr. R. D. A. Currie and Mr. A. Calder, student missionaries from Blueberry Mountain and Pouce Coupé, took the boys' groups. Mr. Maxwell of Dixonville had charge of athletics.

On Sunday morning Sunday School was held, and in the afternoon there was an open-air service to which people came from all around, some over fifty miles. After a picnic supper visitors and campers joined in singing hymns. On Monday camp broke up, the children going home to look forward to another camp next year.

AT SHOAL LAKE

ALTHOUGH we didn't have the improvements made at our camp site on Indian Bay that we expected, it did not interfere with the general happiness and camp spirit. Owing to the lack of summer weather registrations were slow in coming in, so that we were rather surprised to have sixty-three at camp. We were fortunate to have the Rev. W. and Mrs. Weir from Portage la Prairie, Miss Ruby Blyth from Vancouver, and Mr. J. Marnoch from Morden. During the last week, the Rev. Mr. Clarke of Selkirk, Mr. Peter Reid of Gonor, and Mr. Malcolm MacLean of Kenora were with us. Mr. Horace Coleman was Recreation Director and Miss Ida O'Brien nurse. . . For the first time we had more boys than girls at camp and as twelve of the thirty-one boys were six feet tall or more, our camp cook was kept busy.

For Bible study the campers were divided, Miss Blyth taking the boys and girls of twelve and under, Mr. Marnoch the boys of thirteen and fourteen, while I had the privilege of teaching the senior boys and girls. Our study was a ''Know Your Bible'' course, which proved interesting as well as helpful. After a ten-minute intermission we reassembled for mission study, taken by Mr. Weir. We visited most of the countries where we have work. Mr. Clarke gave us two lectures on discipleship and stewardship. At five o'clock we met for discussion and to have Miss Blyth tell us of her work organizing Sunday Schools.

The campers were divided into four clans, the Mackays, MacPhersons, MacGregors and Macdonalds. All camp activities were carried through with the aid of a Camp Council of the Clan Chiefs and the

Dorm Leaders. After the rest period organized games and swimming had a prominent place. We had a costume party one evening and it was rather surprising to see the characters who arrived. I am sure our friends at Treaty Point would have been surprised to see so many Indian braves, all in full war-paint. The Mackay Chief, six foot two in height, came dressed as a small boy, but took complete charge of the programme for the evening.

A spirit of reverence pervades the big rocks which form our outdoor cathedral. The vesper services were held there and led entirely by the campers. After the singing of ''Day is Dying in the West'' the campers were free to leave, but the majority of them stayed on for the quiet singing of hymns. On Sunday evening the Clan Chiefs were responsible for the Young People's service. In order that everyone might have some part, each one gave his or her favourite verse and the reason for liking it. Those reasons brought out the fact that even the younger boys and girls were realizing their need of assurance and certainty in this world where there is so much uncertainty. We, as leaders, were content they had found that assurance when, as we held our closing service on a beautiful calm moonlight night, we saw every camper with a candle burning brightly, singing,

''Come to the Light, 'tis shining for thee;
Sweetly the Light has dawned upon me;
Once I was blind, but now I can see,
The Light of the World is Jesus.''

—*Hazel M. Macdonald.*

Why Do We Not Know?

By Miss L. K. Pelton

WHAT is the purpose of an Auxiliary meeting? Have you ever given that question serious consideration? It is our opinion that one of the besetting sins of those in our Society responsible for programmes has been a lack of fidelity to missions in much of the subject matter used at meetings. We have been at Auxiliary meetings where the only part of the programme that had to do with missionary work was the offering, and occasionally we have listened to discussion which caused us to wonder if even that would be diverted from the cause for which it had been given. For instance, what missionary knowledge is to be gleaned from such subjects as ''Advertisement Travelogues'', ''Social Welfare'', or ''Reviews of Popular Books''? All interesting and legitimate in their place, but is that place a missionary meeting?

We are incredibly stupid at times. Why is it so difficult for us to distinguish between our privileges and responsibilities as Christian individuals and our privileges and responsibilities as members of a missionary Auxiliary? To be explicit: are we not confused when we insist that our missionary meetings should be a time for Bible study, or when we attempt to make our Auxiliaries centres for social welfare? Every Christian woman knows that if she neglects the study of the Bible she will impoverish her inner life and imperil her conduct. That is a fact for us as Christians. If we are honest and diligent as Christians about our Bible study, we shall realize that the work of the missionary society is to use Bible-inspired women, not to give Bible instruction, and we shall be no longer feverish about turning a missionary Auxiliary into a Bible Class. As Christian women we recognize our responsibility toward those in our community who are in need, but we should deal with that need through a legitimate channel.

Many times we fail to realize our missionary possibilities because we refuse to be delivered from this confusion. Have you not seen a good missionary meeting ruined by the introduction of an irrelevant subject? Do you not know Auxiliaries in which the missionary energies of members are being dissipated because of loosely chosen programmes that have little bearing upon missionary work?

What is the purpose of an Auxiliary meeting? Surely the essential purpose is missionary education. The average Auxiliary meets once a month for an hour or an hour and a half. It behoves us to make that hour count. It is not our intention in this article to go into the details of programme making (the promotion department is glad to help in that respect at any time), but rather we should like to state a principle which we believe should govern our programme planning.

In planning an Auxiliary programme we have always to consider three possible types of listeners: the faithful, interested member, the indifferent member, and the prospective member. That means that at every meeting there should be helpful information for those who *are* interested, stimulating information for the *indifferent,* and always something that will arrest the attention of the *prospective* member.

Unless we are willing to deliver ourselves from the confused thinking that has caused us to digress from the purpose of our Society, we shall not realize our possibilities.

Peace does not mean the end of all our striving,
    Joy does not mean the drying of our tears;
Peace is the power that comes to souls arriving
    Up to the light where God Himself appears.

Joy is the wine that God is ever pouring
    Into the hearts of those who strive with Him,
Light'ning their eyes to vision and adoring,
    Strength'ning their arms to warfare glad and grim.

—*G. A. Studdert-Kennedy.*

Publications Department

BY MARGARET NESS

WITH fall plans under way in the Auxiliaries, the Publications Department is taking this opportunity of ''having a word'' with the Auxiliary Literature Secretaries and suggesting four things which it considers the responsibility of every such Secretary.

First, keep informed, through this page in the *Glad Tidings,* about new free literature issued by the Women's Missionary Society and notify the officer on your Executive most concerned with that particular leaflet. For example, a new Welcome and Welfare leaflet for the Welcome and Welfare Secretary is now available. Consider it your duty to inform your own Welcome and Welfare Secretary of this fact.

Second, get in touch with your Presbyterial Literature Secretary and through her obtain a small selection of books for display at some meeting when the programme permits of your having time to speak about them. Ask for the books in plenty of time to allow you a few days to become familiar with them, so that you can speak personally about them. Your Auxiliary should pay the postage charges. The books should either be sold at the meeting or promptly returned.

Third, interest your Auxiliary in starting an Auxiliary library. Many excellent missionary books are obtainable at from 25 to 75 cents. Stress the fact that to become truly missionary-minded one must know about world conditions. One can only do this by reading. Make a start for your library by ordering the Madras Report, **The World Mission of the Church** (50 cents), which embodies the findings and the recommendations of the International Missionary Council, and **Who Claims the World?** (30 cents), which provides an answer to all the ''isms'' that are troubling our world.

Fourth, make it your duty to call the attention of your Auxiliary every month to the books mentioned on this page of the *Glad Tidings.*

Early in September a book price list and a general price and information list will be mailed to the Secretary of every Auxiliary. Will the Literature Secretary ask that these be filed in the Secretary's Record Book in order that they be available at any time to any member of the Auxiliary?

See inside back cover for list of books which should be of interest for fall meetings.

Study Books

Senior: **Moving Millions** (50 cents).
Girls' Organizations: **Tales from India Packet** (75 cents).
Mission Band: **Sailors All** (35 cents).

AUXILIARY PAGE

Mrs. J. A. Milne, *Secretary*

APPOINT A MEMBERSHIP COMMITTEE!

By Mrs. J. G. Inkster

SINCE last December we have been hearing much of ''Organization Year''. It is to be hoped that it has not become an old song, falling on deaf ears or regarded merely as a slogan, something new for this year, to be cast into the discard in 1940, for it is, on the contrary, something that has arisen out of dire need; clamant calls for expansion and advance in our fields, calls that have perforce to go unheeded on account of falling revenue and decreasing membership in the senior branches. Many instances of such could be given and no doubt will be, at the Council meeting in September. Watch for them. It is apparent then that something must be done to build up and strengthen the home base, and it was with this object in view that the Council Executive sent out last December definite suggestions to the branches in congregations. This article is to deal specifically with one of those suggestions.

The basic problem of the senior Auxiliary these days is to maintain and increase its membership. The cause for decline is rooted in ignorance and consequent indifference on the part of a large proportion of our Presbyterian women. We believe that by the persevering and intelligent use of the membership committee in Auxiliaries and by the preparation and execution of better programmes at Auxiliary meetings, the members of our congregations will become better informed of the need and the present indifference will be changed to an enthusiastic support of the Women's Missionary Society enterprise, resulting in an increased membership.

It is urged, therefore, that a membership committee be appointed in each senior Auxiliary. Having decided on this, the first step is to choose the committee, the size of which will be determined by the size of the congregation concerned. It is important to choose women with the proper qualifications. Primarily, they must be enthusiastic in the cause of missions, if they are to interest others. They must be women who possess, or are willing to acquire, definite knowledge of our Women's Missionary Society programme and also of the whole missionary enterprise, what it has done and what it could do. (For their instruction valuable leaflets and books can be procured from our Publications Department, such as: *For the Convener of the Membership Committee,* and *Do You Know Why?*—both free leaflets—and the little book of Cecil Northcott—*Who Claims the World?* 35 cents). They should be women capable of communicating their interest and enthusiasm to others. (For further development of this point, read ''Why Not Grow?'' in the April *Glad Tidings*).

The committee having been appointed, its first work is to make a careful survey of the female members of all ages of the congregation, for a list of prospective members for all branches. Then divide the ''prospects'' among the members of the committee, to make personal calls upon them, to induce as many as possible to at least attend a meeting. More than one call may often be necessary, or one person may succeed where another has failed.

Having prevailed upon even one—or, as is to be expected, more than one—to come once, the next step is to secure their continuance. To this end, be sure they are made to feel welcome upon their arrival and not left to feel out in the cold by members of long standing. Among our members are always to be found those who possess the gracious art of hospitality, of making newcomers feel welcome. Much can be done also by making them feel necessary to the success of the organization by assigning them some duty. Above all, make sure they will *want* to come again. Have the whole programme planned, prepared, and carried out around one central theme, definitely missionary, informative and stimulating.

In our Women's Missionary Society we have a task the accomplishment of which is the responsibility of *all* Presbyterian women. Those of us who think we are measuring up to it by supporting the Women's Missionary Society are failing to a large degree as long as we are supinely content with the small number whose services have been enlisted in this great cause. Let us arouse ourselves and give this suggested plan a fair trial.

YOUNG WOMEN

Mrs. John D. Holman, ***Secretary***

Dear Young Women:

SEPTEMBER again and holiday time is just about over! Once again we swing into a round of meetings, study, fellowship, and other activities. For some of us in our Young Women's groups this month will mark the beginning of a new ''year''; for others it will mean picking up threads dropped in the summer months; but for all of us there will be a satisfaction, we hope, that we have allowed no ''let-down'' in the practice of stewardship and prayer.

And now for the yearly reminder about our programmes! First of all, are we tackling our Young Women's programmes in a constructively critical fashion, always on the alert for interesting ideas and new ways of striking through to present-day needs, so that they challenge us to action in the spirit of world fellowship? Are we using all the imagination, sensitiveness, and vision at our command to foster leadership among our newer members and to use their recognized talents? Are we combining worship and study in a real, vital, and genuine experience?

Fascinating and enriching programmes seldom happen by chance. These must be planned by conscientious members who will see that building a programme requires time, thought, knowledge of the missionary and educational programme of the Church at large and of our own Church, members who will remember, for instance, that the recommendations made and policies laid down by the recent Madras Conference were, after all, based on the findings of Christians all over the world, so that we, too, must keep in line and apply them in our own thinking and to our own communities.

Two new studies have been added to our list and we invite you to look into them. *All Canadian* features information on all phases of our national work, including a section on New Canadians and also something about the advance of our Church in the pioneer new north. The seventeen-page study manual is set up in 'panel' form with introductory insertions that should ensure a smooth, informative programme. Six meetings as usual. Price of study, with map of Canada, 75 cents.

The findings of the International Missionary Council at the Madras meeting are treated in a brief outline study called *Tambaram Rendezvous.* The programme guide gives a suggested procedure for six meetings and is for groups seriously interested in the implications of the Madras Conference. Reference material includes the American edition of Basil Mathew's *Through Tragedy to Triumph,* a pamphlet of radio broadcast talks entitled *World Christians and You,* and the abbreviated report of the Conference, *The Church Builds for To-morrow.* Price 95 cents.

—*T. Negoro.*

Other Studies

Enter Missions! deals with the ''wider range of world missions'' and is based on Stephen Corey's *Beyond Statistics.* Price $1.40. *China Awakens!* contains *China Calling* and *Chinese Church in Action,* also information on Manchuria. Price $1.10. *Whither India's Depressed?* (Four reference books, a map, and mimeographed material) deals with the village movement. Price $2.25. *Other Forces as Rivals of Christian Missions,* a study for advanced groups. Price $3.25. *So This is Missions!* Introductory study for young or newly organized groups with little or no missionary background. Price 50 cents.

NOTE: Further information upon request. Please order all study material through Miss T. Negoro, Room 800, 100 Adelaide St. W., Toronto, Ont. Money orders to be made payable to the Secretary of Publications.

GIRLS and LEADERS

Mrs. John Kelman, ***Secretary***

Dear Leaders and Girls:

I KNOW that if I were to ask you if you would like to take a trip to India almost all would say yes. India is a land of mystery, and mysteries have always appealed to the love of adventure in each of us. Mark Twain's description of India as the ''land of dreams and of Romance, of fabulous wealth, of fabulous poverty, of splendour and of rags, of palaces and hovels; . . . of a hundred nations and of a hundred tongues; of a thousand religions and of three million gods'' stimulates the imagination and creates a desire to know something more of this strange land, and of the people who live there.

Unfortunately it is not possible for many of us to realize this dream. Our knowledge of India must come from books and from hearing the tales of more fortunate travellers who have visited that land. Perhaps it is because of this general interest or because the International Missionary Conference was held in Madras in December that the Churches of Canada have decided that the study for girls' groups this year will be India. Here is your opportunity to learn something about the land of our dreams.

The study books for this year are *Tales from India,* by Basil Mathews, and *Fun and Festival from India,* by Rose Wright. There is also a booklet containing programme outlines based on *Tales from India.* The stories are interesting and give a glimpse of the lives of the common people, stories of heroism and adventure, of the contribution that the Christian missionaries are making to the liberation of the people from the thrall of superstition and idolatry. You will find that these books are vital; you will want to read them, and then will want to read more. You will want to play the games of the boys and girls of India, to serve Indian meals. You will find descriptions of the games in *Fun and Festival from India,* and menus of Indian dinners, with recipes for making the distinctive dishes. The programme outlines will be helpful and you can always devise new programmes for your group. You will want to know what our Presbyterian Church is doing in India, what fields we are responsible for, who our missionaries are on these fields. You will find in the study book packet, the Tales from India Packet, full information regarding every phase of our work there.

After reading this naturally you will want to help the work, for if the home field fails the overseas field must go down. The girls' groups of our Church have been asked to contribute the sum of $1,500.00 for the support of the Helen Macdonald Girls' School at Jhansi. Here is an opportunity to help girls of our own age. Our study will fail of its purpose if the books only appeal to our sense of adventure and do not make us feel the challenge of the problem of India's teeming millions.

All aboard for India! Pleasant voyage!

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

"THANK YOU"

BILLY was hungry. How good the piece of bread and butter tasted that his mother had just given him! "Thank you, mother," he said, "for making this lovely bread for me."

"I am glad you like it, Billy," she replied. "But you shouldn't just thank me; I couldn't have made it unless I had had the flour. It was the miller who made the flour."

"Then I am going to thank the miller." Saying this, Billy ran out of the door and down the road to the mill. He found the miller standing at the door of his mill. "Good afternoon, Mr. Williams," he said, "I came to thank you for making the flour which mother uses to make bread."

"You shouldn't thank just me," replied the miller. "I couldn't make the flour unless I had wheat."

"Then I will go and thank Uncle John," said Billy, "for he is a farmer and he grows wheat," and off he went along the road to his uncle's farm. He went directly to the wheatfield where he saw his uncle busy at work. "Hello, Uncle John," said Billy; "I came to thank you for growing wheat for the miller to make flour so that mother can make bread."

"But I don't make the wheat grow," his uncle told him.

"Well, who does then?" asked Billy.

"Do you remember last spring how muddy and black and bare this field looked, and one day when you were here I was ploughing it?"

"Yes, I remember that," said Billy.

"The next day," continued his uncle, "I took seed and sowed up and down the furrows and covered it with nice soft earth. That was all I could do; I couldn't make it grow. But God has put a little germ of life in every seed; He sent the warm spring rain and the bright sunshine; He made it grow and ripen. All I could do was to take care of it while it grew. Now it is ready to be cut and we are gathering in the harvest God has given us."

"Well, then I guess I should say 'Thank you' to God," said Billy.

''That is right,'' said his uncle, ''and on the way home watch and see how many more things there are that you should say 'Thank you' to God for.''

Billy walked home slowly. Everywhere there were signs of the harvest. He passed orchards with trees loaded with rosy apples, fields of corn, rows of cabbage and squash, orange pumpkins and red tomatoes; he listened to the birds singing; he took a drink from a wayside well; he breathed in the lovely fresh autumn air and stood for a moment to watch the splendour of the sunset. When he reached home his mother was at the door to welcome him and supper was on the table. As Billy kissed his mother he whispered in her ear, ''To-night when I say my prayers I am going to say 'Thank you' to God for everything.''

PROVINCIAL NEWS

ALBERTA

MRS. C. E. JAMIESON, 1610 12TH AVE. WEST, CALGARY, PRESS SECRETARY

At the June meeting of Calgary Presbyterial Executive members of the young women's organizations conducted the worship period, Miss Nettie Cooper giving a most helpful Bible reading on ''Friendliness'', which was the topic assigned, following out Organization Year themes. Besides the presentation and discussion of monthly reports and current business, phases of Auxiliary work were discussed under such headings as ''What constitutes a good Auxiliary meeting?'', ''How much responsibility rests (1) on the President? (2) on the members?'' etc. A number of visitors, who included the conveners of Grace Auxiliary groups, took part, presenting excellent ideas. It was noteworthy that emphasis was placed on the devotional element in every meeting; this must never be subordinated to stress of business or study period. The matter of a Stay-at-Home Camp was brought up but no action taken; but at a subsequent meeting of the sub-committee, when definite proposals were submitted by Miss Hazel Hawkes and Miss Maurine Smith, co-directors with Miss Harriet Rodger, Girls' Organizations Secretary, endorsation was given and the necessary backing arranged for.

A survey of Calgary city Auxiliaries indicates that Mrs. Goforth's books are being widely read: North Hill Auxiliary are finding *How I Know God Answers Prayer* of great interest; Knox Auxiliary and some of the Grace groups are using *Goforth of China;* and St. Andrew's, too, is reading a Goforth book. North Hill Girls' Guild, an enthusiastic group under the leadership of Mrs. A. Johnston, is studying *Willow Pattern,* while Grace Junior Young Women's have read *The Hidden Years,* by John Oxenham.

Knox Church Auxiliary used the slides on Formosa at a recent meeting, when the Rev. T. A. Rodger gave the address; at the May meeting the members of Pleasant Heights Associate Society were entertained. This Auxiliary has incorporated into its monthly programmes the topics outlined by the Council Executive for Organization Year.

Despite the worst rain and wind storm of the season, forty-eight members of Grace Auxiliary attended the June meeting, and were rewarded by a well prepared programme put on by Group 6, Mrs. H. Deeton, convener. Mrs. W. G. Gartshore, Mrs. W. Shipley, and Mrs. H. Graham presented in an easily grasped manner the subject of the ministry of healing—something of what has been and what can be accomplished through this form of Christian service. Miss Margaret Chalmers of the Junior Young Women's gave an excellent reading. Mrs. J. H. Jamieson, past President, presented to Mrs. J. H. Caldwell, retiring after five years' leadership of the Helen Miller Mission Band, an attractive autograph album with messages and signatures of Mission Band children. Also, Mrs. A. D. Murray, Vice-President, presented an address to Mrs. F. Day, an active member of long standing, now leaving to make her home in Australia. The half-yearly reports were all encouraging.

BRITISH COLUMBIA

MRS. J. C. MCLEAN-BELL, 211 EAST 28TH STREET, NORTH VANCOUVER,
PRESS SECRETARY

KOOTENAY P.S.—At the 25th annual meeting of the Kootenay Presbyterial in Trail on May 17th delegates were present from Cranbrook, Nelson, Kimberley, Creston, and Trail. Mrs. Condy was in the chair. Departmental reports all showed satisfactory progress. At the afternoon session discussion of reports and organization took place. Mrs. R. M. Thomson, past Provincial President, gave a most helpful and inspiring address, stressing the necessity of intensive training of the youth of our Church and systematic giving. The Creston Mission Band won the banner for memory work, attendance, and missionary intelligence. The new officers were installed by Mrs. Thomson. At the evening session Mrs. R. Armour, newly elected President, presided. The Rev. F. St. Denis conducted the devotions and Mrs. R. M. Thomson gave an address on ''The Mission Work of Our Church'', mentioning particularly the splendid work being done at Kirkland Lake and among the Hungarians, the Ukrainians, and the Chinese.

At the Creston Auxiliary's June meeting at Mrs. J. W. Dow's home, the Home Helpers were guests and the Home Helpers Secretary was in charge of the programme. A paper by Mrs. MacKenzie, ''A Dream''—each member represented a character—was much appreciated, as it brought out vividly the important part played by the Home Helpers in our work.

Westminster P.S.—Happy memories will be retained of the closing meeting of the Mission Band of St. Stephen's, North Vancouver. At a short service the significance of a Junior Membership certificate, presented to Joan Shannon, was fully explained at her request, so that the ambition of others was aroused. A photo taken of the Band, games on the church lawn, a supper with the dishes dear to a child's heart, sent all home looking forward eagerly to reunion in September. Another high spot in the life of St. Stephen's was the service for the affiliation of the Blue Banner Club with the Women's Missionary Society, conducted by Mrs. Stanley Evans, for the past two years leader of the Club.

At the Fairview Auxiliary's June meeting the Mission Band, under Mrs. Barclay and Mrs. Deas, presented a very pleasing programme. Rather outstanding was the flag ceremony with the singing of the National Anthem, in honour of the Royal visit. Another interesting feature was the naming, by each member of the Band, of a deaconess, with information as to where she was stationed and the particular kind of work she was engaged in. This Band won the Presbyterial banner for memory work.

Under the auspices of the Westminster Presbyterial a very successful garden party was held at the beautiful home of Mrs. C. McRae.

Victoria P.S.—The Victoria Presbyterial Executive held its last meeting for the summer at the Japanese Tea Gardens at the Gorge, the Duncan Auxiliary members being special guests. Mrs. J. Dixon and Mrs. H. Templeton of St. Paul's led the opening devotions. After the reading of the reports, a social hour was enjoyed. Knox Auxiliary closed the first six months of the year well over their allocation and with their supply work all in.

MANITOBA

MRS. D. H. MATTHEWS, 190 BROCK ST. E., FORT WILLIAM, ONT.,
PRESS SECRETARY

SUPERIOR P.S.—The Home Helpers of Shenston Church attended the May meeting of Knox Church Auxiliary, Fort Frances. Mrs. Coldridge was made a Life Member prior to her leaving to make her home elsewhere. After the meeting the Shenston women organized an Auxiliary of the Women's Missionary Society, electing Mrs. K. McKenzie as President, Mrs. A. Bailey Vice-President, and Mrs. T. Bolan Secretary-Treasurer. Miss Hazel Macdonald opened the meeting with prayer and Mrs. Coldridge gave the closing prayer. Miss Macdonald spent some time visiting in that locality and this new organization is a result. Only eleven months ago this group was organized as Home Helpers.

Winnipeg P.S.—The First Church Auxiliary, Winnipeg, entertained the Home Helpers at their June meeting. A splendid group of members and guests were welcomed by Mrs. J. S. Hutchison. The Presbyterial Home Helpers Secretary, Mrs. J. R. McDonald, gave a most inspiring address on missionary work, emphasizing her own department, the value of prayer, and the importance of visiting those who cannot attend the meetings. A social half hour was spent at the close of the meeting.

A number of Provincial and Presbyterial officers were privileged to meet Miss Irene Stringer, on furlough from Jhansi, India, as she passed through Winnipeg on her way to her home in Ontario. Miss Stringer spoke of her work in the Helen Macdonald School.

A most enthusiastic Mission Band rally was held in First Church, Winnipeg, on June 3rd, Bands from St. James, St. John's, Calvin, Norwood, Elmwood, Old Kildonan, and First Churches being in attendance, with Mrs. James Rodgers, Presbyterial Mission Band Secretary, presiding. Short addresses were given by the Provincial and Presbyterial Presidents, and Mrs. J. S. Flook, and children from the various Bands contributed appropriate numbers to the programme. ''The importance of Mission Band work'' was the theme of a short talk by Mrs. Rodgers. St. James's Band led in the devotional part of the programme.

ONTARIO

MISS E. MACBETH, 206 HAVELOCK STREET, TORONTO, PRESS SECRETARY

THE history notes received from Presbyterials are being transferred to the Exchange Department as a supplement to *Ontario's Silver Milestone* and will be available after the first of September.

In June the Provincial Executive met at Mrs. C. R. Peckover's home. Reports of Presbyterial annual meetings were given.

Lanark and Renfrew Presbyterial held successful and well attended sectional meetings in June; it was agreed that the sectional is of great benefit, especially to the country Auxiliaries. Regret was expressed at the first absence for many years of Dr. Margaret O'Hara, because of illness; prayers were offered on her behalf. Interesting discussions were of great value. Miss Margaret Ness brought literature and in an address pointed out the necessity for good books in missionary education and showed the value of the study and inspirational material provided by the Literature Department. Miss Pelton brought a powerful message, inspirational and searching. Eloquently and earnestly she appealed to the women to use their great God-given power in missionary work. Westminster Young Women's Auxiliary of Smith's Falls has shown what can be done by a membership ''drive''. A committee was appointed. Conferring with the Senior Auxiliary, they drew up a list of the names of women of the congregation not belonging to either Auxiliary, then gave three two-member teams each thirty-two names. As a result at the February meeting, their ''Fee Night'', eighty-one members were enrolled, an increase of fifty-four! The March meeting marked the close of the canvass: the winning team tendered a banquet to the Young Women's Auxiliary members and their husbands, or friends, at which Mr. Clarence Pitts of Ottawa, chairman of the Board of Administration, gave them many interesting and instructive facts about the Church and its administration. Each new member is reminded of the date of meeting by one of the executive.

During May and June Toronto Presbyterial held well attended sectional meetings in Port Credit, Norval, Bolton, Richmond Hill, Agincourt, and Pickering. Mrs. J. A. Hilts conveyed greetings from the Council Executive, Mrs. John Williams from the Provincial Board, and Mrs. Inkster from the Presbyterial. Mrs. W. G. Davis gave an interesting account of her work in Manchuria; Mrs. G. W. Mackay told of the progress of women's work in Formosa; and Miss Pelton presented many worth-while suggestions for increasing the spirituality, attendance, and effective service of our Auxiliaries. Other speakers were Rev. T. Lawson, Campbellville, Mrs. D. Ritchie, Toronto, and Mrs. Jones, Grand Valley. Presbyterial Secretaries had an opportunity to tell of their work. On behalf of the Janet Geggie Auxiliary of Parkdale Church, Toronto, at its June meeting, Miss Wilkie presented an Honorary Membership certificate to Miss Marie Gall, a faithful and honoured member.

The Auxiliaries of Lindsay Presbyterial were well represented at the semi-annual meeting at Woodville. Gratification was expressed at the progress of the work in this Presbyterial. Mrs. M. Zeidman's address, Mrs. J. S. MacFarlane's missionary story, and the excellent points brought out in the President's report of the Provincial meeting, were special features. *Glad Tidings* subscriptions were ahead of last year's.

The Mission Band rally for Kingston Presbyterial was held in Stirling, the new Secretary, Mrs. W. H. Walker, presiding. The President, Mrs. G. E. Darling, was in charge of the summer meeting of the eastern section of the Presbyterial in Sunbury; the attendance was good and the programme excellent.

The Elmvale Auxiliary, Barrie Presbyterial, met the full allocation for the first half of the year. Mrs. F. A. Ritchie, assisted by members, presented a play, ''Serving Two Masters'', at a recent meeting. This Auxiliary's experiment of closing its meetings with a tea hour has proved successful and helpful. Organized in June 1889, Zion Church Auxiliary, Sunnidale Corners, celebrated its Golden Jubilee with a fine attendance. The only surviving charter member, Mrs. James Brown, was presented with flowers. Mrs. T. Burrows, after conducting a candle-lighting service, spoke on ''Looking Backward'', and Mrs. N. R. D. Sinclair, Presbyterial President, on ''Looking Forward''. Mrs. J. S. Shortt brought the Provincial's greetings and Mrs. William Gibson sketched the history of the Auxiliary. The Clarksburg-Thornbury Auxiliary welcomed the Home Helpers and other members of the congregation at its June meeting at Mrs. T. F. Andrew's home; Mrs. N. R. D. Sinclair was the speaker.

At Glengarry Presbyterial's annual meeting, in Kenyon Church, 159 delegates registered. Mrs. D. N. MacMillan cordially welcomed all in Gaelic, the language of their forefathers. In her address, ''What is What in Missionary Work To-day'', Miss Pelton showed the conditions and needs of our overseas and national work. She also conducted the election and installed the officers. The Rev. F. Morley of Stanley Church, Montreal, the evening speaker, based his remarks on Luke 7:20, emphasizing the need for courage and faith. Rev. E. E. Preston conveyed the Presbytery's greetings and good wishes for a new year of rich and abundant service.

The annual meeting of Algoma Presbyterial was held in Victoria Church, Korah. The President, Miss Gertrude Templeton, spoke on ''Allegiance'', stressing allegiance to King and Country, but above all to Christ. Reports showed more members in Auxiliaries and junior groups. At a breakfast meeting of the Grace Stone and Mavis Reoch Auxiliaries, Sault Ste. Marie, Miss Laura Pelton spoke on ''The Importance of the Madras Conference''. The groups then attended the morning service of Westminster Church where Miss Pelton gave the address. Deep gratitude is felt for the inspiration Miss Pelton brought and high hopes are expressed for a year of progress in missionary work.

At Paris Presbyterial's summer conference in St. Andrew's Church, Tillsonburg, the Rev. G. W. Mackay told of the evangelistic, educational, and medical work of the Canadian and English Presbyterian missions in Formosa, and gave interesting information about the island and its people; since his last furlough eight years ago the population has increased by a million. The President, Mrs. George Gibbs, presented to Mrs. M. J. Breckenridge an Honorary Membership certificate in appreciation of her fourteen years' faithful service. There was a fine exhibition of Mission Band work and the Provincial Poster was on display. The luncheon table was decorated in honour of the Provincial Silver Jubilee; the figures 1914 and 1939 on either side of the globe were entwined with silver ribbon to illustrate the motto, ''The World for Christ''. At a most successful Mission Band rally in Central Church, Brantford, 200 members, with leaders and friends, represented the Presbyterial's eleven Mission Bands. Mrs. R. A. Paterson presided and each Band contributed to the programme. The Rev. Robert Moynan, Hamilton, delighted all with an illustrated address on ''Choosing a King''. Mrs. Gibbs presented the awards. Central Church Auxiliary provided refreshments.

At Orangeville Presbyterial's twenty-fifth annual meeting splendid reports showed all Auxiliaries doing satisfactory work. Mrs. John Williams and other Provincial Board members were present. Miss Lily Macarthur told of her deaconess work in the West and at Kirkland

Lake. Maple Valley again won the Mission Band banner. Mrs W. J. McCullough conducted the installation service. Knox Auxiliary, Caledon East, held a successful tea at the manse.

At a rally of the Young Women's Auxiliaries of Stratford Presbyterial in Knox Church, Mitchell, Mrs. A. J. Hamilton, Presbyterial Secretary, presided and Miss Pelton and Miss Negoro were the guest speakers. The roll call was answered by ''Highlights of Your Auxiliary.'' The Rev. A. R. Gibson conveyed greetings from Presbytery. At a joint meeting of the Auxiliaries of St. Andrew's, Stratford, Mrs. A. Scobbie gave a report of the Provincial meeting and displayed the Presbyterial Poster.

At the annual Home Helpers meeting of Puce Auxiliary, Chatham Presbyterial, Mrs. S. Haimer spoke on ''Prayer and Stewardship''. The Eleanor McKechnie Auxiliary members were guests of the Alexander Bartlett Auxiliary, Windsor, to hear Mrs. L. A. Hopper's report of the Provincial meeting. The latter Auxiliary recently had Mrs. W. E. Stauth discuss the progress of missionary work in the Presbyterial; and it celebrated the Provincial's Jubilee with a Silver Tea.

QUEBEC

MRS. C. RITCHIE BELL, 357 DE L'EPÉE AVE., OUTREMONT, PRESS SECRETARY

THE Quebec Provincial Treasurer reports that at the end of June the Society was $250.00 ahead of the amount sent to the Council Treasurer for the same period for 1938.

Quebec P.S.—The annual meeting of the Quebec Presbyterial was held in St. Paul's Church, Scotstown, on June 30th, with Mrs. E. E. Gilson in the chair.

Reports of the year's work were most encouraging showing progress in all departments. The Treasurer reported that of the twelve Auxiliaries in the Presbyterial six met their allocation and four over-subscribed theirs; the Presbyterial, as a whole, over-subscribed the allocation by forty-five dollars. Mrs. Dougherty, Provincial President, after commending the courage of the rural Auxiliaries in entertaining the Presbyterial, gave as her special message two thoughts from *Goforth of China*: ''God's best gifts are not in things but in opportunities'', and, ''Many men owe the greatness of their lives to their tremendous difficulties.'' It is, she assured the delegates, by making the most of our opportunities and overcoming our difficulties that we are made strong. Mrs. Stackhouse, Provincial Home Helpers Secretary, likened the work of this department to a play, stating that if every one did her best we should meet with success and the work would go forward. The members were delighted to welcome Miss Kennedy, missionary elect to the Bhil field in India, who addressed the children of the Mission Band and expressed her gratitude to the Women's Missionary Society for having made it possible for her to carry out a long cherished desire to be a missionary.

The address of the afternoon was given by Miss Irene Stringer of Jhansi, India. She told how women and girls were looked down upon there. Whenever she was in a Women's Missionary Society meeting, she said, she longed to get back to India to give to these people the Gospel message, so that, instead of continually living in fear and dread of the wrath of their gods, they might be brought to a knowledge of the true God, the God of love and mercy. She reminded her hearers of the promise, ''Ask and ye shall receive,'' and requested their fervent prayers for God's blessing upon the work among the people of India. Following Miss Stringer's address Mrs. O. R. Campbell spoke briefly: ''The salvation of our world depends on prayer and service,'' she said, urging her hearers to be ''steadfast, unmoveable, always abounding in the work of the Lord.''

SASKATCHEWAN

Mrs. A. S. Sibbald, 1536 College Avenue, Regina, Press Secretary

THE sympathy of all our Saskatchewan members goes out to our President, Mrs. G. D. Ralston, in the sudden and unexpected death of her husband in the early morning of June 16th. ''When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.''

* * *

Prince Albert P.S.—At its annual meeting on May 30th in St. Paul's Church, Prince Albert, the Presbyterial celebrated the 25th anniversary of its organization in 1914 by Mrs. A. E. Mitchell. There was a very encouraging attendance. Three members of the first executive, Mrs. J. B. Kernaghan, Mrs. W. McDiarmid, and Mrs. R. Paul, were luncheon guests. Mrs. G. Mills, the only survivor in Prince Albert of the Nisbet party that came in 1866, was also present. Mrs. G. D. Ralston, Provincial President, was welcomed on the occasion of her first visit to the Presbyterial. A short period of meditation was observed in memory of Mrs. B. Everatt, a life member of the James Nisbet Auxiliary, who was called to higher service during the year.

Splendid reports were given and a substantial increase in givings was noted. One new Mission Band was organized, at Carragana. Three members of the Ephraim Scott Mission Band received honour member pins. Miss Isabelle Bailey, delegate from the Presbyterial to the Saskatoon Summer School, outlined the studies taken there. She is superintending a Sunday School in a district where there are no Presbyterian services. St. Paul's Junior choir rendered some pleasing numbers. Mrs. Ralston gave a very encouraging and impressive address, emphasizing the importance of having as our aim, ''More women doing more work with loving zeal''. Later she spoke to the Ephraim Scott Mission Band and the C.G.I.T. groups.

Mrs. Ralston installed the new officers. Mrs. R. G. McKay was re-elected President.

Regina P.S.—At a sectional meeting on June 13th at Estevan thirty-two members were present from Regina, Heward, Estevan, and Weyburn. Mrs. T. H. Kelly, Estevan, led in the opening devotions. Mrs. J. B. Shaw, Presbyterial President, who gave the principal address, referred briefly to memorable thoughts from the Provincial meeting in Saskatoon, and quoted Dr. Hsu's words, ''The open door in China is through the missionary hospitals. Give your very best to the Church to-day.'' In stressing the need for the reading and study of missionary books, she made special mention of *Moving Millions.* Mrs. Farley and Miss Helen Ross also addressed the members. Following the conference, tea was served by the Estevan women and an opportunity afforded for the members of the four Auxiliaries to become better acquainted.

Saskatoon P.S.—Weather and road conditions did not permit the Dinsmore Associate Society to meet in the early months of the year, but when they could meet the members were glad to be together again; and the business and devotional periods were very interesting and enjoyable.

North Battleford Auxiliary met at the manse on May 15th; Miss Ledger read a splendid article on the way God meant us to live, and Mrs. Kerr contributed a beautiful poem on Glamis Castle.

Parkview Home Helpers were entertained by the Auxiliary at its June meeting. There are almost as many Home Helpers as active members of the Auxiliary; the Home Helpers Secretary visits them every month.

At the May meeting of St. Andrew's Auxiliary quarterly reports were encouraging. Summaries of the annual reports of two of the Council Secretaries were given. These reports bring the Auxiliary members a wider knowledge of the work as a whole.

ALTERATION TO ANNUAL REPORT

Alberta

Summary for Auxiliaries, page 89.—The amount of money sent to the Provincial Treasurer for General Fund from Calgary Presbyterial should read $1,781.63.

Saskatchewan

Regina Presbyterial officers, page 203.—Press Secretary—Miss E. D. Cathro, 25 Williamson Apts., Regina.

Treasurer's Statement

June 30th, 1939

RECEIPTS:

Refund from Miss Kennedy	$ 4.65
Refund from Miss Irene Stringer, Travelling Expenses	74.10
Refund from Miss A. L. Whatling, Travelling Expenses	70.00
Toronto Young Women's Leaders' Fellowship Camp	15.00
Young Mariners C.G.I.T. Group, St. David's Church, Halifax, ‘‘Chinese Work in Canada’’	6.00
Miss Greig, Toronto, ‘‘Rocky Mountain House Hospital’’	5.00
Interest on Bonds	270.00
PROVINCIAL GIVINGS:	
Alberta	321.60
British Columbia	800.00
Manitoba	190.00
Ontario	6,800.00
Quebec	1,850.00
Saskatchewan	325.00
	$10,731.35

DISBURSEMENTS:

Hospitals:	
Canora	$ 335.66
Rocky Mountain House	300.00
Weirdale	120.03
Chinese in Canada	710.38
Cecilia Jeffrey Indian School	556.50
Cecilia Jeffrey Indian School, Government Grant	1,675.77
Birtle Indian School	459.14
Birtle Indian School, Government Grant	1,409.81
Mistawasis Indian School	45.00
Presbyterian Residences:	
Saskatoon	281.60
Huntingdon	483.18
India:	
Bhil Field	2,326.60
Jhansi Field	2,972.08
Formosa	699.98
Japan	183.33
Manchuria	308.32
South China	250.00
Christian Literature	150.00
Canadian School of Missions	100.00
Lantern Slides	.22
Organization	760.00
Special Organization Year	8.25
New Missionary	366.74
Publications	630.81
Education of Chinese Students	17.25
Education of Indian Students	126.40
Special Retiring Allowances	146.66
Miscellaneous	231.90
Welcome and Welfare and Deaconesses	1,495.48
Deputation	188.90
Exchange	98.70
Administration	389.22
	$17,827.91

RESERVE FUNDS

RECEIPTS:

Special Fund—	
Rent of Bungalow in Japan	$ 15.00
Refund from Miss Tennant	70.00
Payment on McCrea House	47.50
Payment on New Liskeard Residence	100.00
Rocky Mountain House Hospital Committee	261.51
Interest	34.82

Legacy Fund—	
Estate of Mrs. Thos. Bennett, through Knox's Church, Galt, ''Weirdale Hospital''	500.00
Interest	20.31
Special Retiring Fund—	
British Columbia, Gold Mite Boxes	15.00
Alberta, Gold Mite Boxes	17.00
Quebec, Gold Mite Boxes	108.09
Interest	221.60
Sustaining Fund—	
Interest	52.50
	$1,463.33

DISBURSEMENTS:

Legacy Fund—	
Hugh Waddell Memorial Hospital, Canora	$ 91.87
Special Fund—	
Weirdale Hospital	63.51
	$155.38

(MRS. DANIEL) HELEN M. STRACHAN,
Treasurer.

NEW HONORARY MEMBERS

Ontario

Barrie P.S.—Mrs. K. N. Cooper, Collingwood. **Toronto P.S.**—Miss Marie Gall, Janet Geggie Auxiliary, Parkdale Church, Toronto.

An Honest Body's Prayer

Lord, make old folk tolerant,
Young folk sympathetic,
Great folk humble,
Busy folk patient,
Poor folk thoughtful,
Rich folk understanding,
Strong folk gentle,
Weak folk prayerful,
Religious folk lovable,
Gay folk thoughtful,
Clever folk kindly,
Bad folk good,
Good folk pleasant,
(And make me what I ought to be.) Amen.

NEW ORGANIZATIONS

Alberta

Red Deer P.S.—Associate Society, Alhambra (near Rocky Mountain House).

Manitoba

Superior P.S.—Shenston Auxiliary, organized from a rural Home Helpers group.

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Hqrs. Lees 59

Vol. XV OCTOBER, 1939 No. 10

THE GLAD TIDINGS

World Christian Youth Conference
Christian Literature in China
Learning to Read in India
Camps in Four Provinces
Letters from Fields
Our Magazine

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of the
Presbyterian Church in Canada
Toronto 2

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The Glad Tidings

Vol. XV TORONTO, OCTOBER, 1939 No. 10

The Lord God omnipotent reigneth.
—Revelation 19:6

The Lord shall reign for ever and ever.
—Exodus 15:18

In quietness and in confidence shall be your strength.
—Isaiah 30:15

Editorial

At Work on their Field

MRS. GEHMAN and Miss Gibbs, who went out to Manchuria a year ago, will now be settled in Szepingkai, beginning their missionary work on that field. Leaving the College of Chinese Studies in Peking in June, they took the fourth term of their language course at Peitaiho. There they had the opportunity of meeting missionaries from the interior, North China and Manchuria.

Home from Formosa

MISS ADA E. ADAMS of Tansui, Formosa, has returned to Canada on furlough and is at present at her home in Toronto.

Moved to Toronto

MISS SHIRLEY V. SCOTT, who has for some years been doing deaconess work under the Presbytery of Westminster, in New Westminster and, latterly, in Vancouver, has been transferred to Toronto, where she is doing extension work under the Presbytery of Toronto.

New Mission Nurse at Jhansi

MISS SIMPSON of Jhansi writes that her new nurse is doing well. She is Kamla Bai, a widow who was trained in the American hospital there, the daughter-in-law of Dr. Wilkie's old servant. Miriam, the beloved mission nurse who had been there for nine years, left to accept a position in the Cottage Hospital at Landour. Never before, Miss Simpson said, had she seen such a farewell given an Indian worker.

Slides for Sunday Schools and Mission Bands

THE Lantern Slide Secretary announces that two small sets of slides are now available for Sunday Schools and Mission Bands, each set containing ten slides and a lecturette. These slides are on our India mission—the Bhil and the Jhansi fields, where Dr. Buchanan and Dr. Wilkie were the pioneer missionaries. They have been made mainly from pictures that Miss Tennant got when she visited the fields early this year after the Madras meeting of the International Missionary Council. The slides may be obtained from the Provincial Lantern Slide Secretaries:

Alberta—Mrs. G. Metcalfe, 1305 - 11th St., Calgary; British Columbia—Mrs. James Harley, 157 West 14th Ave., Vancouver; Manitoba and Saskatchewan—Mrs. D. Duncan, 830 - 6th St., Brandon, Manitoba; Ontario—Mrs. E. F. Perry, 159 Mavety Street, Toronto; Quebec—Mrs. J. H. Currie, 3648 Durocher Ave., Montreal.

Thankful for Gift in Canadian Currency

WRITING to the Treasurer on the 10th of August to acknowledge the receipt of the draft covering half of the Society's yearly grant to the Christian Literature Society, Shanghai, Mr. L. D. Cio, the General Secretary, says:

"The receipt of this money gives us further encouragement to go ahead and push our work in order to meet the needs of the situation. Owing to the fall in national currency all materials needed for our publications are much more expensive. Paper, ink, and labour are much more costly than before, but we do not wish to so increase the price of our books as to put them beyond the reach of anyone wishing to buy. Gifts like yours, coming to us in Canadian currency, enable us to meet our expenses and still keep the prices of our books at a low level. . . . May I ask you to continue to remember us in your prayers so that we may be given grace to meet the needs of the present situation."

Dr. Buchanan Retires

ANOTHER of the great pioneer missionaries of our Presbyterian Church in Canada withdrew from active service when at the end of June Dr. John Buchanan was, at his own request, put on the retired list. The Women's Missionary Society would take this opportunity of expressing its deep appreciation of his long years of devoted service for the advancement of Christ's Kingdom in India, and its gratitude for the assistance he has given to its missionaries working with him on the Bhil field.

To few is it given to serve so long, especially on an overseas field. It is fifty-one years since Dr. Buchanan went with Mrs. Buchanan to open up our mission work in the city of Ujjain in Central India. After eight years there he began, at Amkhut among the Bhils, work that was in the most literal sense of the word *pioneer* work, carried on amidst all the dangers and hardships of life and work in the jungle. The missionary had not only to be preacher, teacher, doctor, and administrator, but also to show these primitive people how to work and help themselves; but, nothing daunted, he has ever been ready to give freely of himself, his knowledge, his skill, his practical ability and his spiritual experience to show his people a better way of living and, above all, to lead them to Christ.

Until Mrs. Buchanan's death in 1935 they worked together, sparing themselves not at all in their efforts on behalf of the Bhils. Those who have read Dr. Buchanan's *Jungle Tales* and Miss Ruth Buchanan's *My Mother* will have seen something of what that life was. Of late years Miss Buchanan has been her father's companion and helper, at the same time being very active in Bhil uplift work.

Retired? Yes, but still full of energy, eager to do more. Dr. Buchanan himself said that he did not know the meaning of the word ''retirement'', and those who know him know that he cannot but go on giving himself in his Master's service, for his Church and for his beloved Bhils. He and his daughter Ruth are making their home at Rasalpura, Mhow, with his other daughter Edith at the Lady Hardinge Medical College Hospital in New Delhi. He can go back and forth to Toran Mal, and help wherever he can be of service.

MOVEMENTS OF MISSIONARIES

New Missionary—To India—Miss Margaret F. Kennedy, the Bhil Field, October 1939.

Missionaries on Furlough

From Formosa—Miss Ada E. Adams, Tansui; The Rev. H. A. and Mrs. MacMillan, Taihoku (Until 1940 remaining in Edinburgh, where Mr. MacMillan is studying.)

From India—Miss Irene Stringer and Miss Annie L. Whatling, Jhansi; Miss Mary Sherrick, Amkhut (Bhil Field).

Returning after Furlough

To Formosa—The Rev. George W. and Mrs. Mackay, Tansui. (From Vancouver, September 30th.)

To India—Miss Bessie M. MacMurchy, Jobat (Bhil Field), October 1939. Dr. Elizabeth H. Thurrott, Jhansi, August 1939.

To Manchuria—The Rev. W. G. and Mrs. Davis, Taonan. (From Vancouver, September 30th.)

World Christian Youth at Church in Amsterdam

By the Rev. Hugh MacMillan

THE memory of that great congregation of more than fifteen hundred Christian youth from all the world at their first worship service in Amsterdam on the evening of July 24th, 1939, will doubtless be a lasting one to all who were present. The place of assembly was in a country rich in Christian traditions, where Christian gatherings are not under suspicion. Many striking evidences of this fact must have impressed not a few delegates. Not the least of these evidences was the presence among us of the Prince of the Netherlands representing Queen Wilhelmina. He was among us as one of us and the message he brought was such as to warm the hearts of all, and give courage in these chilling days for Christian faith. Another evidence was the hospitality of our hosts, the Christian people, old and young, of the Netherlands and the city of Amsterdam, who were welcoming us to their land of culture and religious freedom. Not a little did they do of hard work to make this meeting possible. Not a detail was forgotten; the great Concert Hall in which we met with all its superb equipment, the tram lines put at our disposal for ten days, the hospitable, home-like hotels they opened to us at special

Welcome-Assembly in Concert Hall, July 24th rates—all these things we had time to think about, and be thankful for, as delegates from seventy countries found their appointed seats.

Moreover, we were assembling as a congregation for whose meetings much preparation had been made. A group of world Christian leaders of youth had thought and prayed and worked over outlines, arrangements, and details for two or three years. In addition, senior leaders from many lands held history-making assemblies at different times and different places. These, too, were behind Amsterdam. There was Edinburgh in 1910, Jerusalem in 1928, Oxford and Edinburgh in 1937, and Madras in 1938. Of these things, too, many must have thought as they gathered from all the continents and the islands of the seas and sat quietly waiting the appointed hour for opening. There was not a hitch nor sound of disharmony. Truly the details of preparation were complete. Then, sharp on time, the great organ, as if to gather up the harmony and make it more expressive, gave us the lead in united praise to God who had brought us together and was making us one.

Not soon shall we forget the roll call of delegates at that first session. Rounds of applause greeted the delegations from here, there and everywhere who rose in their seats as the name of their country was called by the secretary. The names of some countries are in the newspapers every day; some were almost unknown. Some stirred up memories of geography lessons at school, some were politically only slightly tinted on the world map on memory's wall; some delegations were from areas much painted with political colours. Some came from unclaimed lands marked heathen black on maps; others were from areas in Christian white. But all, no matter where from, were now in one room being introduced as brothers and sisters in the name of our elder Brother Jesus Christ.

National costumes worn by many added to the complexity of the scene but made the unity the more impressive; kimonoed Japanese, gowned Chinese, or turbaned Indians were one with the kilted Scots. Languages were officially limited to three—German, French and English—but actually behind these three was an inaudible hum in other tongues no one evidently tried to count. ''This announcement,'' said the secretary on one occasion, ''will be made in English only, since it has to do only with the Chinese delegation.'' He had to wait a moment for the laughter to cease before he could proceed. And of manners and customs there were doubtless more varieties still. ''In my travels among you,'' said a much travelled student secretary, ''learning even to eat in the approved manner of one country often unfitted me for social acceptability in the next country.'' Yet in spite of all these differences, we were together in one place—in the same temple, to join in worship and prayer and praise, to study in groups, using the same Text Book, to listen to the same preached Word, and to have fellowship around the tables of our one Lord.

Worship services were marked by a variety that was most unusual.

Where else than at a world conference would one be likely to find services in the Free Church tradition, in the liturgy of the Reformed Church of France, in the service of the Native Christian Church of South Africa, in the Hungarian Lutheran tradition, in the liturgy of the Russian Orthodox Church, and in the American service rich with Negro Spirituals? Day after day, the same congregation in the same auditorium worshipped, using all of these in turn. Yet the most striking thing was the deep unity beneath and through all. The gathering of youth seemed deeply impressed by these worship services, no matter what form was used. Is lack of variety one reason why youth are not attracted to many church services? Amsterdam gave only a hint of the countless sources from which to draw for variety in the world-wide Christian fellowship.

Bible Study was given a prominent place in the programme of Amsterdam. For about two hours each morning the conference divided into small groups for Bible Study under group study leaders. This was quite a new idea. Here we were at church. But we did not assemble in one place from beginning to end. The congregation separated into groups like our Sunday School usually does, and went into neighbouring school buildings, homes, or available rooms for long periods of Bible discussion.

What place had this Bible Study in the interests of youth at Amsterdam? It is doubtful if there were many who did not recognize this period as the most productive of vital interest, that when the most creative thinking of any of the conference periods was done. True there was criticism, but this was of the methods employed in Bible Study, or lack of method, rather than of the place of Bible Study at a Youth Conference. More and better Bible Study is Youth's desire for future conferences. A few remembered comments will indicate what the Amsterdam young people thought of Bible Study: ''We have seen how good it is to study the Bible *together*.''—''The Bible opened our eyes and hearts, and showed us realities we should never have thought of.''—''I have never led anybody to Christ, but now, after this Bible Study, I see that I must.''

The opportunity to study the Bible in groups with world-wide representation was unique. Flashes of insight suggested by hearing interpretations from Christians reading the Book in a different language brought fresh interest. ''The language of the Kingdom of God is not necessarily *my* mother tongue,'' said a young man, as one who had made a great discovery. Interpretations of Bible passages by those whose social customs are more akin to those of Bible lands and times than ours threw new light on little understood passages, making Bible Study fascinating and giving an appetite for feasting further on its rich food for thought and inspiration.

Preaching, too, had an important place in the Church life of the Amsterdam congregation of the World's Christian Youth. In the pulpit from day to day were well-known leaders of youth whose messages will not soon be forgotten. The seriousness of the world situation was never lost sight of. ''Never has the individual been such an egoist as to-day, seeking earthly prosperity for himself in a frenzied world,'' said Mrs. Liliane Miron, a well known Y.W.C.A. leader in Roumania. ''It is an illusion of modern culture that education, commerce, prosperity would eliminate conflict because of man's natural goodness,'' warned Reinhold Niebuhr of Europe and the United States. ''The hungry man has not been forgotten by his Father, he has been robbed by his brother,'' said Pastor Elie Lauriol from the Huguenot city of Nîmes in the south of France in a talk that tremendously impressed the whole conference.

In all addresses, in spite of the seriousness of the world situation, the note of hopefulness was strong.

''We must acknowledge it to be a miracle of God,'' said Frans Kooijman, a Student Christian Movement Secretary of the Netherlands, ''that this conference can take place at all in the midst of inescapable man-made tensions and threats.''

''Natural man is bleeding, blinded, befogged, but on the track of God . . . There we have hope,'' said Dr. G. F. MacLeod, once a soldier in the great war and now director of a Christian Community on the Isle of Iona in Scotland.

Speakers emphasized the need of getting down to the realities as set forth in the Bible . . . man: his nature, according to the Bible; Jesus Christ, who can re-make man more in the image of the Father; the fellowship of the faithful, as recorded in the sacred writings. They also sounded a clarion call to youth to-day to take up the Book and set out anew for Christ's sake.

''All that the created universe reveals, even if it could be understood, is far less than His infinite glory which will be made known to limited, sinful, self-centred man through God's own divine intervention in history. This is what the whole Bible tells us,'' said the Archbishop of York in a sermon on ''In the beginning, God''.

''The Christian, obeying the law of his Lord, must never forget that he is still in the world,'' said Archimandrite Cassian, dean of the Russian Orthodox Academy in Paris.

''A Christian is fundamentally a convert, one who has been called both from sin and from the world,—but called only to be sent by God into the world,'' D. T. Niles of India reminded us.

''The first Church was a creation of Christ's Spirit in the group of young people whom He chose, calling them, as now, through His Spirit and His Word,'' said Dr. Manfred Björkquist, director of a noted Christian educational centre in Sweden.

''We are required to burn our bridges behind us and make a clear-cut decision for Christ, a final act of choice,'' Dr. John R. Mott, the great leader of youth for several generations, again emphasized.

''Christ *has* overcome the world,'' said Dr. Visser 't Hooft, chairman of the conference, who then ended his message and closed the conference with the words, ''Here we are, God; use us, send us into the world. Make us more than conquerors through Him that loved us and loves the whole wide world.''

Perhaps there was no one at Amsterdam who did not feel the need of a fuller expression of our desire for fellowship as a congregation than was given. Here, the divisions of Christendom over methods of celebrating our Lord's Supper prevented the holding of one communion service, together, in one place. In spite, however, of our different ''communions'' the great congregation of Christian youth were not hindered by these historical divisions; meeting for communion in churches here and there in Amsterdam, even in diversity, they were unified. Dr. H. Kraemer of Java, now of Leiden University, preaching at one of the largest Communion services said, ''From all parts of the world, from many races and nations, we are assembled here as fellow believers to worship God and through Christ to meet Him at the Holy Supper. God allows us to perform no more sacred act than this. That we may thus worship ought to fill us with awe and gratitude. We are one in faith and allegiance. We are divided in outward forms, but our unity is in the heart and spirit.'' . . .

''Is the conference really over?'' asked a young person beside me when the benediction had been announced and the organ postlude was being played. It was such a quiet ending, it somehow did not seem like the end. ''I suppose it is,'' I answered, ''but conferences like this do not really end; we only separate here. We continue on with what we have begun in Amsterdam,'' I added.

''What direction is this continuing likely to take?'' he asked thoughtfully.

I reminded him of the final Bible Study period in the group of which we were members. The theme was, ''The Christian as Ambassador.'' Oft quoted texts were before us: ''Ye shall be my witnesses. . . .'' ''Go ye . . .''

Amsterdam 1939

By Miss Jessie Storrie

MEETING at a time of acute international conflict with war clouds looming over the European sky and nationalism spreading increasingly over the world, it was possible in the summer of 1939 for 1500 young people representing seventy-two nations to meet together at Amsterdam, Holland, for the first World Conference of Christian Youth in history.

It was with the hope that the Amsterdam Conference could give to all of us an everlasting conviction of the truth of ''Christus Victor'' and that this Conference would mean a new vision of our common tasks in establishing the Kingdom of God on earth and of what Jesus demands of every one of us in our daily life that the delegates came to Amsterdam.

Divided in national allegiance, separated by denominational and confessional barriers, and members of different Christian organizations, we were drawn from every walk of life. Yet we were drawn together in unity because we owed common allegiance to Jesus. Motivated by His Spirit of Love, in spite of our different backgrounds we recognized that we had a common calling to proclaim the truth as it is made known in Jesus and experienced in the life of the Christian community and to test all human systems and institutions in the light of this truth.

The programme of the Conference included ten plenary sessions, when all the delegates assembled in the Concert Hall. At these sessions we heard addresses by men of world-wide reputation such as the Archbishop of York, Dr. T. Z. Koo, and Dr. John R. Mott. Every morning a service of worship was held, conducted by representatives of Christian groups as far apart theologically as the Eastern Orthodox Church and an African Negro Church.

Bible Study was specifically related to the theme of the day set by the principal speaker at the plenary session which immediately preceded the Bible Study period. Then there were seven commissions, discussing:—

1. Christian Youth in the Nation and State;
2. Christian Youth in a World of Nations;
3. Christian Youth in the Economic Order;
4. Christian Youth and Race;
5. Christian Youth and Education;
6. Christian Marriage and Family Life;
7. The Church: Its Nature and Mission.

On the Sunday of the Conference three different Communion services took place, conducted by an Anglican, by a minister of the Dutch Reformed Church, and by a minister of the Swedish Lutheran Church. These services were preceded the evening before by a united service of preparation for Communion.

Special features of the Conference programme were the opening session with its official visitors; a reception for the delegates of the Conference given by the Dutch Government at the Rijksmuseum; the Saturday excursions to different parts of Holland; the Dutch Youth rally; the singing of the Russian Orthodox Choir from Paris and the Jugoslavian Choir; and the social evening at which we were entertained by the various national groups.

At a time when the nations and peoples of the world were drifting apart, Christian youth were meeting together, illustrating the fact of a rising œcumenical consciousness. The speeches, the discussion in the groups, and the common worship through the services of different traditions illustrated the growing conviction of the essential togetherness of all Christians, that we are members of one Universal Church. We recognized our responsibility for seeking opportunities in our own countries and in the communities where we live for closer co-operation in work and for larger sharing in worship with our fellow Christians.

It was with the conviction that this adventure of co-operation and fellowship must be carried on and that Christianity has a message for individuals in the solution of their personal problems and a message for the troubled world in which we live that we returned to our own countries.

Come what may, even in the situation in which we find ourselves to-day, the spirit and inspiration of Amsterdam lives on. The challenge to Christian Youth of our time involving new responsibilities, perhaps, is greater than ever before.

India is Learning to Read

By the Rev. T. Graham

(Reprinted from the *British Weekly,* August 17th, 1939)

ONE of the biggest tasks of its history is just now falling to the British and Foreign Bible Society in the provision of Scripture books for the large numbers of adult Indians who are learning to read.

Dr. E. W. Smith, Editorial Superintendent, has returned from a tour in India with a stirring account of the movement towards literacy and the conviction that the Church in India must be at all costs a literate community. The people are showing themselves eager to learn to read, and representative bodies, Dr. Smith states, have requested the society to provide Gospels in special editions, with large type and in simplified spelling.

Seeing many wonderful things in that land during his long tour, Dr. Smith says that the most wonderful was the sight of a Christian night school in a Medak village, where he heard a woman read in her own tongue a Gospel story printed in short, simple sentences. A young girl repeated the 23rd Psalm that she had learned to read. A man read aloud from the New Testament and three months before he could not distinguish A from Z.

These village people had worked hard all the day in the fields and it was now dark and past nine at night. But there was no drowsiness among them, no listlessness, and all were keen and eager. A less formal school he never saw. The prevailing rule was that one who had learned a little taught another who knew less.

The enthusiasm for learning to read in India is largely due to the introduction of the Laubach system, a simplified, pictorial method that enabled seventy thousand to become literate in five years in the Philippine Islands, where the inventor is an American missionary. Dr. Laubach has paid repeated visits to India with a view to the adaptation of his system to the needs of that country and suitable charts and primers have been prepared.

Statesmen in India want the people to be readers for the sake of political stability and development, and Christian missionaries for the sake of a literate Church, and both classes are forwarding this campaign for education. A politician recently declared that ''Illiteracy was India's 'public enemy' number one.''

The secular push may be illustrated from activity in the Province of Bihar and in the United Provinces. In the United Provinces, territory only a little smaller than the British Isles, with a population of fifty millions, only about one-seventh can read, while many fewer can write.

Early this year Mr. Sampuranand, the Minister for Education, invited every literate person to make another reader or, alternately, to contribute two rupees towards the maintenance of voluntary teachers. These teachers were to settle in certain centres, make twenty readers, and then leave them to teach the rest while they repeated their achievement in another locality.

Dr. Syed Mahmud, holding a similar position in Bihar, set out for quick results by opening twelve thousand teaching centres and securing the help of fourteen thousand volunteers. Within eight months, it was reported, three hundred thousand adults had learned to read. In some districts, the hope has been even entertained of making all males between fourteen and forty literate in the short space of six months.

Prisoners in the jails have been taught to read. This voluntary movement has now been taken over by the Government and grants are made to educational centres.

The Churches have not been backward in adopting a system that might enable their adult members to become Bible-readers for themselves, even if the Scriptures had to be given them in small and selected portions. The Methodists at Medak, under the direction of the Rev. C. W. Posnett, have appointed the Rev. J. J. Wesley, B.D., one of their ablest young ministers, to tour the district and advocate schools for adults. He holds conferences of evangelists and members and assures the most conservative that ''It can be done.''

Thousands are proving the truth of his slogan. They begin with certain charts, with rows of pictures and corresponding words, pass on to ''Stories of Jesus,'' and shortly handle the Gospel of Mark, which the Bible Society has prepared for these courageous pioneers of a native reading community. Not only do learners teach others the first lessons, but they sell the lesson books to beginners at half-price and with the proceeds get their own text-books for the next stage.

Joy and woe are woven fine,
A clothing for the soul divine;
Under every grief and pine
Runs a joy with silken twine.

—*Blake.*

Christians Courageous

(From a broadcast talk by Pao-Swen Tsêng of China. For some of Miss Tsêng's impressions of the Madras meeting and facts about this interesting woman and her work, see the March *Glad Tidings,* pages 106 and 119. The whole address, together with talks by five men from different countries, will be found in *World Christians and You,* to which reference is made on the Publications Department page.)

. . . . What did the Madras Conference mean to the Chinese Christians? Our delegation numbered forty-nine. Most of us come from the war zones. Some come from the ''occupied areas''. All of us are burdened with heavy hearts concerning our country and our work. Cut off from the outside world, we were apt to wrap ourselves in our own misery. The wider view of the world, the spirit of the world-wide Church and the co-operation of so many nationalities at Madras gave us inspiration and a consciousness of our place in the Church universal. We now begin to think of what we can contribute and not so much of what we can get. We see ourselves combating the evils of the world's social, economic, and political systems as well as fighting our own battle. What China suffers from now is a wrong and unchristian political philosophy embodied in the Japanese military party. It is this spirit, and not the people of Japan, that we Christians must try to conquer, and we must not harbour any hatred towards any nation.

But the Madras gathering also means something to China. My country's sorrow and suffering of the last eighteen months have surpassed anything in her history. . . . Some people in China begin to say that in this world there is no righteousness or justice, that only selfish interest, political and economic, can move any nation to action. . . . But the conference at Madras has shown us that there is still a sense of justice in the world, that the Christian forces are tackling all its evils. China at this moment is relying on the morale of her people much more than on her military forces. This fact—that thinking leaders of the world have come to the conclusion that ''men must seek a spiritual and moral basis for ordering national and international relations if humanity is not to succumb to the conflicts which threaten the ruin of civilization''—will give new light and new courage to our people and save us from going in the wrong direction.

And lastly, what does the World Missionary Conference mean to the world? At Madras more than sixty nationalities were represented. We were able to discuss our problems openly and frankly without fear or prejudice. The Indians and the British, the coloured and white Americans, the Chinese and Japanese, could all talk in a friendly manner on some of the most delicate and touchy questions, and they tried to solve them to the satisfaction of all sides.

Madras has shown us that loyalty to God is even higher than loyalty to one's own nation. The world now is full of misunderstanding and suspicion and torn asunder with hatred and war. If we could have the Madras spirit of love and brotherhood, what a wonderful world we would have! There would indeed be glory to God in the highest, on earth peace and good-will towards men.

That great Conference calls us all to unite in our Christian endeavour to realize justice and peace in our human relationships. God's Kingdom is not far away nor in the future; it is here and now. Do we not pray every day that His will may be done on earth as it is in heaven?

Christian Literature Society for China

IN spite of all difficulties the work of producing and distributing Christian literature in China goes steadily on. In the new programme of production there was special emphasis on the spiritual needs of a people undergoing much suffering. While seeking to provide the various classes of books needed, the staff felt "a special responsibility for the preparation of much-needed scholarly commentaries and dictionaries as well as literature for women and children with particular emphasis on the home. Perhaps no other institution is suffering more from this war than is the home. With tens of thousands of them destroyed and families uprooted and scattered, the problems of maintaining the economic, moral, and spiritual life of the home become gigantic and urgent. The call for new literature to meet the new situation comes with clarion sound."

A continued increase in sales was reported at the end of the year, and in the April *Link,* Miss Margaret H. Brown wrote: "The progress made in one year is remarkable. We have turned out a splendid lot of new books, about three times the number of reprints, and are in a healthy financial condition. The sales for the first four months of 1939 total over $27,000.00, which is something of a record. . . . The Christian Literature Society is going full steam ahead once more. With a considerably reduced staff we are carrying on a programme of production and distribution equal to that of our best performance before the war. Since December 23rd, the date of the last *Link,* we have put out 33 new publications and 82 reprints.

"Though we have sent many cases of books to Kunming (the new depot in West China), they still cry for more. . . . In response to this great need we have voted to send *ten tons* of books to Kunming. . . . What more thrilling thought than that we are pouring *ten tons* of Christian literature into Free China! These are abnormal times. They are also critical times. If ever the Church needed the help of good Christian literature it is now. . . . Mr. Tenny (who had started the work in Kunming) says of West China: 'West China is like a dry sponge. Literature is absorbed as soon as it arrives and is exposed to view. I have never in my life seen such an opportunity to sell books. They are wanted urgently and in large quantities. I wish I were able to stay on here until I see books flowing in here regularly from Shanghai, and flowing out again to the many places that are starved for them.'

"Towards the end of February a group of leaders of the Church of Christ in China set out from Shanghai on an adventurous journey overland to Kweiyang. They . . . travelled across the provinces of Chekiang, Kiangsi, Hunan, and Kweichow as far as its capital, Kweiyang. They knew not what lay before them. . . . With them they carried a fine selection of Christian Literature Society books. They wanted those taking charge of this new work to have plenty of books for work and recreation.

"For the past few years we have been able to do very little business in Manchuria. Formerly the friends there were some of our best customers. It is therefore most gratifying to find that orders are once more beginning to come from them. All orders come from missionaries who also report a great dearth of good literature. There are still certain restrictions on sending Christian books to the North, but we are happy to think we may render even this limited service. . . .

"These are days when Christians in China, as in the rest of the world, feel the great need for devotional books. Many also are now turning their thoughts towards the wealth of devotional literature of the past. . . .

"We have not been forgetful of the women and children. The three magazines, *Happy Childhood, Woman's Star,* and *Woman's Messenger,* go out regularly in their former fine style. All three are subsidized by the Committee on Christian Literature for Women and Children in Mission Fields. The money also helps to publish some of the women's and children's books which are mainly offshoots from the magazines."

Camps in Saskatchewan and Alberta

—Saskatoon.

AGAIN **we look back on camping days and this year we can do so with more satisfaction.** Saskatoon Presbytery sponsored a camp for girls from twelve to seventeen years of age to which thirty-three came. Five churches—North Battleford, Wilkie, Wolfe, and St. Andrew's and Parkview in Saskatoon—responded by sending representatives who contributed in a very splendid way, making the camp more helpful to all present. Our camp site was on Eighty Mile Lake, eight miles from Battleford. The spot was very secluded, away from other campers, with ideal nooks for Bible study and Interest groups.

We were very fortunate in having Miss Violet Tennant with us for four days; her leadership was much appreciated by the girls and the leaders, and we know her influence was far-reaching. Miss Tennant's message from India inspired the girls to greater interest in our mission study for this year and some expressed a desire to give their lives to serving their Master in India.

Prince Albert Presbytery invited me to direct a camp at Christopher Lake, twenty-five miles north of Prince Albert. The twenty campers represented three places—Prince Albert, Meath Park, and Weirdale. We hope that such contacts will mean the organizing of girls' groups in this district.

We wish to express our appreciation of the financial assistance given to us by the Women's Missionary Society. It helped considerably to solve a problem which has always to be faced when one thinks of the camping project. *—Mabel Booth.*

⁂

—Red Deer, R.R. 3, Alberta.

I HAD the privilege of directing a teen-age girls' camp from July 1st to 11th at Sylvan Lake, and we had a very good time. Miss Violet Scott of Edmonton and Miss Jean Sinclair, the sister of our minister at Sylvan Lake, assisted me, and with their help everything went well. We had twenty-three girls, most of whom had not been at camp before, and many spoke of how much they had gained by coming. One girl said that I had no idea what it had meant to her, as she lives a long way from any church, and so seldom has a chance to talk with anyone about the real things of life. When one spends a week with girls of that age one realizes how in many cases they are searching for definitely spiritual help, while on the surface they may appear to want only amusement.

After the girls' camp we had a Young People's camp on the same site. I only visited it twice, the Rev. Mr. and Mrs. Walker and other leaders being in charge. I went with the Rev. Mr. Taylor and the Rev. Mr. Sinclair to get the cook for this camp. The one who helped Miss Matthews in previous years now lives fifty-six miles from Willowdale, away in the middle of the bush, but thinking she would be a good one to have for the first Young People's camp, we decided to go for her. For twenty-six miles the road was terribly rough and three and a half miles from our destination we were supposed to cross the Little Red Deer River on a ferry. The rain had been so constant and heavy that the river was more than twice its usual size and, as the ferry could only come half way, the ferryman rowed us over to it, then transferred us to the ferry, which carried us to the other shore. From there we walked in the hot blazing sun, eventually reaching the little shack among the tall spruce and pine trees. Then with the cook, her suitcase and parcel, we covered the trail again, led by a band of one million mosquitoes. *—Mamie Todd.*

Chinese Girls Make Fine Contribution at Camps in Quebec and Ontario

MISS VIOLET TENNANT, Girls' Work Secretary, assisted at the girls' camp in the province of Quebec, the new camp on the Ottawa River near Lachute. This was the first camping venture for the Presbyterian girls of the Montreal district sponsored by the Quebec Provincial, and there were twenty-five there—not so many as had been hoped for, but it was felt that a good beginning had been made. Miss Lilyan Leung was the camp nurse and gave talks on First Aid. She was also responsible for leading several discussions on the present war situation in China. Of her Miss Tennant wrote from the camp: ''We feel very fortunate in having her here. She is such a fine leader, keen, very capable, and yet witty (which the girls like ever so much).''

Miss Pansy Yeung, in Miss Tennant's opinion, made a splendid contribution to both the Ontario Provincial Canadian Girls in Training camps at Beau Rivage, on the St. Lawrence River. The director's report says: ''We all liked Pansy Yeung. I am sure that she made the finest contribution of all to the camp. She prepared a Chinese meal, had her group act two different kinds of Chinese weddings at camp-fire one night, and conducted a forum one other night on the present conflict in the country of her people. In our Normal group (which is the Leaders' Bible Study period) she was the authority. She has a great contribution to make.'' Besides these informal groups, Miss Yeung led a group in Bible study every day, and an Interest group on ''Aspects of Chinese Culture''.

"We Would See Jesus"

We would see Jesus! Down through all the years
It echoes still, that old despairing plea
Of those who seek, among the sons of men,
Some likeness to the Man of Galilee.

We would see Jesus! Shall we let them go?
And lead them not along the path He trod—
Through blood-stained grass of dark Gethsemane—
To that bleak hill where hung the Son of God?

We would see Jesus! Shall they never know
This Saviour Christ? The accents of whose voice,
The touch of whose torn hands, whose wondrous love,
Can make their lost and lonely souls rejoice?

We would see Jesus! Shall they seek in vain
And find in us no answer to their plea?
No likeness to the face and form of Him—
This Jesus, whom they long . . . so much . . . to see?

—*Jessie Wilmore Murton.*

Prayer

ALMIGHTY God, who art near to all who call upon Thee, help us to lift up our hearts to Thee in prayer. We would render unto Thee in this time of harvest our offerings of gratitude and praise. We bless Thee for the bountiful provision Thou hast made for the wants of Thy children, for the fruits of the field safely gathered in, for all the increase that the fertile earth has yielded, for Thy tender care over all Thy works. Above all, we praise Thee for Christ who came forth from Thee and who hast shown to us the heart of Thy Fatherly Goodness. Help us, we pray, to show forth our gratitude for Thy gifts by a right use of them, by a constant remembrance that Thou art the Giver, and by using them for the good of all men.

Hear us, O God, as we pray for the blessing of Thy Spirit upon Thy Church, upon all ministers of Thy Word, upon all missionaries of the Cross, and upon all the faithful in all lands. Especially do we pray for those who, leaving home and kindred, have travelled far as apostles of Christ. Graciously use them, we beseech Thee, to win men for Thy Kingdom. Preserve them from all dangers, perils by land and water, perils of discouragement and discord, perils of doubt and impatience. Prosper all that they do in His name to serve the bodies and souls of men.

We pray for our Auxiliaries, that we may be given guidance from Thee to use all our powers to do our part in the great task of Kingdom building. Grant us the strength to labour as we know. Open wide the windows of our spirits and fill us full of Thy light that we may be ever mindful of Thy will.

Now, as ever, would we open our hearts to Thee. Enter therein, O Lord, and nourish us by Thy grace, that we may be renewed in strength to overcome the world and to be sharers in Thy victory and the glory of Thy Kingdom, through Jesus Christ our Lord, Amen.

Make me brave, life brings
Such blinding things;
Help me to keep my sight,
Help me to see aright
That out of dark comes light.

—*Life and Work.*

Grace Bai of Jhansi

"ONE of the finest Jhansi Christians—a real mother in Israel." Thus did Dr. Wilkie speak of Grace Bai years ago, and such she is still according to the missionaries on our Jhansi field now. "Grace Bai is indeed a trusted and valued worker," wrote Miss Stringer when she came home recently on furlough. As we read and study of India, it is surely fitting that we should think of those faithful women working in our missions who have done, and are doing, so much for their own people, at the same time with their knowledge of Indian customs and character, helping our Canadian missionaries to carry on their work among Hindus and Bhils. Notable among these for length and value of service is Grace Bai, whose name seems inseparably connected with our mission work in Jhansi.

Grace Bai with some of her children

Her home was in the city of Indore where she attended the school carried on by Miss Janet White of our Canadian Presbyterian mission. According to Hindu custom, she was married as a very little girl. She was, however, allowed to attend the mission school as a day pupil. Rather than live with her husband, she left home when she was about ten years old and sought Miss White's protection. Although her husband took the matter to the courts and judgment was given that she must go back, she refused, declaring that she would rather throw herself into the nearest well, so that the judge advised her husband to give her up; he could easily get another wife. She, therefore, went back to the mission school, where later she took the training course for Biblewomen and teachers. It was when she became a Christian that she took the name Grace.

How did she come to Jhansi? Dr. Wilkie, who had gone as a missionary to Indore in 1879, began work in Jhansi after returning from furlough in 1904. Some time afterwards one of his workers, Doulat Masih, told Dr. Wilkie that he wished someone ''to cook his food'', that is, that he wished to be married, asking him to find him a wife. Dr. Wilkie wrote to Miss White in Indore and she recommended Grace Bai, who was then about eighteen years old. Shortly after the latter's arrival at Jhansi, she and Doulat were married. For two years they were very happy. Then, while doing evangelistic work with others too far from Jhansi to return there at night, Doulat took cold one wet night and contracted consumption. One day when Grace Bai was going into the city with her baby to see her husband in the hospital, the heat was too much for the child, who died from sunstroke. Shortly afterwards Doulat died. Ever since Grace Bai has been a devoted worker in the mission at Jhansi, from the first caring for the boys and girls, most of them famine orphans. Although she was young for so much responsibility she proved equal to it. The mission compound was not cleared then as it is now, Miss Stringer writes, and Grace Bai tells how frightened she used to be.

When the Jean Stevenson Brown Memorial Home was built to care for orphan children and Hindu widows, Miss Bessie Wilkie found Grace Bai's help invaluable. Not only did she help in the work with the women and children there but also in visiting the zenanas in the city and in starting a girls' school. When Miss Wilkie had to leave because of ill-health, Grace Bai took full charge. She was matron and teacher, in fact doing almost everything in the school, besides doing the work of a Biblewoman and teaching in the city. She taught those under her to sew, to make and look after their clothes, to cook and to do various kinds of handwork in which she showed great skill and originality; she had a garden for them, and chickens, and the missionaries would buy what they could raise. In every way she tried to train them so that when they grew up and married they would have good Christian homes, with Indian, not Western, ways.

When the Helen Macdonald School was opened the older girls who had been with Grace Bai were transferred to the new school; since 1928 all the boys and girls of school age have been taken care of in the boys' and girls' schools, Grace Bai continuing to take charge of the smaller children and do city work, teaching women and young married girls to sew, and to read and write, at the same time presenting the Gospel. Then in 1932 when the work with the children had so increased that it was felt to be too much for one worker to do that and the city work as well, Grace Bai chose to care for the children, and that she has been doing ever since, being a real mother to them all, making them as happy as she can. Sukiya, one of the orphans who had been under Grace Bai's care, now married and living in the mission, has taught her three children to call Grace Bai grandmother: indeed, she is ''grandmother'' to almost all the children of the orphans. In March (when Miss Stringer left the field) she had sixteen babies to care for. She is always ready, too, to help in any way in church and Sunday School, and is loved and respected by all. When the Jhansi women formed a Women's Missionary Society she became their first president.

Year after year letters and reports from the Jhansi field have borne testimony to the wisdom, devotion, and capability of Grace Bai. ''What a wise, wee woman she is!'' said Dr. Wilkie some years ago, ''more loved than probably any of us by a host of little lassies and by some, now mothers in their own homes. . . We cannot speak too highly of the devotion, the wise, tactful, kindly ways of Grace Bai.'' In one of her reports, referring to Grace Bai and her children, Miss Simpson wrote: ''She is more than a mother to them and they all love her. Grace Bai has been and is a great help to us all; her whole interest is in the mission and she is a true Christian.''

OUR LETTER BOX

Healing for Body and Spirit

Taihoku, Formosa, Japan.

THE past year was the busiest I have known. The hospital (the Mackay Memorial Hospital), with a capacity of 78 beds, was as a rule packed to the doors, and as a patient was discharged, there was generally one waiting to take his or her place. This meant an increase in operations, which were supposed to be done on Tuesday and Thursday mornings, but many days saw us still at it late in the afternoon.

Women's diseases make up by far the majority. It makes one's heart ache to see the misery that some people have to go through, and it aches again when you think of the many other hospitals to whose doors like cases are coming every day. The ward patients bring their troubles to the sympathetic ears of the doctors, who try to help them with their advice and medicine. From these clinics many find their way to the operating room for minor things as the pulling of teeth, an infected finger, etc.

The patients, young and old, come to us from plains, hills, and mountains, from farm, village, and city. There is the little child whose food does not agree with her, and who, as the weeks go by, grows thinner and thinner. There are weeks of despairing of her life, but finally she begins to gain, and we have the joy of seeing a rosy, fat, healthy child go back to her parents. How we hate to part with this child, even though we were getting anxious to see her back safely in her home, for there is always the danger of the well child contracting something from the sick ones in the wards. The parents of one such child I have in mind must have been pleased with the job we did, for they brought another child to us, much the same kind of case. Then there is the young man or woman with life before them stricken with tuberculosis. What hope is there to hold out to them? We do not have the accommodation to treat them as they should be treated, and what hope is there for them in an overcrowded home which lacks two of the important things, fresh air and sunshine? As you give them some medicine and send them away you have a feeling of despair as an opportunity to help has passed out of your hands.

Although the material medical side takes up the greater part of the doctors' and nurses' time, we are not forgetful that the main object of our being here is the Kingdom of God, that we are Christ's messengers carrying the glad news of His birth, death, and resurrection for the salvation of all who will come to Him. Opportunities are provided for all clinic and ward patients as well as many relatives to hear the message. The four evangelists, two men and two women, are kept busy and have the joy of seeing many going back to their homes healed in soul as well as body. One evening when I was making late rounds a patient in a private ward said to me, ''The first few nights I was here I had to have a relative stay with me; I should not have dared to go to sleep all by myself in this room. But after the evangelist talked to me about Jesus my fear left me and now I go to sleep knowing that He is caring for me.'' Then there is the young woman suffering with an incurable disease. She is not bemoaning the fact that her life is so soon to be cut off, but trusting that it will soon be His will to relieve her from her sufferings to enter that life where suffering is no more.

During the year one passed away from our midst who had been an inspiration to all who knew her. From the little I know of her early life it must have been one of hardship and suffering. She came under the missionaries' care broken in body and spirit, until she received of that Spirit that gives Life to all in whom He dwells. When I came to know her she was almost blind and for a number of years had been superannuated by the mission, having had to retire from the active part she had taken in the evangelistic work. However, that did not prevent her from being out early in the morning and late in the evening telling others of the Gospel message. Her last few months were spent in the hospital, and it was no unusual sight to see the patients gathered around her bed as she told Bible stories. This she was doing a few hours before her death, and in her last conscious moments there was a prayer upon her lips.

It was our joy to help more than one new life into this world where otherwise the home would have been deprived of a wife and mother, as well as of a brother or sister. I only wish that more, especially of the young mothers, would come to us and give us the opportunity to try to help prevent the many diseases that are the result of lack of care at that important time in a woman's life.

As we go on into another year we have the assurance that He who brought us safely through the last is sufficient for that which is to come.

—*Ethel Chisholm.*

Trained to Serve

Kobe, Japan.

I THOUGHT that you would like to hear about Miss Kum Bun Kim, as she received some support from the Bible Woman Training Fund (Women's Missionary Society, W.D.), while attending Pyeng Yang Higher Bible School for Women. She graduated in March and was taken on by the Mission in April to do Biblewoman's work. When she came to work with Miss Anderson and me in our house in Nagoya she was not a Christian, but after hearing the story of love and salvation she accepted Christ as her Saviour and Lord. When we had to return to Kobe to live we could not bring her with us. She asked us to introduce her so that she could enter the Bible Institute in Korea. I did, and they replied saying that according to rule she could not be admitted as she had not been baptized for a year—she had been baptized about nine months before. We had allowed her to attend all the services and classes held at the church, and she had asked us and our helpers many questions. We felt that she was much further advanced in Christian experience and knowledge than many women who had been Christians for a longer period of time. I wrote again telling them what we thought and she was accepted. Not long after the missionary in charge wrote saying she was a charming young woman, and if we had any more like her to send them along. After two years at the Institute she spent three years at the Bible

Miss MacLean, Miss MacDonald, Miss Anderson, Miss Kum Bun Kim beside Miss Anderson, in front Miss MacDonald's and Miss Anderson's helpers.

School. The training she received in these schools developed her natural charm and ability, and she is now a well qualified worker.

Not long ago I spent an afternoon visiting with her. It was a pleasure to be out with her and to see her work. I stayed for prayer meeting in the evening and heard her play the organ for the first time; she plays very well. She had taught them two new hymns and the congregation sang them quite well. She works in two churches; at one church a number of girls from a factory attend and there is a splendid opportunity to gather others in. I am so grateful to the Lord for giving me a part in helping to put this splendid young life into full-time service for Him. She took her public school work here in Japan and speaks the language well. She lives about an hour and a quarter's distance from us. We see her occasionally, usually once a month at the workers' prayer meeting. She took the place of a very fine young woman who had graduated the year before but on account of illness had to resign. Her illness seems to be tuberculosis of the spine, and the doctor ordered her to rest for a year. Another young woman who graduated from the school in Pyeng Yang and did good work for several years entered a Bible School near Osaka in April in order to learn Japanese. She, too, is receiving some help from the Bible Woman Training Fund. Some of our Korean children know Japanese better than they do Korean.

Several weeks ago three men were ordained, two of them going to charges which had become self-supporting during the year. One other congregation became self-supporting during the year and called an ordained man from Korea. At the induction service of the pastor in Kyoto Miss Anderson and I sang a duet in Japanese. At this church even the hymns have to be sung in Japanese. At some of the services the messages and prayers are in Japanese, but the singing in Korean. We translated it with our Japanese teacher to get the meaning and she also taught us the correct pronunciation. This was the first time we had used the language in public.

—Ethel MacDonald.

Witnessing in Manchuria

Szepingkai, Manchuria.

PREACHING the Gospel in the San Tuan district began less than two years ago and much of the progress must be attributed to Mr. Seng. He is a well educated young man from a wealthy family. The Sengs own about 4,000 acres of land and have sheep and cattle as well. Though they had been worshipping the usual idols, it was thought best that so large a family should join some religious organization and through friends they sent for a Buddhist priest. Mr. Liu, one of our evangelists, happened to be spending a night in the village and was preaching the Gospel when the priest arrived. In the meantime Mr. Seng had decided to become a Christian, and the priest went away. The whole family, or rather the whole clan, of sixty people have been led to the Lord. They have provided a church building and the young man is giving a great deal of his time to carrying the Gospel message to the villages throughout that region. As a result of this effort in spreading the Gospel there is a large group of Christians at San Tuan.

Since the beginning of 1939, churches have been built at Pien Chao and Wu Tai Tze, while the T'ungliao congregation has been making extensive repairs to their evangelist's living quarters. . . .

I spent Easter Sunday in Kaitung. Before service began a policeman from a district twenty miles away came to the church and asked for two Bibles for his growing sons. Mr. Wang was baptized seven years ago but has been out of touch with a church centre most of that time. It was most heartening to know that he had remained firm in the faith all these years. Now that we know where he lives, one of the evangelists will be able to visit him and preach in his home.

Mr. Wang, a young man, blind since he was four years of age, became a Christian two years ago. He told his story while passing through Szepingkai in May. Previously he had been a fortune-teller but gave up this way of making a living after deciding for Christ. He felt that fortune-telling was entirely a matter of lies and incompatible with Christianity. His brothers thought otherwise. They saw it meant a considerable loss to the family treasury and persecuted him. But not even the threat of death deterred Mr. Wang from following Christ. He has been turned out of house and home and is now travelling alone giving testimony in the churches. . . .

During the spring, revival services were held in Szepingkai, conducted by Pastor Ch'i, while Elder Ching held inspiring meetings in Taonan and several other churches in the North. The Taonan church reminds me so of the Apostolic church. The Christians have a fine spirit of simple faith and prayer and go about everywhere preaching the Gospel.

Last year Mr. Liu decided to become a Christian but, as he lived thirty miles away in the country, he had not been able to attend the baptism service. Though distance prevented him from having frequent contact with other Christians, his faith was strong, for during his son's illness he sent a messenger to the church asking that someone go and pray for him. His neighbours were all non-Christians. They said, ''You are now over forty years of age. This is your only son. Why don't you burn incense and worship the old gods so that your son may not die? Why do you believe in that foreign religion?'' Under pressure of this kind and owing to his distress of mind, Mr. Liu gave way and burned incense to the heathen gods. The incense had not been burning more than an hour when the Christians arrived after their long walk of thirty miles. Mr. Liu was greatly embarrassed when he heard the voices of his Christian friends in the courtyard, but there was no time to remove the idols and the burning incense, even if his non-Christian neighbours had not been present. Just then an extraordinary thing happened. As the Christians entered the incense went out. Mr. Liu was terrified, confessed his sins, and returned to the fold. His son recovered, but in order to be away from those who tempted him, Mr. Liu tore down his mud house and removed it to another section of his farm.

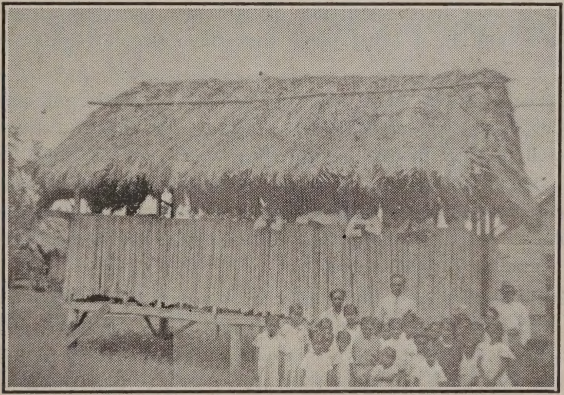
Please continue to pray for us and for the work.

—Allan Reoch.

A British Guiana School

New Amsterdam, British Guiana.

THIS is a picture of our Mission School at Moleson Creek, which is not on the map but is past Skeldon on the Corentyne River. The people built the school themselves and donate $40.00 a year towards the cost of running, which is about $140.00 a year. They are all Mohammedans in the district, with the exception of the head teacher and his wife. The head teacher is standing in the centre behind the children; his name is Bajnath.



You will be interested to know that a Women's Club has been formed at Port Mourant. It has thirty members and an average attendance of twenty-five, mostly young women. Mrs. Dunn is Honorary President, and the two leading women are Mrs. B. O. Yisu Das, the wife of the Deputy-Principal of our Canadian Mission Corentyne High School, and Mrs. Ramkissoon, the wife of Catechist E. Ramkissoon. Mrs. Dunn is sending away for Burning Bush pins for them to wear on their sarees.

—James Dunn.

News From Korea

FROM Pyeng Yang Dr. C. A. Clark sends news of Christian work in Korea. The work of the Women's Biblical Seminary has been carried on as usual, and all the Bible Institutes and Bible Classes. ''It has been a wonderful year for those types of work,'' Dr. Clark writes. ''The provincial Bible Class for women enrolled about 2,300 besides great numbers who attended without enrolling. It had to be taught in three consecutive divisions in successive weeks. In the interval between Bible Institute terms, I had the joy of teaching the highest section of each division, 150 to 200 women each time, the best trained and most efficient of all the church workers in the province. In each class, we studied the book of Ezekiel, and the Lord opened up the book in a marvellous way, the ''Gospel of the Glory''. . . . All seven suburban churches which I have helped to found in the last seven years are thriving. . . . During the year I have had the privilege of helping in the starting of two new churches which hope to build at once, and in a third place they have begun regular preaching services.

''Our prospects are 'bright as the Promises'. We're not discouraged. Opportunities for preaching were never better. In spite of the situation of the Church in most places the churches are crowded. Many have stood to the end for their convictions. Consciences are still tender, and such a volume of prayer has been going up as never before in the history of the Church. They recognize where they are, but they know that they have a great God and that He still reigns.

''Revivals have been held in most of the churches. Down across the river, one village is to be torn down and moved this summer. They have been having a great revival there this month. Crowds came and the building could not hold them, so, since they are so soon to tear the church down any way, they tore out the sides of the church and a large part of the audience sat out in the yard on mats and shared in the services. . . .

''The greatest source of power and comfort that we have had this last year has been a daily 8.30 - 9 a.m. prayer-meeting of our missionaries. We frankly recognize that there is no human solution to our present problems and difficulties, but we know that our Lord has a solution, and we've been trying to ''cast our care wholly upon Him, knowing that He cares for us''. I've gone to some of those meetings just about ''all in'', and half discouraged, and have come away as from a great feast, wondering at my own lack of faith. I think that most of us have come to a delightful feeling of peace. It may be the Lord's will that we linger a long time in Babylon. We feel that that is all right if it be His will. We've seen miracles over and over again in the last six or seven years here.''

Will You Subscribe to Our Magazine?

By Miss L. K. Pelton

ON being asked to subscribe to a magazine, if we are at all interested, we are bound to ask a few questions. We want to know whose publication it is, the cost of subscription, and the type of articles it carries. If we subscribe, it is almost always for one of two reasons: either the salesman has convinced us that we want the magazine, or he has persuaded us that our subscription is essential to his attendance at college the next year. If we were convinced that we wanted the magazine we shall certainly read it. Whether our interest in it is sustained may depend upon whether we were accurately informed, but the fact remains that we subscribed because the agent gave us information which aroused our interest. On the other hand, if we subscribed on the strength of a philanthropic impulse we are not particularly interested in the magazine and in all probability will only glance through the copies as they come in a cursory and indifferent fashion.

When we are soliciting subscriptions for the *Glad Tidings* are we prepared to give the necessary information about it? Of course, we know that it is our Society's publication, and what the price of a year's subscription is, but how familiar are we with its contents? ''Ay, there's the rub.'' Haven't you heard some one soliciting somewhat in this fashion? ''Will you take a year's subscription to our *Glad Tidings?* It's our W.M.S. (How we should like to stage a campaign against that abbreviation!) magazine, you know, and we are so anxious to increase our subscription list. It will cost you only fifty cents, and there are many interesting things in it.'' When asked what the ''interesting things'' are, she answers, ''Well, I can't think of anything in particular at the moment, but I am sure you would enjoy it, and you would be helping our missionary work.''

The catch in that kind of soliciting is that even if the woman subscribes to the *Glad Tidings,* just as when we bought the magazine to help the 'young man' through college, it isn't read.

There is need to ask ourselves why we have a magazine. Is it for the purpose of augmenting our funds?

Let us be *real* about our *Glad Tidings.* We know that its purpose is not to augment funds—much as we may require an increase—but that our magazine is one of our most effective means of missionary education. Through it we seek to inform our members and our Church people of what our Society and of what Christ's Church throughout the world are doing to extend God's Kingdom. Our magazine portrays missionary work in its world setting, and at the same time gives us those intimate pictures of our own work which always make us aware of our part in the witness of the Church Universal.

When we approach any one about taking the *Glad Tidings,* what have we to say to her? Can we cite definite articles that we have read and with which we have become sufficiently familiar to discuss them intelligently? And do we use judgment by referring to articles that are most apt to interest one who is not ''up to her ears'' in missionary work? We are convinced that the first step necessary to a substantial and sustained increase in *Glad Tidings* subscriptions is a more intelligent knowledge of the magazine on the part of the present subscribers.

The real reason for our desiring more subscribers to our magazine is our belief in its worthwhileness. We want to spread information about our work and about missionary work in general among the women of our Church, and we are convinced that the right use of the *Glad Tidings* by more and more readers will accomplish this. From different parts of the world comments on the excellence of the *Glad Tidings* have come to the office. Do we not appreciate our magazine, or are we too indolent to advertise it properly? Either is curable. It is up to us.

We believe that it is as people *know* that they will respond. And we believe that the Presbyterian people of Canada will assume their share of the world missionary task *if they know* what it is all about. It is the privilege of the members of the Women's Missionary Society to aid in the missionary education of our Church people. One effective way of doing this is by *knowing ourselves* the contents of our monthly magazine, and then with tact and judgment soliciting subscriptions. ''Will you subscribe to our magazine?'' It depends upon how much we know and how we use what we know whether we shall get subscriptions.

Why a Monthly Magazine?

IN her article in this issue Miss Pelton has discussed the matter of getting more subscribers to the magazine, not just to have a long subscription list but to have more people getting the information the *Glad Tidings* should contain.—It is understood, of course, that the cost of publishing must be covered by the amount received from subscriptions, so that if receipts fall off the magazine must suffer.

What is it then that it is felt more of our Church people should be reading?

The *Glad Tidings,* the official magazine of the Women's Missionary Society, Western Division, of the Presbyterian Church in Canada, is, in the first place, the medium of communication between the workers and the members of the Society at home, who by their interest, their prayers, and their gifts support the missionary work that these, their representatives, are carrying on in different parts of our own country and on our overseas mission fiields. The members must be kept informed, and no other can give the needed information so well as the missionary, deaconess, or other worker actually at work on the home and overseas fields. In letters and articles they tell what they themselves are doing and under what conditions they are working, with something of the background, the life, the needs of the people to whom they are ministering, so that those at home see what the money they have given means in terms of actual Christian service, enabling the missionaries to do their work of teaching and healing, ''going about doing good'', and helping to provide churches, hospitals, and schools, giving girls and women the opportunity for training for Christian service to their own people. To supplement the information thus received there must be other articles and news items about the various departments of work for which the Society is responsible. In all, the purpose is that the members may better understand what is being done and get a clearer vision of what may be done, with better planning on their part and more generous support.

The magazine serves, too, as a medium of communication between the Council and the Council Executive, as the administrative body, and the members of the Society through the six provinces. It is necessary that all members should know what is being done, should be informed of any changes in work and workers, and of the workers and funds needed if the work is to be maintained, and, when the time is opportune, expanded.

In the third place, the magazine serves as a medium of communication between the various branches that make up the Society—six Provincial Societies, forty-one Presbyterials, and a great many other branches. There are each month pages especially for Senior and Young Women's Auxiliaries, girls' groups, and Mission Bands, to enable the Secretaries to keep in touch with, and give assistance to, those departments. Besides, seven pages are reserved for ''Provincial News''—Ontario is allowed two pages, each of the other Provincial Societies one. A Provincial Society may take advantage of this space to get some information to its members, or Presbyterials to their branches as well as to other parts of the Society; local branches may report what they are doing that may be of real interest and benefit to others. One group has been able to do something that may inspire or encourage others—for instance, Smith's Falls Young Women's membership drive, its method and result, in the Ontario news in the September number; a group has found that some new method has brought good results; something especially noteworthy has happened in a group—and, it should be remembered, the smallest group may have something to tell of vital interest to others; some just because of the adverse conditions under which they are carrying on may be able to help others.—Such are some of the things that might find a place in the Provincial news. When a branch has something to report, it should be sent *at once*—from a local branch to the Presbyterial Press Secretary, who, keeping always in mind the date by which she has to send in news to be published the following month, will send it on to the Provincial Press Secretary, whose name and address always appears at the head of the Provincial page in the *Glad Tidings.* It is the latter Secretary who arranges the news from her province according to the space allowed for it and forwards it to the editor. Now and then members have remarked on the lack of news from their Auxiliary, their Presbyterial or even, at times, their Provincial. Absence of news may be due to the simple fact that none was sent in; an item may not appear, because it reached the Provincial Secretary so late that it was useless; in a rare case, later or fuller knowledge may render the publication of an item unnecessary or unwise. After being sent in, items may have to be further condensed by the editor and details of purely local interest omitted. We would remind readers of the excellent points brought out by the Alberta Press Secretary in the report published in the June *Glad Tidings,* page 237, and we would suggest that Press Secretaries, at least, should keep that article at hand for reference.

But the magazine of a missionary society should do more, we feel, than give information merely about its own work, its own workers, and its own branches. If even that is to be understood aright it must be seen as part of a larger whole. The work of the Women's Missionary Society, Western Division, is part of the missionary work of the Presbyterian Church in Canada, and that is only a part of the great missionary task of the Christian Church of the world. To get a true understanding of our Society's work, one must get as full and as accurate information about that work as possible, but, more than that, one must know of the whole missionary work of our Church, and of its relation to the larger missionary movement throughout the world.

It should not be thought that from a monthly magazine such as the *Glad Tidings,* even if read regularly, one can acquire all the knowledge one should have. At the most, it can but give glimpses of the larger field of missionary endeavour. Just as the keen student will go beyond his text-book to acquire a wider knowledge of his subject, so the woman who is really interested will be on the watch for books, articles in other magazines, and, by no means least, items of news in the daily papers, which will add to her knowledge of the subject. For example, anyone interested in our work in India and intent on understanding it will see the importance of any information on such matters as new laws affecting political, educational, social life in that country, changes of Government leaders, the attitude of Indian princes and members of the Congress Governments, and the part women are taking in the life of their country—all have a bearing on missionary work. And so with other countries. From many sources comes knowledge to those who seek it; the *Glad Tidings* will have served one useful purpose if it prompts any members to look farther afield for information. Only as people know will they care enough to help in carrying on the work for which the Society stands.

A News Hint

A YOUNG Women's Auxiliary hit upon a novel way by which to bring current items of news bearing upon missionary work to the members of their group. They selected different countries about which they wanted news, and chose members of the group who were to hunt up this news. Each one of these members was responsible for information on one of the countries, and each month the news about one of the countries was brought in by the one responsible for that country. The items were taken from the daily papers, weekly and monthly magazines, sometimes from a recent book. The plan took the form of a contest, the honours going to the one who had brought in the greatest amount of news that had a true bearing on missionary work.

CHRIST calls His young people not as a crowd but one by one. To be a Christian means to be placed alone before God, going through the gate of decision as alone as through the gate of birth or death. Each of us is alone responsible for his decision . . . In these days of collectivism and sociology this truth, though one-sided, may never be obscured or forgotten: there must be a direct connection between the heart of every Christian and God.

This is not to deny that fellowship is essential to Christianity . . . Christianity, the religion of redeeming love, implies fellowship with God and with men. Egoism is sin, separating us from God and man. Christianity is a *WE*-religion.

The fellowship of love is unique among all fellowships. The deeper one enters into it the more he develops, drawing man out of his infinite loneliness which no collectivism can overcome. This is the fellowship of the first group of young people to whom Christ gave the great WE-prayer. He showed them the Kingdom of God as a mighty ''For-one-another'' force depending not on demands but on giving. . . .

Christendom in history is no more than the multitude of church communities apart from one of which no Christian can live a healthy spiritual life. If your particular Christian community seems formal and traditional, let it be struck anew with the Gospel's uncompromising claim to obedience . . . Each church community has its special gifts which may enrich Chistendom if all grow together in one spirit. This is the œcumenical task: not to remove differences, but to make a reality the inner, invisible Church. This unity will be a gift and not an achievement. What wonders will not be done when this Christendom appears embracing all nations and dominated by the spirit of Christ!

—Dr. Manfred Björkquist, at Amsterdam.

Publications Department

By Margaret Ness

ANOTHER eight biographies have been added to the second series: Misses Isobel Sym, Mary Lyons, Marjorie MacKay, Elizabeth Geddes, Mary Begg, Jean MacLean, Margaret Kennedy, and the Rev. DeC. H. Rayner. The eight pages, which include a snapshot and a short biography of each of these workers, sell for 50 cents.

Auxiliaries are again reminded that **Moving Millions** (50 cents) is still the study book in use. An outline, prepared by Miss Lamont, for one year's study was printed in the December issue of the *Glad Tidings.* A copy of this outline is inserted in every copy of **Moving Millions** sent out from the office. Auxiliaries are urged to use **The Church Takes Root in India** (50 cents) as supplementary material, as well as the leaflets on our Jhansi and Bhil fields (15 cents).

Mission Band leaders who used **God's Children** will be sure to want **Sailors All** (35 cents), the new story book, for it is somewhat similar in style and material. Both were prepared by Miss Estelle MacBeth and Miss Margaret Ness.

Leaders of Girls' Organizations will find a comprehensive review of the **Tales from India Packet** (75 cents) in the September *Glad Tidings,* page 340.

As the American edition of **Through Tragedy to Triumph** by Basil Mathews is more recent and more comprehensive than the English edition and as it may be difficult to get immediate delivery from England, we ask that you note the new price of this book—60 cents.

More and more Auxiliaries are using the Women's Missionary Society Correspondence cards (''World for Christ'' crest) in writing to Home Helpers, to friends who are ill, to other Societies. Individual members are using them, too, for personal correspondence. Price, 20 cents per dozen, including envelopes.

World Christians and You (15 cents). These are broadcast talks by members of a World Christian Conference. Five of the six were delegates to the Madras Conference. Suggestions for discussion are given at the end of each section.

Copies of the free Fact Sheet issued last spring are still available. We are anxious for a wide distribution as the information given there should be known, not only in missionary but in all circles. We can help to spread interest in and knowledge of our work by seeing that this sheet is widely read. If your Auxiliary would like copies for distribution, please write to the Publications Department, Room 800, 100 Adelaide Street West, stating the quantity desired.

Thank-offering envelopes, 100 for 35 cents, 25 for 9 cents.

AUXILIARY PAGE

Mrs. J. A. Milne, *Secretary*

WE are beginning the last quarter of our year and it is quite time to take stock of our position and see how we are measuring up to the aim set before us in this Organization Year.

Is the Treasurer keeping ever before you the progress being made in bringing your allocation up, or the retrogression? It is much better to make an extra effort now than in the last month when you find the funds are not in hand.

Have you considered what your report will be on the suggestions made by the Council at the beginning of the year? This has been asked for and so far only one Auxiliary has responded to the request. We take the liberty of printing this one reply on our page, as we consider it a model that other Auxiliaries may very well follow, and earnestly hope we may have many such reports before the close of the year, with definite facts as to what has been achieved.

-In considering our reaction to and our application of the eight points suggested for special attention this year, we would advise as follows:

1. **Loyalty to our Society and Its Purpose.**—We feel that our members are, to a great degree, living up to this ideal.
2. **Prayer Fellowship.**—We are adopting the use of the Prayer Card and are leaving it to the individual members to arrange their own time for this special intercession.
3. **Systematic Giving.**—We are using the envelope system very largely and have emphasized this feature frequently.
4. **New Members.**—We have appointed a special committee, on which we have included the Home Helpers and *Glad Tidings* Secretaries and are making a concerted effort to improve our membership. We shall be holding an open meeting in June, at which time this will be actively followed up.
5. **Welcome and Welfare.**—This is well in hand, and new arrivals are called upon whenever possible to locate them.
6. **Definitely Missionary Programmes.**—This plan is followed very closely.
7. **Glad Tidings.**—We have a very good subscription list, a net increase of five for the year; this is being handled very efficiently.
8. **A Friendly Spirit in the Meeting.**—This is manifest in all meetings.

Have you used the study book, *Moving Millions,* with the outline and supplementary helps suggested? To what extent?

There should be unusually interesting reports this year, when so much effort has been put forth to deepen the spiritual life of our Auxiliaries, to lengthen our ropes and strengthen our stakes, that our missionary efforts may bring greater glory to Him Who ''so loved . . . that He gave . . .''. What have we given of all that He has given us, to send this message to those who have not heard?

YOUNG WOMEN

Mrs. John D. Holman, *Secretary*

FURTHER RESPONSIBILITY

AS this message reaches you the season's work will be well under way. We would urge every Young Women's group to use this year one of the studies listed on our page in the September *Glad Tidings.* With all the excellent material available, it is hoped that the programmes of all Young Women's groups will be greatly improved. There is no excuse now for a dull or an uninteresting meeting. The Women's Missionary Society has a greater opportunity for building a programme of vital interest, world-wide in its scope, than any other organization for women, and our studies are prepared to help you attain that goal.

It is earnestly hoped that the young women will continue to put forth every effort to ensure the outstanding success of Organization Year. If any group has not yet made definite plans to accomplish this aim, such plans should be worked out now.

We wish for each one of you the most worth-while term of service that you have ever known. May it be in daily, hourly fellowship with our Lord and in His strength. Our hope and prayer is that this may be the spirit in which we all work this year.

Reading Fellowship Registration

The Young Women's Auxiliary of St. Paul's Presbyterian Church, Peterborough, reports that the members of that group have completed the reading of Unit Two and have registered for the Reading Fellowship. Twenty members shared in the reading of eight books so that the group might qualify to enter the contest. Who next?

Not bad enough for bitterness—there's never
    A hardship hard enough for that, you know!
Whatever ill has taken you, however
    Has fallen your share of woe,
Matter for sorrow it may be, or stuff
    For tears, perhaps, or warrant for distress.
But, heart, stay sweet! There's nothing bad enough
    For bitterness.

—*Nancy Byrd Turner.*

GIRLS and LEADERS

Mrs. John Kelman, *Secretary*

Dear Leaders and Girls:

BY the time this page reaches you most of our groups will be well started on the work of another year, and no doubt many of you will be thinking of ways and means by which your groups may be even more successful and more effective than ever before.

One of the secrets of success in any endeavour is proper organization and it might be well at this time for Leaders to give some consideration to the study of the organization of the work among girls and its relationship to the congregation, to the Church as a whole, to the local Auxiliary of the Women's Missionary Society, and to the Women's Missionary Society of the Presbyterian Church in Canada.

It must be evident that no single group of girls can stand by itself; there must be co-operation, first of all, with the Auxiliary in the congregation and with the Sunday School; secondly, the group must be correlated with the other girls' groups throughout Canada.

It is imperative, first of all, that every group should be registered at our Headquarters. Registration forms should be sent direct to Miss Violet Tennant, Girls' Work Secretary, Room 809, 100 Adelaide Street West, Toronto 2, Ontario.

Having registered, get in touch with your Presbyterial Girls' Organizations Secretary, who will be able to supply you with information regarding study kits, supply work, missionary programmes, etc. Do not expect your Presbyterial Secretary to attend your meetings. She may, however, pay your group a visit once a year, and will always be pleased to advise you in any difficulty.

The following of this procedure by every group will ensure a closer contact between the group and the Presbyterial, and between the Presbyterial and the Provincial. Our girls' groups will then be able to function as a strong co-ordinated force instead of struggling feebly as isolated groups, each grappling with its own little set of problems. When we begin to think of the group as an integral part of a great movement, we shall find much more incentive to progress and infinitely more pleasure in our work than if we regard the group as a separate unit, connected with nothing and headed for nowhere in particular.

Steps to success in group work:

(*a*) Consecrated leaders.
(*b*) An objective—that is, you should know what you are aiming at before you start.
(*c*) A knowledge of the links in the chain of which you form a part.

(*d*) A readiness to work co-operatively with those in the local Auxiliary of the Women's Missionary Society and in the wider field of the Presbyterial (conferences, etc.).

(*e*) An interest and share in the work of the wider missionary programme of the Church at large.

Let us this year resolve that our group will be even more effective than ever before, and that we will seek by active co-operation to help the work of our Church in our far-flung fields at home and abroad.

Please register now! ! !

MISSION BANDS

Mrs. A. R. Riddell, ***Secretary***

THE LITTLE LEAF

THE little leaf swung to and fro on the gentle breeze. She was in the very top of the tree. ''Some day,'' whispered the little leaf, ''I'll fly away on the wind and have a grand adventure. Then I shall be very happy. I am not happy here at home.''

Now the little leaf was not a friendly little leaf. She fretted and pouted and was not happy like all her brother and sister leaves. Mother Hackberry had a very big family and there were many brothers and sisters to the unhappy little leaf.

Mother Hackberry just worried and worried because the little leaf did not love her home. When the breeze came all the other leaves danced and sang a soft song but the little leaf just fretted and fretted and would not sing.

One day early in the spring Mr. and Mrs. Sparrow were looking for a place to build a home and they came to Mother Hackberry Tree. They sat on all her arms and talked and talked. At last they decided to build their nest right beside the little leaf.

''It is so nice way up high in the tree, we can see the sky, and leaves will protect us,'' twittered Mrs. Sparrow.

''The leaves will sing to us when the wind blows,'' said Mr. Sparrow.

So they set busily about and built a nice new home. You would think the little leaf would be happy now, wouldn't you? Because she had something to do for someone else. But no, she fussed and fretted all the more, and still said, ''I want to go away from home on a big adventure.''

That night when all was still and quiet, the little leaf listened to the sparrow. This is what she heard, ''Twit, twit, twitter, twit, twit twitter.'' What do you suppose they were saying? The little leaf wanted to know, too, so she listened again. ''Twit, twit, twitter.'' Mr. and Mrs. Sparrow were saying their evening prayer. They were thanking the Heavenly Father for their new home, and for all Mother Hackberry's children who were protecting them.

The spring passed and the summer passed. And every day when the sun went down and the leaves drew closer together for the night, the little leaf listened to Mr. and Mrs. Sparrow say their prayer.

One day Mother Hackberry's children began to change the colour of their clothes. Even the little leaf was turning yellow. The wind that had been so gentle in the spring was in a hurry now when it came by. Its voice was loud and it said, ''Come away, come away, come away with me.'' Almost every time it passed some of the leaves would go away. The little leaf could hardly wait to go, but Mother Hackberry held tightly to her hand as she fretted and fretted.

It wasn't very long until the wind rushed by and in a much deeper voice said, ''Come away, come away with me.'' And this time the little leaf went.

Here was the big adventure at last! But it wasn't so nice to ride on the back of the wind, after all. It was bumpy and soon the wind stopped for a minute and the little leaf fell. Down, down, she went and landed in such a strange dark place, right beside a big rock.

Timidly the little leaf looked about. Soon she became frightened. It was very quiet and it began to get dark.

''Oh, why is it getting so cold? I'm lonesome, I'm afraid!'' cried the little leaf to a kind-looking oak leaf near by.

''Our work is finished,'' the oak leaf said sleepily; ''we worked for the Heavenly Father by protecting the birds and had a happy home. Now it is time for us to go to sleep.''

Now the little leaf was very still and she thought about Mr. and Mrs. Sparrow and Mother Hackberry. She was glad she had helped to protect them. Then she nestled close to the kind oak leaf and went happily to sleep.

—By Faye C. Adams in *Story Art.* Reprinted by kind permission of the author.

You've seen the world—
The beauty and the wonder and the power,
The shapes of things, their colours, lights and shades,
Changes, surprises,—and God made it all!—
For what? Do you feel thankful, ay or no,
For this fair town's face, yonder river's line,
The mountain round it and the sky above,
Much more the figures of man, woman, child,
These are the frame to? What's it all about?
To be passed over, despised? or dwelt upon,
Wondered at?

—*Browning.*

PROVINCIAL NEWS

ALBERTA

MRS. C. E. JAMIESON, 1610 12TH AVE. WEST, CALGARY, PRESS SECRETARY

APPOINTED to represent Alberta at the Council meeting in Toronto were Mrs. H. Sykes, Provincial President; Mrs. N. M. Moors, Edmonton Presbyterial President; Mrs. J. W. McLean, Rocky Mountain House, Third Vice-President; and Mrs. G. Metcalfe, Calgary, Lantern Slide Secretary.

Mrs. T. Dodds, Provincial Corresponding Secretary, has taken up residence in Victoria, B.C., where, if the winter climate benefits her husband's health, they will make their home.

Edmonton P.S.—A Bible Vacation School was again held in First Church, Edmonton, with Mrs. W. D. Hildred, deaconess in Edmonton Presbytery, in charge. During the ten mornings it was in session, forty girls and boys attended, and a number of young women and one young man gave valuable assistance to Mrs. Hildred. The closing exercises on Friday evening, August 12th, were open to interested friends, and it was felt that lasting impressions would be left on those who had received this religious training.

The first young woman in the history of First Church, Edmonton, to offer for service on a foreign field, Miss Helen McRae, daughter of our Provincial Treasurer, Mrs. R. McRae, under appointment with the China Inland Mission to sail for China on September 2nd, received a cablegram cancelling arrangements on account of conditions there.

Calgary P.S.—The second Stay-at-Home Camp sponsored by the Calgary Presbyterial, which endeavours to interest younger children in regular camps, had a successful week in July. The ''campers'', meeting every morning at ten o'clock in Knox Church, Calgary, had a worship service and enjoyed a singsong. Three Interest groups were conducted by Harriet Rodger, Girls' Organizations Secretary, and her capable and enthusiastic assistants, Hazel Hawks and Pauline Hahn, teaching handcraft, campcraft, and dramatics. After lunch each day the girls ''hiked'' to a swimming pool. The city Auxiliaries showed their interest by providing dinner on two of the days, and the Presbyterial Executive presented each child with a copy of St. John's Gospel, from which Mrs. J. Hertzsprung of Pleasant Heights Auxiliary took the daily Bible study. A day at Grace Church, with the use of its well equipped gymnasium, was a feature of the camp again this year.

Miss Shirley Scott, deaconess, formerly under Calgary Presbytery and for the past four years stationed in British Columbia, spent a short time in Calgary, her home town, on her way to her new duties in

Toronto. Although regular meetings of the organizations were not being held during the vacation period, members of the Provincial and Presbyterial Boards, as well as the Young Women's Societies, arranged to meet with Miss Scott on a number of occasions.

MANITOBA

MRS. D. H. MATTHEWS, 190 BROCK ST. E., FORT WILLIAM, ONT.,
PRESS SECRETARY

BRANDON P.S.—The annual meeting of the Presbyterial, held in June in First Church, Brandon, was attended by delegates from nearly every Auxiliary. All reports were very encouraging, some showing a marked increase. Mrs. Evans brought greetings from the Provincial Society, and Superior and Winnipeg Presbyterials sent greetings. The Church to-day must be a very strong force for peace, said Mrs. Dunwoody in her address; if one out of every thousand would preach peace, there would be no war. Lantern slide pictures of our Church across Canada were shown and an interesting address given by the Rev. J. Forbes Wedderburn. The special speaker at both afternoon and evening sessions was Mr. George Cowan, the student missionary at Winnipegosis. At supper the delegates were welcomed by Mrs. W. J. Allen, and Mrs. McKay of Minnedosa replied. Rev. W. J. Allen brought greetings from Presbytery.

The Carberry Auxiliary sustained a great loss in the death of Mrs. F. Moxley, who passed away at the age of eighty-three. She had come from the Peterborough district of Ontario in 1877 and was the first President of Carberry Auxiliary organized in 1888. Although Mrs. Moxley had made her home with relatives in the United States since her husband's death, she never forgot her former association with the Carberry Auxiliary and contributed to the funds regularly. The funeral service was conducted in Knox Church, Carberry, by the Rev. O. E. Mann.

Superior P.S.—The Auxiliary of First Presbyterian Church, Port Arthur, held a very successful and enjoyable garden party on the church grounds, beautiful dahlias and delphinium on the tea tables and gaily decorated booths amidst beautiful natural surroundings, with the blue waters of Lake Superior and the Sleeping Giant in the distance, making a very lovely setting for it.

Winnipeg P.S.—The women of MacBeth Church, East Selkirk, invited the Winnipeg Presbyterial executive to conduct a missionary meeting on August 8th. Mrs. Dunwoody, Presbyterial President, who was in the chair, gave a very fine address on various branches of our work and the financial responsibilities in which each individual may have the privilege of sharing. The work of our missionaries and deaconesses at home and abroad was briefly covered. A map of Formosa, with pictures of churches, hospitals, and schools, and the names of nurses and missionaries, prepared by a member of the Presbyterial, was given to the East Selkirk ladies in the hope that it would prove helpful and interesting. It is the earnest prayer and desire of Winnipeg Presbyterial that a Mission Band under good leadership may soon be organized in that field. The East Selkirk ladies served refreshments and a pleasant half hour of fellowship was spent.

ONTARIO

Miss E. MacBeth, 206 Havelock Street, Toronto, Press Secretary

''Now sing we a song of the harvest,
Thanksgiving and honour and praise
For all that the bountiful Giver
Hath given to gladden our days.''

THIS month sees us well launched into our autumn Thank-offering meetings. Will secretaries please report these meetings promptly? With Auxiliaries co-operating we hope to keep our news more up to date.

History was made at Kirkland Lake when the Presbyterial of Temiskaming held its annual meeting in the new church. All reports expressed optimism and the challenge of the North to ''carry on''. From New Liskeard, Englehart, and Cochrane delegates came over well-nigh impassable roads. Every minister in the Presbytery attended and brought greetings. The President, Mrs. B. D. Marwick, interspersed the reports with poetic selections and reiterated the thought in the hearts of all—that this was indeed a gala day for Temiskaming Presbyterial. The Rev. W. M. Mackay, synodical missionary, installed the new officers. The evening address by the Rev. C. W. Graham was a note of warning to the over-confident, a challenge to the faithful, and a spur to the careless. Appreciation of several years' faithful service on the part of the retiring President, Mrs. B. D. Marwick, was voiced by Mrs. E. J. Kerr of New Liskeard. The new President, Mrs. J. Paterson of Englehart, gave an address on her recent trip to Scotland.

The June conference of Stratford Presbyterial was held in Motherwell Church with a splendid attendance. Highlights of the Provincial meeting were given by the President Miss J. McGrigor, Mrs. J. K. West, and Mrs. J. B. Tier. The guest speaker, Mrs. A. B. Macdonald, Provincial Welcome and Welfare Secretary, gave a helpful address on ''Consecration''. Greetings from Presbytery were brought by the Moderator, the Rev. W. E. Kelley. The Literature Secretary had an attractive table of literature for sale and Mrs. J. Erskine, the Mission Band Secretary, displayed many useful Mission Band articles which gave the delegates helpful ideas to carry home. The closing message was given by Mrs. J. Erskine.

At well attended sectional meetings in Sarnia Presbyterial held at West Adelaide, Wyoming, Oil Springs, and Alvinston in June, Mrs. J. Williams, Provincial President, gave an excellent survey of the Women's Missionary Society work throughout Canada. Mrs. C. H. McDougall made a stirring appeal at each meeting for more loyal and consecrated support. Forest

Auxiliary invited all women of the congregation to spend an afternoon sewing for the bale; a fifteen-cent tea was served. At its regular meetings this Auxiliary is making a systematic study of *Moving Millions.*

When the Inasmuch Mission Band of Dunbar in Brockville Presbyterial celebrated its thirty-fifth anniversary more than sixty visitors were present. Representatives came from the Auxiliaries and Mission Bands of Chesterville, Morewood, Winchester, and Winchester Springs. Mrs. B. D. Armstrong, Mrs. C. Robertson, and Miss E. Carlyle, of Kemptville and Mrs. W. D. Turner of Winchester were the special speakers. The Rev. George and Mrs. Mason who organized the Band sent a letter of greeting.

An enthusiastic Mission Band rally was held in Orangeville in July, thirty-five children from four Bands taking part in the programme. Maple Valley again won the banner. Sports were held in the park. A substantial sum was realized by the Mono Road Auxiliary from a quilt, on each block of which names were worked for ten cents each.

The Mission Bands and Canadian Girls in Training groups of Lanark and Renfrew Presbyterial held their annual rally at Arnprior and report a happy time, a good attendance, and the thrill of having present Miss Jean MacLean of Kobe, Japan, who sang Korean songs and told stories of her work, which she illustrated with lantern slides. A bouquet of lovely flowers was presented to Miss MacLean by the Tait Mission Band of Arnprior. Mrs. J. Culhane, Presbyterial Treasurer, spoke on Freewill Offering, urging the children to save their own pennies for missionary offerings. Major T. H. Carter showed pictures and spoke on the customs and dress of the people of the Far East.

Chatham Presbyterial reports splendid sectional meetings in June: the Essex division met at Amherstburg and the Kent division at Ridgetown; at both meetings Mrs. George Mackay of Formosa was the guest speaker, telling especially of her work among the aborigines in Formosa. Mrs. Margaret Williams, the oldest member of Mount Zion Auxiliary, Ridgetown, was made an honorary member of the Women's Missionary Society. The Alexander Bartlett Auxiliary, Windsor, held a successful pot-luck supper. Tribute was paid Mrs. Robert Deming in appreciation of her untiring help. Mount Zion Auxiliary, Ridgetown, held a Home Helpers meeting, with Mrs. Leatherdale, Home Helpers Secretary, presiding; Mrs. Alvin Rose of New Scotland delivered a splendid address on ''Prayer''.

SASKATCHEWAN

Mrs. A. S. Sibbald, 1536 College Avenue, Regina, Press Secretary

REGINA P.S.—The congregation of the Cymric Presbyterian Church was highly honoured to have the Rev. W. G. Davis, on furlough from Manchuria, with them on July 10th. He gave an inspiring address on the effective work which is being carried on in his field in spreading the Gospel. The next afternoon at the regular meeting of the Auxiliary Mr. Davis spoke of the work Mrs. Davis has been doing among the Chinese women in Manchuria. Visitors from other parts of the field and also from Regina were present. Both meetings were well attended and the addresses were greatly enjoyed and appreciated.

The Stay-At-Home Camp for Teen-Age Girls Sponsored by Regina Presbyterial.—With the coming of spring thoughts of girls and leaders alike turned to camp. Several problems had to be faced, however, camp sites and transportation being perhaps the major ones; for Saskatchewan is not favoured as are some of the other provinces in having beautiful camp sites with adequate accommodation made available. Having read with interest of Stay-at-Home camps elsewhere, Regina Presbyterial decided for this year to try a similar plan.

Camp bulletins and registration forms were prepared and distributed in Regina and mailed to all points in the Presbyterial. The registration was not so large as had been hoped, but twenty-three girls registered, and the committee is confident that next year will see a decided increase in the attendance. It was disappointing that there were no registrations from points outside Regina and within our own Presbyterial. But some of the Moose Jaw ladies hearing of the plan at a sectional meeting, asked if they might send some girls. Thus, when Regina registrations closed, Moose Jaw, Weyburn, and Assiniboia were invited to send delegates. Three girls from Moose Jaw and one from Weyburn came for the week.

The committee was fortunate in securing capable leaders. Mrs. J. B. Shaw, Presbyterial President, was a most gracious camp mother, while Mrs. E. N. Cawsey proved most efficient as camp manager. For Bible Study and discussion groups Miss Elsie Jenkenson, Qu'Appelle, Miss Cornelia Russell, Heward, both Normal School graduates, Mrs. A. W. Edgar of First Church, Regina, and Miss Louise Smith, a University of Manitoba student, gave most willingly of their time and knowledge. On Tuesday morning, Mrs. Harry Flock conducted a tour among the trees in the grounds of the Parliament Buildings, giving a talk on birds and showing twenty-seven kinds found in the trees. The morning recreation periods were under the able direction of Mrs. R. Nygaard.

The afternoon activities—hikes, field trips, and picnics—gave the girls a varied and interesting week, culminating in a delightful drive to Moose Jaw on Saturday afternoon, a swim in the Natatorium, a supper provided by the ladies of Knox Auxiliary, Moose Jaw, and a drive through the wild animal park.

Each day luncheon was served, by the Auxiliary and Guild groups of First Church, Northside Church, and Eastview. At the Saturday luncheon, Miss Reith spoke most interestingly of the Cecilia Jeffrey Indian School at Kenora.

Camp closed Sunday morning, when the girls attended service at First Church. Mr. Farley spoke on the subject, ''Study to show thyself approved unto God,'' giving the girls and their leaders a wonderful message to carry away with them.

The Presbyterial Executive wishes to express its thanks to the Council Executive for the grant which made this camp possible.

Treasurer's Statement

July-August, 1939

RECEIPTS:

A Friend	$ 200.00
Inter-Board Committee, ''Ukrainian Literature''	100.00
Rent of Prince Albert Residence	70.00
Government Grant for Cecilia Jeffrey Indian School	5,673.38
Government Grant for Birtle Indian School	5,129.74
Refund from Miss Sherrick on Travelling Expenses	127.80
Refund from Miss Ross on Expenses	10.00
Refund from Miss Todd on Expenses	16.00
Refund from Miss Olwen Davies on Expenses	150.00
Refund on Indian Student's Expenses	10.50
Refund on Insurance	4.69
Transferred from Special Fund for Special Literature for Organization Year	25.50
PROVINCIAL GIVINGS:	
Alberta	458.88
British Columbia	400.00
Ontario	10,000.00
Quebec	950.00
	$23,326.49

DISBURSEMENTS:

Hospitals:	
Canora	$ 651.67
Rocky Mountain House	700.00
Weirdale	358.51
Chinese in Canada	1,422.53
Cecilia Jeffrey Indian School	695.00
Cecilia Jeffrey Indian School, Government Grant	1,519.25
Birtle Indian School	721.13
Birtle Indian School, Government Grant	2,017.17
Presbyterian Residences:	
Saskatoon	150.00
Huntingdon	150.00
India:	
Bhil	398.50
Jhansi	618.32
Formosa	1,399.96
Japan	1,864.16
Manchuria	216.64
British Guiana	83.33
Christian Literature	100.00
Student	50.00
Library	50.54
Organization	650.00
New Missionary	141.26
Publications	2,652.83
Education of Chinese Student	60.00
Special Retiring Allowances	293.32
Miscellaneous	63.03
Welcome and Welfare and Deaconesses	2,626.40
Deputation	38.42
Exchange	3.40
Council Expenses	1,641.35
Grant to Ludhiana Medical College	50.00
Grant to St. Christopher's Training College	100.00
Administration	814.53
Rocky Mountain House, Addition to Hospital (To be refunded from Trust Funds) ...	

RESERVE FUNDS

RECEIPTS:

Special Fund—	
Rent of Bungalow in Japan	$ 30.00
Payment on New Liskeard Residence	100.00
Interest	52.50
Legacy Fund—	
Interest	3.22
Estate of Jeanette A. Ritchie through Gorrie Presbyterian Church	100.00
Estate of Miss Agnes Mather, Toronto	250.00
Special Retiring Fund—	
Interest	29.35
Alberta Provincial, Gold Mite Boxes	17.00
Sustaining Fund—	
Interest	172.42
Formosa Trust Fund—	
Interest	89.74
	$844.23

DISBURSEMENTS:

Special Fund—	
Transferred to General Fund for Special Literature	$ 25.50
Lantern Slides for Formosa	75.00
Weirdale Hospital	2,645.35
Camp Site in Manitoba	450.00
Legacy Fund—	
Rocky Mountain House Hospital	483.78
	$3,679.63

(MRS. DANIEL) HELEN M. STRACHAN,
Treasurer.

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— Saugeen Presbyterial Library and Literature Secretary—Mrs. D. Gillies, R.R. 2, Mount Forest.

Hitherto God hath holpen,
God helps yet,
And God will further help us.
—*Old Inscription.*

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Guelph P.S.—Royal Mission Band, Nassagaweya Church, Campbellville.

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Renewals and new subscriptions for 1939 are still coming in.

For the balance of the year we are charging only 25c. for single subscriptions and 20c. for those going in bundles. Send renewals and subscriptions to your Presbyterial *Glad Tidings* Secretary, to be forwarded to the central office. All money orders should be made payable to The Editor of *Glad Tidings.* Write for sample copies to Miss Helen Mackintosh, Editor, Room 800, 100 Adelaide Street West, Toronto 2, Ont.

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Vol. XV NOVEMBER, 1939 No. 11

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THE GLAD TIDINGS

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The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

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The Glad Tidings

Vol. XV TORONTO, NOVEMBER, 1939 No. 11

Editorial

MRS. A. R. McMURRICH is the new President of the Women's Missionary Society, Western Division, of the Presbyterian Church in Canada, having been elected by the Council on September 29th. She succeeds Mrs. W. A. McLennan, who has for four years filled the office of President with marked ability. Mrs. McMurrich has had long experience in missionary work, for besides Mission Band training she was, while still a girl, a member of the Board of the Women's Home Missionary Society under the presidency of her mother, Mrs. R. S. Smellie. Later she held the office of Secretary and President of St. Andrew's Auxiliary, Toronto, and during these years has been frequently called upon to ''say a few words''—words always appropriate and spontaneous because springing from warm sympathy and wide understanding. Since 1925 she has been a member of the Council Executive and Secretary for India, and since 1927 a Vice-President of the Society, first Vice-President during the past year. For twelve years, too, she has been almost continuously a member of the General Board of Missions of our Church and for nine years a member of the Inter-Board Committee of the Women's Missionary Societies of Canada.

Mrs. A. R. McMurrich

ATTENTION is called to the new list of officers. Mrs. W. A. McLennan has become the first Vice-President and Secretary for Manchuria and South China, while Mrs. A. W. Pae has taken over the work of Secretary for India that Mrs. McMurrich had to give up when she became President. The Deaconess Department having become too heavy a responsibility for one Secretary, the work has been divided, Mrs. Mitchell to remain in charge of deaconess work in the four western provinces and Mrs. J. M. Warren to be responsible for that in Ontario and Quebec. Mrs. A. W. Talbot will be in charge of both Library and Life Membership Departments.

ON the 5th October a cable message brought the sad news of the death that day of the Rev. C. P. Young of Mendha, on the Bhil field in India. The heart-felt sympathy of all our members goes out to Mrs. Young.

IT was with a feeling of profound thankfulness and relief that the news was received of the safe arrival in Bombay on the 5th October of Miss Bessie M. MacMurchy and Miss Margaret F. Kennedy, who left England for India on the *Strathmore* on the 18th September, ''route unknown''. Word has also been received that Dr. Thurrott, who went by the Pacific route, arrived safely in India.

The Rev. Hugh A. MacMillan of Taihoku, Formosa, with Mrs. MacMillan and their two children, has arrived in Toronto. Mr. MacMillan's plan to remain in Edinburgh for some months to study had to be altered because of the war, and they will spend their furlough in Canada.

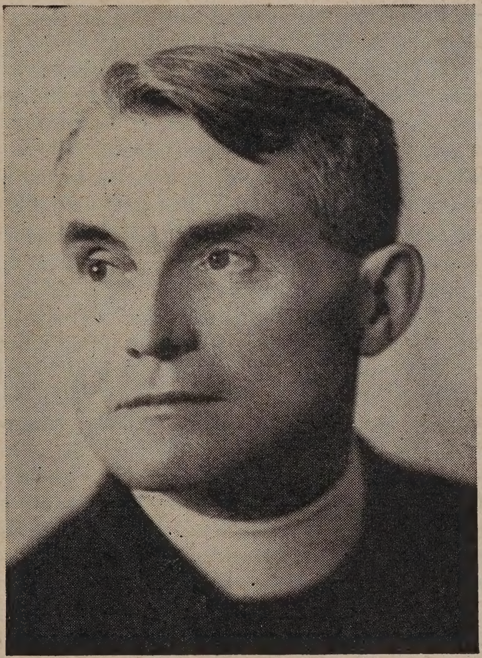
IT will be noted that reports and other material that could not be included as usual in the annual report, because of its earlier publication, are given in this issue of the *Glad Tidings*.

Secretary of the Board of Missions

ON Tuesday evening, September 19th, in St. Andrew's Church, Toronto, at a service under the auspices of the Board of Missions, the Rev. W. A. Cameron, D.D., was set apart as Secretary of the Board of Missions of the Presbyterian Church in Canada. The service was conducted by the Rev. A. M. Hill, D.D., Chairman of the Board of Missions.

''Go ye . . . . and teach all nations''—The Rev. M. B. Davidson, D.D., of Galt took the words of this commission as the text of his address. The Christian Gospel has within itself those principles that remain, but if the Christian Church is to stand in the midst of conflict and disaster it must be alive. A man who keeps his loyalty just for his own congregation, the speaker said, is stultifying even that congregation, showing that a man may belong to the Christian Church and yet not be a genuine Christian. If the Church is to be Christian it must be missionary. When the Church has been most alive, it has been most missionary,—or when most keenly alert to its missionary task it has been most alive. The early Christians understood that the Christian religion was a world religion, not for one people or land. ''It is our conviction that the Gospel of Jesus Christ still has that within itself that satisfies the needs of every race and of every land.'' It may be asked, Dr. Davidson said, whether the results achieved by Christian missions justify going on. Jesus said, Ye are the light of the world. Unquestionably the Christian Churches in Africa, India, China, and Japan, are exerting an influence out of all proportion to their numbers.

The Rev. Robert Johnston, D.D., after congratulating Dr. Cameron on his appointment by the General Assembly and assuring him that he had the good will of the whole Church, men and women, and a Board every member of which would stand behind him, reminded him that he was taking the position at a critical time in the life of the Church and at a critical time in the life of the country, when hearts were sore and troubled and fearful, when the one thing needed was a calm voice—declaring that God still lives. Dr. Cameron, he said, would find satisfaction in that he was in a line of great tradition, coming into a great heritage, after such men as Dr. James Robertson and Dr. Andrew S. Grant. His work would be of a dual nature: he would have to do with overseas missions as well as home missions and would have some office work besides, while all will look to him for leadership. And for leadership certain qualities of mind and heart are necessary: vision beyond the immediate future, sound judgment, strength of character and courage to "stand in every evil day and having done all to stand", and, above all, he must have faith, faith in God,—for while leading the Church in a missionary sense he himself must be led.



Rev. W. A. Cameron, D.D.

THE COUNCIL MEETING

UNCERTAINTY as to the wisdom, under war conditions, of proceeding with preparations for the annual meeting of the Council of the Women's Missionary Society, Western Division, whose members must come from the six provinces from Quebec to the Pacific Coast, gave way to the decision to go on, Mrs. McLennan explained at the opening session, for there was no thought of lessening work or decreasing interest. The members were meeting, she said, in a stronger fellowship than ever before, to consider the Society's work, its relation to the world, and the relationship of the Women's Missionary Society to our Church.

Besides the members of the Council Executive resident in Toronto, there were present the presidents and other representatives of the six Provincial Societies: **British Columbia**—Mrs. W. H. MacInnes, Mrs. W. G. Gourlie, Mrs. Angus MacKenzie, and Mrs. Peter McArthur, Vancouver; **Alberta**—Mrs. H. Sykes and Mrs. N. B. Moors, Edmonton; Mrs. G. Metcalfe, Calgary; and Mrs. J. W. M. McLean, Rocky Mountain House; **Saskatchewan**—Mrs. G. D. Ralston, Mrs. J. A. Sinclair, and Mrs. J. B. Shaw, Regina; Mrs. M. A. MacKay, Tisdale; **Manitoba**—Mrs. A. Evans and Mrs. H. H. Dunwoody, Winnipeg; Mrs. James Baxter, Brandon, and Miss Jean Stevenson, Fort William; **Quebec**—Mrs. J. W. Dougherty, Montreal; Mrs. Charles Johnson, Westmount; Mrs. J. Leslie Craig, Verdun; and Mrs. W. A. Johnstone, Quebec; **Ontario**—Mrs. John Williams, Mrs. Victor A. Smith, Mrs. D. Hendry, Mrs. K. B. Schroeder, Mrs. L. B. Beath, Mrs. E. F. Perry, and Mrs. J. Hill, Toronto; Mrs. C. H. Thorburn and Mrs. J. R. Hill, Ottawa; Mrs. H. W. Morgan, Peterborough; Mrs. A. B. Macdonald, Ailsa Craig; Mrs. George Gibbs, Simcoe; Miss Jessie McGrigor, St. Mary's; Mrs. C. H. McDougall, Strathroy. Members of the Board of Trustees, missionaries from overseas fields and deaconesses and other workers in Canada also attended, with a goodly number of members of Toronto Auxiliaries.

The courtesy of the minister, the Rev. J. Stanley Glen, Ph.D., and the session of Glenview Church in putting their church at the disposal of the Council for the four days and the thoughtfulness of the women of the congregation in serving lunch were greatly appreciated by the delegates. On Tuesday evening the other members of the Council were the guests of the Council Executive at high tea.

In the period of worship that followed each of the morning sessions Mrs. R. Goldwin Smith, in view of the cloud under which the members had gathered and the great and all-important work to which all there were pledged, took as fitting subjects for meditation and prayer: The Lord our Strength, The Lord our Peace, The Lord our Victory. From the Lord would come the spiritual strength for two things especially needed at such a time: *endurance* and *work,* if they would obey the call of Isaiah to his people under conditions very similar to those of our day: ''Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength.'' From Him, too, would come that spiritual peace which is based on unshaken faith in God and His unshakeable purposes. Having turned defeat into victory, from the Cross Christ reigns, and our victory will be won in so far as His indwelling Spirit is in us, as that power dominates our life.

When the business of the meeting was concluded, Mrs. McLennan, after thanking the members for the support they had given her during her four years as President, expressed in her closing message the hope that they were going away from the meeting with a great vision of a great task. Just as the disciples had to come down from the Mount of Transfiguration and go on with their work as followers of Jesus, so must the women of the Council go back to their work. Only as they catch the vision of Christ will they be fitted to do His work. Like the traveller who found that, to see aright a statue of Christ before which he paused, he must do as a small boy told him—kneel down and look up into the face of Christ, they, too, if they were to be able to meet the needs of these days with service and sacrifice, must look up into His face.

Madras and Amsterdam

Post-Madras

WITHIN the year there were held two world conferences of the utmost importance for the whole Christian Church and the missionary movement throughout the world, and the Council was fortunate in being able to hear something of the meaning of Madras and Amsterdam from Canadian delegates to those great gatherings.

On Tuesday evening the Rev. J. H. Arnup, D.D., Secretary of the Board of Foreign Missions of the United Church of Canada, and Miss Violet Tennant, Girls' Work Secretary of the Presbyterian Church, gave some of the impressions they received from the International Missionary Council meeting at Madras in December. From the fellowship of the three weeks' conferences at Madras, Dr. Arnup said, there emerged certain convictions: the conviction of the saving power of Jesus Christ, irrespective of race, colour, or political subdivision; the conviction of the transcendent power of Christian fellowship—all the world met at Madras, and all the world was one—one in Christ; the unity discovered there was based on a common experience of Christ; the conviction of the central place of Christ in the Christian movement—Christ came to open to all the way to life abundant; and the conviction that the Christian Church, guided and empowered by the Holy Spirit, is the agency through which God works, and it is the task of the Church to continue Christ's saving work through the world.

The reality of Christian fellowship was one of the strongest impressions she received at Madras, Miss Tennant said,—a fellowship strong enough to bring together Chinese and Japanese, representatives of the blacks of Africa and of the white races to whom they were subject; all were equal there. No longer entirely dependent on the Western Churches, the younger Churches of the East, she found, had much to contribute to the life of the world Christian Church. In her opinion, the outstanding contributions at Madras were made by leaders of the Eastern Churches. Where it was thought that missionaries might be no longer needed, Madras gave a clear call for more missionaries, but for those with special training for their work.

Madras for Us

THE Wednesday evening programme was arranged, Miss Pelton explained, to show how material that can be readily obtained may be used to make the Madras Conference real to various groups in the Society. The urgency of missionary work, of all Christian effort, was strikingly illustrated in the poster, ''The Cross and the Swastika—One Will Survive''. ''As missionary women'', Miss Pelton said, ''we believe the Cross will survive, but we have the responsibility of helping to hasten the day of its triumph.'' From Madras came a message of hope—that it is possible to transcend all differences, not destroying them but bringing them together and discovering real unity before the Cross of Christ; and from the study and consultations of Madras came indications of how the missionary work of the Churches may become more effective.

Mrs. Holman, drawing on *World Christians and You* for the material for her address, and Miss McClelland, using *One Great Fellowship, The Church Builds for To-morrow,* and *World Focus,* showed how the Madras Conference and its message could be effectively presented through Provincials or Presbyterials.

The Foreign Missions Conference of North America held in June at Swarthmore, Pennsylvania, was to a large extent a Madras meeting, Miss MacMurchy reported; many of those present had been at Madras and the Madras report was under consideration. Two things stood out in her memory of Swarthmore: an outdoor service on Sunday afternoon conducted by fellow Christians from other countries, in which all differences of colour, race, language, and intellectual gifts fell away and all were ''kin-folk''; and when fifty young people appeared before the Conference and were consecrated for foreign service. In the discussion on the Madras report some points were emphasized: that missionaries need more training, and that the younger Christian Churches in the East should be consulted about the type of missionary needed and the kind of work to be done; that

Mission Boards should work together and avoid duplication of work on the fields; and that in the home Churches there must be more co-operation. If Christianity is to survive, the followers of Christ must get together, and work together, to bring the world to Christ. The Churches are called, too, to renew the emphasis on Bible reading and study in the home and the church, and on the training of the Christian home.

The Call to Christian Youth

ON Thursday evening addresses were given by the Rev. Wilfred C. Lockhart, Ph.D., General Secretary of the Student Christian Movement, and Miss Jessie Storrie, both of whom were delegates to the World Christian Youth Conference at Amsterdam, Holland, July 24th-August 2nd.

The Amsterdam Youth Conference, in his opinion the most representative body of Christians ever assembled, probably most representative of the people of the world, under one banner, ''Christus Victor'', Dr. Lockhart saw as part of a great movement sweeping through the Churches of Christendom for the past twenty years. Under pressure from a world increasingly hostile and antagonistic, Christians have been driven together; the world is much too strong for a divided Church. In the face of opposition the Church has been forced to consider how to mobilize its forces. There has been, too, a surging up of life within the Church itself. In the missionary enterprise Churches were called to collaborate, in a common faith in Christ, to carry the Gospel into every part of the non-Christian world. There has been a coming together of Christians, too, in a common witness in the face of pressing problems. The Church of Jesus Christ is in the world to bear witness to Him—that is their common concern. Then, too, Christians of all denominations have been learning to share equally with one another, to appreciate the diversity that exists within the Christian Church and find a common basis. Moreover, the youth of the world have been drawing together, in such youth movements as the Y.M.C.A., the Y.W.C.A., and the World Student Christian Federation. Amsterdam represents a step further in the development. It marks the mobilization of the Christian youth of the world in a common action toward the creation of a Christian community.

The most important thing about Amsterdam, Dr. Lockhart said, is that it *did* happen. ''At a time when the rest of the world was literally flying to pieces, the youth of the world came together; Christ was Victor.'' It showed the concern of youth to take its place in the life of the Church, to share in the upbuilding of the Church, and raised the question as to whether more responsibility might not be put on youth—so often it is left to the young people's departments. At Amsterdam there came the recognition of the essential place of the Bible in the life of the Church—to a generation that had largely ignored it—and of the large treasure existing in the worship of the great branches of the Christian Church. As never before, delegates saw the true character of the Christian community, felt the community of spirit and fellowship. Who can say, Dr. Lockhart asked, what tremendous possibilities there are in this new generation or what it will mean in the life of the Church when the younger Churches begin ''to bear their weight''. What has been done can be done again; the power of God demonstrated at Amsterdam will not be lost, but will go on creating a wider community within the Christian Church.

At Amsterdam there came, Miss Storrie said, an understanding of other Churches and an appreciation of the fact that each needs the other and has something to give the other, that the work and witness of all may be more effective in winning the world for Christ. There, too, at a time when democratic rights were being suppressed in many countries, one saw true democracy and Christianity linked together in respect for the personality of the individual. One of the tasks of Christian youth must be to help build bridges of Christian understanding and co-operation between classes, races, and nations, and thus assist in the peaceful development of an ordered society. The practice of the principles of the Kingdom of God is the Christian solution for our international problems. ''Our hope for the establishment of peace lies in our faith in the Church and in Christ,'' she said, ''and our task is to work to strengthen and unify the witness of the Church in the world.'' The challenge to Christian young people is to study the problems of modern society and the implications of the Christian faith, and dedicate their lives to Jesus Christ and to the work of His Kingdom.

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Provincial Advisory Committees

Before asking for these reports, Mrs. McLennan reminded the members that Provincial Advisory Committees are committees of the Council, not of the Provincial Societies, and as such report directly to the Council. As the name implies, they are purely *advisory* committees, existing to *advise* the Council and the Council Executive, to inform them of any opportunities for extension of the Society's work in their provinces.

Alberta—After referring to Miss Todd's devoted service on her present field under the Presbytery of Red Deer and to the valuable help received from the two Council representatives at the Provincial meeting, Mrs. Sykes spoke of the value of survey work in the south and in Edmonton in linking up scattered Presbyterians with the Church and enrolling children in the Sunday School by post, and recommended the holding of more vacation schools, as well as camps. Alberta's greatest need, she said, is for more contact with missionaries on furlough, who would inspire the members as nothing else could. In his survey, for which the Women's Missionary Society gave a small grant, the Rev. Mr. Walker reached about 125 children, to whom Sunday School literature is being sent, a service for which their families are deeply grateful. Mr.

Walker worked through the Society, wherever a branch existed, writing to ask the names of any Presbyterian families unconnected with a church.

British Columbia—There is opportunity for extension, Mrs. MacInnes reported, in the Chinese work; with not only the second but the third generation of Chinese born in Canada, almost all trained in our schools, work should be planned with this fact in mind. There is opportunity, too, for the establishment of a Neighbourhood House in the west of Vancouver, where there is now a transient and semi-transient population that is difficult to reach. The Keats Island camp was the most successful in years, she said, expressing gratitude for Miss Tennant's leadership and for financial assistance.

Manitoba—Opportunities for extension there were, indeed, Mrs. Evans reported, but as elsewhere they in Manitoba are hampered by lack of money and of leaders. If Miss Hazel Macdonald could be released from part of her work at Elmwood, she could visit outlying work, giving a week or two at a time to a place. A deaconess is needed, too, for some follow-up work in Superior. Mrs. Dunwoody, President of Winnipeg Presbyterial, supported Mrs. Evans' suggestion for using a deaconess for field work, even for part time. Miss Lamont's help was invaluable, but follow-up work was needed. The members of the Presbyterial would do anything they could, she said, to relieve Miss Macdonald for service in other places.

Ontario—Aware of the opportunity for new work in Ontario, especially for an experienced deaconess in Northern Ontario, Mrs. John Williams said the Advisory Committee hesitated to ask for more, in view of financial conditions. It was gratifying to know that Mrs. Gillespie was to continue in the Melrose Park congregation until the end of the year, and that Miss S. V. Scott is to work in Toronto as a deaconess at large. The itinerary arranged last year for Miss Errey was very satisfactory; this year a similar arrangement is made for Miss Stringer to visit different parts of the province. The committee is grateful, too, for Miss Pelton's services in some Presbyterials.

Quebec—As Miss Munro has given good service in St. Cuthbert's congregation in Hochelaga, the committee supported the Presbytery's request that she work now in connection with Gordon Mission and make a survey of the north of Montreal, going back twice a month to lead the Mission Band in St. Cuthbert's. There is, Mrs. Dougherty said, a great opportunity in the northern mining area of Quebec and the women are thankful to have Miss Macarthur in the Val d'Or district. The French work in Montreal is decidedly worth while and as badly in need of help as ever, and the committee supported the Presbytery's plea for the renewal in 1940 of the grant formerly made to this work.

Saskatchewan—In Saskatchewan the scope for Women's Missionary Society work is limitless, Mrs. Ralston said. She referred to the survey a deaconess has been making in the south of the province, trying to get into touch with scattered Presbyterian families, to make them feel that the Church considered them a part of it and bring them into contact with the Church. Mrs. Ralston accompanied Miss Reith on the trips in connection with the survey, more than 4,100 miles. At every home they were welcomed, the people delighted that they were sent by the Presbyterian Church to visit them. Some had been for nine or ten years without a crop, but they realized that there were things more important even than returns for their labour. Those making the survey were very much encouraged and saw a great opportunity for work among the very fine young people of rural Saskatchewan. The Women's Missionary Society can best help the Church, until men can be sent in, by organizing the women into small groups for Bible study, mission study, and prayer; and Mrs. Ralston said she had in mind sixteen such groups to which Miss Reith has written, offering help and sending material. There is work for a deaconess at large in each of the four Presbyteries in Saskatchewan. One Auxiliary was reorganized and another revived, and several Mission Bands would be formed, it was hoped. The great need in the province is to build up the Church.

Finances

Referring to the annual statement for 1938 in the printed report, Mrs. Strachan reminded the Council that, while the Provincials gave a little over $1,600 more than in 1937, they must this year give $1,200 more than in 1938 in order to raise the $145,000 estimated for the work; and if ever there was a time when the work, and therefore the money, was needed, it is needed now. She appealed to the women to stick to their posts and their churches and, *in addition*, to give their efforts to war work.

As the Council asked last year, special consideration has been given to permanent camp sites and survey work. For the latter $1,985 has been given, and $450 to the Synod of Manitoba for camp buildings on the old Cecilia Jeffrey School property and $200 to the Synod of Alberta for a permanent site at Sylvan Lake, which deaconesses and girls may use. During the year $23,187.50 was given by the Society for direct Church purposes at the request of Presbyteries—for deaconess work, camps, survey work, Church buildings, and rent for Chinese Churches. Special gifts are being used for additional deaconess work in Edmonton and Toronto.

A good deal has been spent this year from the trust funds, Mrs. Strachan reported, but the money was given to be used. To date, the Weirdale Nursing Home has cost $6,293, including the equipment; $6,500 will complete and furnish it. An addition is being made to the Rocky Mountain House Hospital, as it is impossible with a ten-bed hospital to give that community the hospital service the Society undertook to give.

Speaking of the Trust Funds, Mrs. Strachan reported that there would not be sufficient in the Legacy Fund to meet the cost of the Rocky Mountain House Hospital; some of the Legacy money is ear-marked for special purposes. She reported that the Special Retiring Fund now stands at $38,816.67, also that all the money received in Formosa from the sale of land had now been transferred to our own account in Canada.

The Treasurer paid a special tribute to the Auxiliaries for their co-operation, but urged any Auxiliaries holding legacy money to send it to her for the Legacy Fund. At the end of August only $50,708 had been received from the Provincials, on the estimate of $145,000; yet expenses have to be met every month just the same. The attention of all branch treasurers should be called to the need of making remittances promptly.

At the closing session Mrs. Strachan, after reading the resolution sent by the Council Executive to the Board of Missions and that of the Budget and Stewardship Committee, presented the estimates for the Society's work for 1940, explaining that as it was possible to estimate less for some departments more work could be undertaken in others. Mrs. Strachan also asked on behalf of the Finance Committee that the provisional estimate of $1,400 for British Guiana be taken out and the money put into the general contingency. This means the withdrawal of the Women's Missionary Society (W.D.) from British Guiana. The Finance Committee in asking this felt that no hardship would be worked on the field because both the Church and the Women's Missionary Society (E.D.) were at work there. This action would release money to meet the request of the Budget and Stewardship Committee for more help in the Home Mission work of the Church. In moving that the estimates as presented be accepted, Mrs. Strachan appealed to the women to ''have done with lesser things'', to lift high the Cross of Christ, and keep out of the Society, in all its branches, all petty things that do not enter into the work of God's Kingdom.

The Rev. William Barclay, Convener of the Church Budget and Stewardship Committee, addressed the Council, expressing appreciation of the work done by the Women's Missionary Society for the Church and the further help offered in this critical time in the life of the Church. If ever there was a time to stand firm, he said, it is now, and the men's committees of the Church have more reason than ever to consult with the women and the young people. Our patriotic duty and our Christian duty at the present time lie together. If we are to be loyal to the Empire and respond to the great calls for war service, it will be by taking not from the things commanded by the Head of the Church but from the things that are secondary. When faced with work that cannot all be done, it may be necessary to give serious consideration to the relative importance of different pieces of work and do the most important.

Mrs. McLennan, thanking Mr. Barclay and Dr. Cameron for coming to hear in detail of the work for which the Society's money is being spent, assured them that the women of the Women's Missionary Society have ever stood to supplement the work of the Board of Missions, not to do independent work, and whatever success they have had has been due to a continuous process of missionary education. At this time the women would offer their time, energy, love for the Church and love for their Master, and lay on the altar of their Church all that they have.

Dr. Cameron thanked the Council for its willingness to co-operate in the work of the Church, and assured the members that as Secretary of the General Board of Missions he was ready to serve the Women's Missionary Society, on whose interest and hearty support he could count.

International

In the aspects of the work with which, as International Secretary, she was especially concerned, Miss MacMurchy declared that nothing was more important than Christian literature. ''It is,'' said Dr. Manikam of the National Christian Council of India, ''one of the most creative of missionary efforts in non-Christian lands, bringing forth fruit, some thirty-fold, some sixty-fold, some a hundred-fold.'' From China, Japan, India, Africa came reports of the steady production and distribution of Christian literature, even under the most difficult conditions, and an increasing demand for good reading matter. At its Madras meeting the International Missionary Council called for a more united effort by all bodies in both East and West having to do with the production and distribution of Christian literature, that the needs of the newer Churches may be more adequately met. In our own country, Miss MacMurchy said, the Rev. M. Fesenko is rendering an important service through the pastoral letters he sends out to Ukrainians in many parts of Canada, and to some in the United States.

Through their International Secretaries the Women's Missionary Societies of different countries are kept in touch with one another and informed of the work each is carrying on. Moreover, when members are going from one country to another to live the Secretary can advise her correspondent where they are to make their home.

Historian

As the Society's Historian, Miss Parsons reminded the members that all the Provincial Societies are this year celebrating the twenty-fifth anniversary of their organization in 1914, and some Presbyterials are looking much further back to the time when they came into being. This year, too, marked the sixtieth anniversary of the beginning of the Scattered Helpers in the Woman's Foreign Missionary Society. The Society's records, Miss Parsons said, have been greatly enriched by Mrs. C. H. Thorburn's gift of Mrs. John Thorburn's record of her missionary activities, especially in connection with Ottawa Presbyterial. Reference was made, too, to the death during the year of Dr. Elizabeth Beatty, the pioneer medical missionary of our Church to Central India, to Mrs. J. W. Moore's more than fifty years' service among the Indians of Western Canada, mainly at Mistawasis, and to the fact that this year marked the fiftieth anniversary of the Honan Mission and of the Scripture Gift Mission.

Students

To avoid confusion with the Welcome and Welfare work, Mrs. Calvin called attention to the definition of *students* in the first paragraph of her printed report.

The Secretaries find it helpful when names are sent in first, but in some cases names can be got from Women's Residences before access can be had to complete registration lists. She coveted for each student, she said, a real welcome in a Presbyterian household where the family ''rests on the eternal purposes of God''.

Of the Chinese students who have been in the care of the Student Department Miss Lilyan Leung came to Toronto in September 1928, completed her secondary education, spent three years training in the Women's College Hospital, winning many prizes, took a course in Hospital Administration and some classes in Public Health work, passing second in a class of forty-two, and then went to Columbia University, New York, where after a two years' course in Nursing Education she obtained her Bachelor of Arts degree. She offered her services to the Women's Missionary Society, and then to the Chinese Government, and is waiting until told to proceed to China. In the summer she helped with the Quebec Provincial camp. Miss Pansy Yeung has graduated from the University of Toronto and at the Ontario College of Education is taking the course for High School Assistant, with a course in Vocational Guidance as an option, and hopes to work in Free China. She, too, helped at camps during the summer.

The Student Christian Movement, Mrs. Calvin said, has a valuable contribution to make to our students. All Canadian Churches are represented on its Missionary Council, but the chairman of the Council must be a student. At a small conference of North American students in Toronto at Christmas it is hoped to bring the various Christian groups of students into closer co-operation. The Rev. Philip Beattie, who was at Madras, spoke at the General Assembly of our Church in June. Miss Grace Gibberd, Missionary Education Secretary, who is to visit the western colleges, is anxious to meet Student Secretaries.

Basis and Aim—The Student Christian Movement of Canada is a fellowship of students based on the conviction that in Jesus Christ are found the supreme revelation of God and the means to a fuller realization of life.

The Movement seeks through study, prayer and practice to know and follow Jesus Christ and to unite in its fellowship all students in colleges of Canada who share the above conviction, together with all students who are willing to test the truth of the conviction upon which the Movement is founded.

Candidates

For the Candidates Department Mrs. Grant reported that, in all, sixteen appointments had been made to national work since the Council met last year. One was made to overseas work: Miss Margaret Kennedy, after spending a year in the Kennedy School of Missions, Hartford, Connecticut, where she took a special course of training for service in India, was accepted for this service in the spring. A promising young medical woman of our Church was lost to us, Mrs. Grant said, because she could not be placed in the national work. Three students, one of them a nurse, are in training for service under the Women's Missionary Society.

The Secretary reported that Miss Evelyn Henderson, in memory of her grandmother, Mrs. Thomas Ewart, and her mother, Mrs. Joseph Henderson, has added $1,000.00 to the Ewart-Henderson Fund, thus increasing our source of income to $5,000.00. At present there is on hand from this fund an accumulation of income amounting to $650.00. An accepted candidate for overseas service, who is unable to finance her missionary preparation, may be assisted from the fund.

National Work

AS the reports for 1938 were printed and distributed early in the summer, the Secretaries, in reporting to the Council, brought the work of their departments up to date.

Residences

The work of the school residences was going on smoothly, Mrs. W. W. Carter reported. Huntingdon was filled and some applicants had to be turned away. At the end of the year the balance on hand was the largest for some years. In Saskatoon the residence is occupied all year, keeping Miss Geddes and Miss Duthie very busy, especially during the time of the Summer School. Many organizations in Saskatoon find it a convenient place for their meetings.

Hospitals

Under Miss Cuddy's very efficient leadership the hospital at Canora gives no cause for alarm. There have been a great many X-rays (fifty in one day). Collections have been fairly good. The members can hardly realize, Mrs. Carter said, the wonderful work the hospital is doing in that community.

The Rocky Mountain House Hospital, which was opened in July of last year, is doing well, but a ten-bed hospital was not sufficient; it was always crowded, with from fifteen to twenty patients. With the new wing that is well on the way to completion it will be double the size. The Hospital Aid is busy preparing for the opening. The improvement of the grounds, the planting of shrubs, and the setting out of window boxes, has added to the attractive appearance of the hospital.

Miss Lyons and Miss Sym are busy at the Society's newest hospital, that at Weirdale. They both worked enthusiastically, with the women of Weirdale, to get it ready for the official opening early in July. Mrs. Ralston told the Council of the satisfaction of the people of the Weirdale district in their hospital and of the first patient, a badly burned baby, whose life could not have been saved if the hospital had not been there. It is going, she said, to be a wonderful thing in building up the work of the Church in that part of the province.

Deaconesses

Seven of the workers of this department Mrs. W. H. Mitchell was able to introduce to the Council: Miss Murray, hospital visitor in Toronto, Miss Allan, deaconess in Hamilton, both of whom have served for nearly twenty-five years; Miss Rosetta Moors of Prestville, in the Peace River district; Mrs. Steinmetz of the Hungarian congregation in Toronto; Mrs. Fesenko of the Ukrainian mission in Toronto; Mrs. S. M. Gillespie and Miss Shirley V. Scott, deaconesses in Toronto. During the summer there were sixteen workers under the department, two of them on part time. Since the Council last met there have been a number of changes. About November Miss Helen Madill, the Society's first nurse at Last Lake, left to go to New Zealand to be married, and Miss Gertrude Rollo, of Brownvale, to train as a nurse in Vancouver. Miss Roy, who took Miss Madill's place, conducts Sunday services, works with the women and girls, and leads Mission Bands, besides her nursing. No deaconess has been sent to Brownvale as there is now a married minister there. Miss Rosetta Moors is at Prestville, where Miss Grigor was before her marriage a year ago; she, too, works among the women and children, and takes Sunday services. In response to a request for a deaconess in the Presbytery of Red Deer Miss Mary Todd, who came back to the deaconess staff, was appointed to the Willowdale field. With seven districts she has three or four services each Sunday, and besides visiting the people, has four Ladies' Aids, one Young Women's group, two girls' groups, and a prayer-meeting at Willowdale.

On the Shaughnessy field in the Presbytery of Macleod, where the mines have been closed, little work is left. On the advice of Presbytery, therefore, the Society's work was to close on the 15th of October, Miss Matthews going to Edmonton as a deaconess at large under the Presbytery of Edmonton, where for four months Mrs. W. D. Hildred had been doing part-time work.

Miss Shirley V. Scott, transferred from Vancouver, is now doing deaconess work under the Presbytery of Toronto. Miss Murray, whom it was intended Miss Scott should help, has consented to continue with full-time work until the end of the year.

Miss Helen Ross's return to her work in Regina was delayed by serious illness. Miss Mabel Booth is doing a splendid work in Saskatoon, as is Miss Hazel Macdonald in Winnipeg. The latter did some survey work in Superior last summer, and more than ever the need of a deaconess was felt for some districts in that north-western part of Ontario. In the Val d'Or district of the northern mining area of Quebec Miss Lily Macarthur began work in June, and already has a wonderful grasp of the work, the Home Mission Convener reports, adding that he knows of no greater work the Presbyterian Church can do in Canada to-day than in the Val d'Or district.

In Montreal Miss Munro, who has been working at St. Cuthbert's in Hochelaga and carrying on the port work, is now at the Gordon Mission.

To help in building up the new congregation in the north of Toronto Miss Fay McTavish spent some months, until in January she undertook the Chinese work to which she was originally appointed. Since then Mrs. S. M. Gillespie has been doing part-time work there. Now there is an organized congregation, the Melrose Park congregation, with 115 members and 180 enrolled in the Sunday School.

Three requests for deaconesses have been received, Mrs. Mitchell reported, besides the four for whom the Saskatchewan Provincial is asking. There is plenty of work to do and deaconesses to do it, if there were money enough.

Chinese in Canada

With the deep anxiety and sadness through which the Chinese in Canada are passing at the present time there seems to be a deepening interest in the Christian message, Mrs. Wood said. More important than ever is it that the Chinese going back to China should be Christians; through them most effective missionary work can be done. The more the Chinese in Canada have had to give to war relief the more they have given to missions; all four churches exceeded their allocations. Miss Fay McTavish is now the Society's head worker among the Chinese in Toronto; Mrs. F. Y. Louie has been appointed temporarily to the work in Vancouver. Under the Rev. D. A. Smith the work in Montreal was reorganized last autumn, especially among the young people. Now there is a Scout troop and a C.G.I.T. group. The week-day work has been linked up with the Sunday services and several volunteer teachers secured. Daily Vacation Bible Schools were held in Montreal, Toronto, Vancouver, and Victoria. In Saskatchewan Mrs. Horne has been helping Mrs. Farley in sending out literature to Chinese families; in both Alberta and Saskatchewan Sunday School helps are sent out. In British Columbia Miss Yeandle keeps in touch by correspondence with sixty-six children scattered through the province and sends them Sunday School papers and cards, from which the parents, too, are benefiting. To white women married to Chinese in Toronto Mrs. W. F. Adams is rendering a wonderful service, visiting their homes and holding weekly meetings for handwork and Bible study. Her group, which gave $35 last year towards the salary of a Biblewoman in Manchuria, hopes to double that amount this year. Miss Lily Yeung, who was married to Dr. Henry Lore in June, is continuing her work as kindergarten teacher in the Toronto Mission.

Indians

In speaking of the work among the Indians, Miss Lang referred to the great service Mrs. Moore has been giving for many years at Mistawasis, where her son, the Rev. W. W. Moore, teaches and conducts services. He has been doing good work in encouraging craft work; some of the articles made were displayed at Prince Albert and Saskatoon.

At Birtle crops, although not so good as was expected, were better than for some years. Miss Robertson had to give up in the spring and Miss Marjorie MacKay succeeded her. After two years' training in Toronto, Miss Mary Begg is now teaching craft work at Birtle. Miss Kathleen Stewart is carrying on her First Aid and nursing classes with the girls there, as well as her Sunday School work. She spoke at several meetings in Ontario in the summer and found people interested in the craft work the Indians are doing. Miss Ida Wilson of the Cecilia Jeffrey School at Kenora took a short course in Indian craft work in the summer. Besides the regular school work, Miss Lang reminded the members, these schools are expected to give such training as children of a good Presbyterian home would have.

At the Seminar Conference on "The North American Indian To-day," held in Toronto in September, the fact was stressed that the object of education is to prepare the Indian child for life on the reserve, but to enrich that life with some features of our civilization. As pupils are in school only until the age of sixteen, much of the value of the work is lost because of the lack of follow-up work. There should be a nurse and a deaconess to serve on the reserves.

Mrs. McMurrich called attention to the fact that there is a wonderful opportunity for Christian service among the non-treaty Indians not far from Rocky Mountain House, among whom no Church is working.

As the Government has restored the full grant, less will be needed from the Women's Missionary Society for the Indian work.

Supply Work

Mrs. J. A. McClure asked that Presbyterial Secretaries in sending supplies for institutions should stick to their allocations: *send all that is asked for and nothing more.* The deaconesses need supplies for their work; in these cases, care should be taken, first of all, to fill the allocation, then extras could be added; for that there is no limit set. The Home Helpers do a great deal in this work; some of them might be given wool to knit. Supplies should *not* be sent direct to the deaconesses, or to mission fields, but always through the Presbyterial Secretary, so that there may be no overlapping. The Secretary urged the members to be very careful about answering personal appeals for bales. These, as well as appeals for help that sometimes come through the Library Secretary, should always be sent to the Supply Department. The railways were again granting free transportation, *by freight,* of second-hand clothing, bedding, and books to the three prairie provinces *until March 31st, 1940,* on the understanding that shipments should be reduced to the minimum.

Overseas Work

North Formosa

THE North Formosa Mission Council, Mrs. Martin reported, wished to thank the Women's Missionary Society for its offer to provide cars for the field, explaining why at present it could not accept it. Mrs. Martin paid tribute to the undaunted faith of the missionaries in North Formosa, and for them she asked the prayers of the members. She introduced to the Council two representatives from the field: Miss Margaret M. Ramsay and Miss Ada E. Adams. Born in Scotland, Miss Ramsay's home was in Brantford, Ontario. Going in 1928 to Formosa as an evangelist, she has been doing most effective work. She was not on furlough, Mrs. Martin explained; the Council on the field asked her to come now for a holiday and defer her furlough until 1942. War conditions had delayed her return, but she expected to sail on October 14th. Miss Adams, the daughter of Dr. and Mrs. W. F. Adams of Toronto, formerly missionaries in China (Mrs. Adams is now in the Chinese work in Toronto), on her first furlough took a course leading to the degree of Bachelor of Science at Columbia University, and has been an instructor and supervisor of kindergarten teachers and schools on the Formosa field.

Miss Ramsay

Miss Ramsay spoke of the work the missionaries are doing in Taihoku, the capital of the island, where there are four self-supporting churches and one mission church. It is a large city, where there is a great deal to be done, and for the last few years most of the work has been done there, as the workers could not go out to the country districts so much. In the Taihoku mission compound are four houses, three belonging to the Board of Missions and one to the Women's Missionary Society. Dr. and Mrs. Little left in January; Dr. and Mrs. Bews are there now, the Rev. James Dickson, the Principal of the Theological College, and Mrs. Dickson, who does good work in one of the city churches, and, until they left in June on furlough, the Rev. Hugh A. and Mrs. MacMillan. There were four Women's Missionary Society workers. Miss Chisholm was the only nurse at the beginning of the year, but Miss Weir is now back from Japan. Miss Isabel Taylor gives a great deal of help to church choirs and music, and has now charge of three choirs, gives music lessons, and is teaching the Theological students how to conduct church choirs and supervise church music, as well as giving a course in hymnology. Miss Ruth Heighton's work lies chiefly among the young people; she has a group of girls and a Bible class in a suburb, and helps with Sunday services at a city church. Her own evangelistic work, Miss Ramsay said, has for three years been mainly in Taihoku; before that she did a good deal of country work. She has Bible study groups in three churches and a nurses' group. The members are mostly Christian women with a sincere and simple faith and a longing to learn more about the Bible. In the young people's work, for ten days in the summer when the students come back from Japan, All-Formosa Youth Conferences have been held for six years for Bible study and discussion; before that smaller groups met. This year they could not meet; they were to go to Tainan in South Formosa, but the schools had to be used all summer. They were, however, carrying on their own programme in their own little churches.

Miss Adams

Miss Adams told of the work at Tansui, particularly the educational work. She and Miss Douglas had learned a great deal, she said, when they went to Korea to investigate conditions and methods of work and so had been trying new methods that were bringing good results in Formosa. In Korea conferences last from one to four months and are so graded that those attending can come year after year, and then graduate and get a certificate. Miss Douglas has had a number of groups. (It is impossible under present conditions for many to come.) In the conferences they stress Bible study, singing, courses in hygiene, work in the home, and social work, and the missionaries are hoping to use them as an introduction to the Women's School, which was originally started for women who had not had the privilege of going to school, giving those who attended the conferences some education for three years. Thus leaders may be trained for children's work and for churches. During Miss Burdick's absence in Japan this year, Miss Adams had charge of the Women's School. There is a class now to train High School graduates. The ordinary classes have eight or ten hours for Bible study, and classes in the Japanese language, hygiene, singing, music—everything that will help them in their homes.

In the kindergarten work, too, Miss Adams stresses Bible study and methods. The kindergartens, she explained, are really nurseries, one in one church with two teachers has 104 children, together with the parents and the older sisters. She is proud of the Tansui kindergarten, a demonstration kindergarten. Through the efforts of a very good Japanese friend, who had studied in Toronto, they were able a year ago to get this real kindergarten, a registered one, at which attendance is limited to thirty. Through it and the equipment, they have been able to change some of the other kindergartens. With smaller numbers and more kindergartens Miss Adams believes that they can do more for both children and parents. Her very able helper, a Formosan woman, who has been there eleven years, does a great deal of the visiting in the homes.

In conclusion, Miss Adams told of an interesting bit of work Miss Douglas found, while walking to the seashore one day about a year ago. She talked with some boys and asked if they would like someone to go and teach them. Since then she has had a fine group, with a regular attendance of about forty boys, anxious to study and to learn to read. While Miss Adams is away, Miss Douglas has charge of her work, but Miss Burdick is back in Tansui now.

Manchuria and South China

Mrs. Maas having resigned as Secretary for Manchuria and South China, Mrs. J. A. Milne reported for that part of the work. Mrs. Gehman and Miss Gibbs finished their language study in Peking, in the summer taking the work of the last term at Peitaiho. They had bought the furniture for their new home in Szepingkai. Mrs. Milne asked Mrs. George Gibbs, the mother of Miss Helena Gibbs, and Mrs. Charles Johnson, the mother of the Rev. E. H. Johnson of Szepingkai, to give any recent news from Manchuria. Very interesting letters came from the Society's missionaries during their year at the language school in Peking. Now they are settled at home in the Women's Missionary Society house at Szepingkai, where they are working. A few days before, on September 22nd, Mrs. Johnson said, a cable had brought the news that her son and his wife had another little daughter.

British Guiana

In British Guiana where our mission work is among the East Indians, Miss MacBeth reported, there are forty-seven preaching stations, twenty-nine primary schools, and three high schools. As primary education has been made compulsory for girls, the attendance has almost doubled in the past six years. Two new schools have been opened, two new churches dedicated and others planned. An East Indian bore the cost of the new St. Paul's Church at Helena, Demerara, which was dedicated on the 24th July. At the end of the term there were sixty-two girls at the Berbice Girls' High School, seventy-three boys at the Boys' High School, and in February sixty-eight boys and girls at the new Corentyne High School. In addition to her work as Principal of the Berbice Girls' High School, Miss Davies supervised the Sunday Schools on the Berbice field. Advance was made when two East Indian Biblewomen were appointed to visit the homes on the sugar estates, one in the district of Triumph in Demerara and the other at Port Mourant in Berbice. An interesting *mela* in Essequibo during Easter week afforded missionaries and workers who were present from all parts of the colony an opportunity of preaching to many non-Christians as well as helping the Christians.

Koreans in Japan

The Government now requires the use of the Japanese language in all church services, which means more language study for our workers, Miss

MacBeth reported. The Women's Missionary Society has forty-one branches with approximately 1,000 members. Congregations are becoming more self-supporting. A few months ago three men were ordained, two of them going to charges that have become self-supporting during the year. Another congregation became self-supporting and called an ordained man from Korea. While Miss MacLean was at the language school in Tokyo, Miss MacDonald (E.D.) and Miss Anderson had charge of the six nursery schools and the Women's Missionary Society groups as well as their own evangelistic work. In Tokyo Miss MacLean kept in touch with the Korean students, of whom there are 8,000. Our missionaries are particularly grateful for the grants given for the training of Biblewomen and for medical and nursing service. They feel that a medical clinic with a Korean doctor in charge is urgently needed in Osaka with its 200,000 Koreans. Mrs. Young returned to Japan in August. In closing, Miss MacBeth expressed the regret of all that at the end of the year Mrs. N. H. McGillivray had had to resign as Secretary for this field, for which she had worked so faithfully since 1929.

India

In presenting her fourteenth annual report, Mrs. A. R. McMurrich referred to ten missionaries who had been under her care at some time during her fourteen years as Secretary for India but are so no longer. Miss Bertha Robson had to retire because of ill-health, but her health being much improved she is now in the Government School for Girls at Galt. The Board, Mrs. McMurrich said, does not forget her and what she has done for the Women's Missionary Society and for the work in India; the Amkhut school is a lasting memorial to her. Miss Ruth Buchanan took Miss Robson's place for a short term of service. Four of the missionaries have married: Miss C. Moodie, Miss I. McSparron, Miss E. McKechnie, and Miss Errey—the latter was married on September 20th to Mr. John A. Kennedy of Fenelon Falls, Ontario. Dr. Effie Winchester had to return to Canada because of ill-health and is now in general practice in Toronto. Miss Mildred Soutar and Miss Christine Maxwell were ''removed to higher service''. During the fourteen years, with the Legacy Fund and special gifts, several buildings have been put up: three bungalows for missionaries, one at Toran Mal (on a piece of land owned by Miss Robson), one at Jobat, and one at Baragaon; the hostel in connection with the Helen Macdonald School at Jhansi, for admission to which there is a waiting list; the Abey Children's Home at Amkhut; through the generosity of Mrs. Henderson, the Louise Henderson Maternity Ward at Jobat; and the Mary Broadbent Training Home for Nurses and Biblewomen.

To bring her report up to date, Mrs. McMurrich told the members that Miss Bessie M. MacMurchy and Miss Margaret Kennedy had left England for India. Miss Mary Sherrick, after spending the first part of her furlough at her home in Weyburn, Saskatchewan, was doing deputation work before going back to the University of Saskatchewan to take a course leading to the degree of Bachelor of Education. With changes coming in educational work in India, she felt she should equip herself more fully for her work and be able to make her contribution as an educational missionary to the future of Christian educational work in India. Miss Stringer, who has been doing deputation work in Ontario, wishes to do some further work in teaching methods, with special attention to the education of backward children and kindergarten and primary work. Miss Magee is now in charge of the Helen Macdonald School at Jhansi, and Miss Ellen Douglas in charge of the school at Amkhut, while Miss Sherrick is on furlough. Miss McConnell has begun the training of practical nurses and, on Miss MacMurchy's return, was to take girls in the regular training course for nurses. The Society hoped to send more missionaries to India in 1940.

Miss Stringer

Miss Stringer, now on her second furlough, told the Council of what was being done on the Jhansi field. The work of the missionaries under the Board of Missions and those under the Women's Missionary Society is very closely related, she said, especially in India, perhaps, where the men workers can do so very little among the women that in evangelistic and church work they must work together. The staff is very small at present. The return to Canada of Mr. and Mrs. Hawtin and of Mr. Lowther has made, and is going to make, a great difference in the work; and this year she and Miss Whatling are at home on furlough. At the farm, where Mr. and Mrs. Hawtin were, six miles out over an ox-cart trail most of the way, Mr. and Mrs. Cheshire are carrying on the work; about fifty Christian families there have their own church, but as yet no regular pastor; retired preachers living on the farm take the work in turn. The primary school there is part of the Helen Macdonald School; during the last three years Miss Stringer went out every week to supervise and help the teachers, a man and his wife, who are doing very fine work. The school, up to third grade, has this year fifty-five children all from the Christian families on the farm. There, too, she had last year classes with the women, who were anxious for Bible study and asked her to take an hour's Bible class with them in the morning before she went to the school. Some could not read or write, some had primary education, but four who had had thorough Bible training in Indore were a great help in making those classes a success.

Sophie Bai is very capable and happy in her work; no gathering, Miss Stringer said, is complete without her. While Miss Whatling is away, Miss Simpson goes out once a week to Baragaon, while a young man and his wife, both brought up at Jhansi under the capable care of Grace Bai, have been working in another district where Dr. Thurrott had been.

At Jhansi Mr. Angus MacKay is in charge of the boys' school and the Industrial School, an advisory member of the session of the church, and whenever he can he goes out on evangelistic work. Mrs. MacKay, who for three years worked with Miss Stringer, is doing splendid work as mission treasurer for the men's and the women's Boards. In the Jean Stevenson Brown Memorial Home there were in March sixteen children, from six months to five years of age, under the care of Grace Bai, supervised by Miss Simpson. At the dispensary the boys and girls of the two hostels are treated, and all the Christian community, and every day a number of non-Christians come for treatment. Since Miriam, her faithful nurse for nine years, went to Landour, Miss Simpson has Kamla Bai, who refused a position at thirty rupees a month to stay in the mission at fifteen, because she thought it best to stay where her family could be with her and be taught in their own church.

Work was begun in the Helen Macdonald School in 1926 with seven pupils, and, in spite of the fact that the girls have to do all their own work and keep the school clean (as sweeping is the task of the lowest caste in India that made things difficult at first), the numbers increased until three years ago they outgrew the building—the girls had been living upstairs. For a year they used the Industrial School building, until the new hostel was ready. That, it was thought, would supply the need for years, but changing conditions in India have filled it. Education is compulsory in parts of Jhansi up to eleven years of age, so that there has been a great increase in primary school attendance. Up to the fourth grade there are both boys and girls in the classes. Co-education is new in India. They were the first to try it in that part, beginning in 1932, because Mr. MacKay could not get primary teachers for the first two classes of boys. But changes will have to be made and co-education extended. For that reason Miss Stringer wishes to take some work with backward children. To prevent some from becoming misfits and problems, and trouble-makers in the Church, they should be separated from the others, perhaps at the seventh grade, and given different work to fit them for their place in the Church of the future. If that is done, then co-education can be carried right to the High School, she believes. Two girls in the last year of High School, sent as an experiment to the boys' school, headed the class all year. This year five girls are attending the boys' school.

School work and church work go hand in hand. Every teacher in the girls' and the boys' schools feels it a part of his or her duty to help in the Sunday School. The Sunday School is self-supporting; for five years its givings have been more than those of any other Sunday School of any denomination in the United Provinces. The Women's Missionary Society meets twice a month, and supports a baby in the babies' home, although some come from homes where the husbands earn about fifteen rupees (about $5.00) a month. Their motto is: Jhansi for Christ, and from Jhansi the world for Christ.

Changes that are coming will mean that more workers will be needed. A great need is for some one to go out and visit the parents and families of the children. When Miss Magee is alone, or even when they are both there, that is impossible. Other places are calling for help. With such a capable staff in the school as at present she is freer for other work. The missionaries hope to build up a staff of their own boys and girls to carry on, of such as Kamla Bai.

The work, whether evangelistic, educational or medical, is all one and the workers are all working together. The pastor sent this message: ''Remind the people of the Church at home that we are known throughout Jhansi and India as the Canadian Presbyterian Church of India, but we cannot go on without the prayers of the people at home.''

Organizations

A PANEL discussion in which the Organizations Secretaries took part—Mrs. Milne (Auxiliary), Mrs. Hilts (Home Helpers), Mrs. Holman (Young Women's), Mrs. Kelman (Girls' Organizations), Mrs. Riddell (Mission Bands)—besides showing that these parts of the Society are closely linked, and must be, if the purpose for which they exist is to be fulfilled, brought out important points in the work of each: where there have been advances this year, how the work may be made more effective, and what study material is provided for the different groups.

In Senior Auxiliaries the 1937 advance in membership did not continue last year, although still twenty-nine ahead of that of 1936. There is encouragement, however, in continued interest and in the courage of many Western groups. In the distribution of more literature and the preparation of more programmes for meetings for Home Helpers there was advance in the Home Helpers Department. The greatest advance for the Young Women was in givings ($1,231), mainly in places Miss Pelton visited, because of the adoption of the system of regular weekly giving. One group that had had difficulty in meeting its allocation of $137 the year before offered to give $160, and at the end of the year had $217. Groups having tried systematic weekly contributions would not go back to the hit-and-miss method of giving.

The Girls' Work showed an advance in the number of groups—almost 100 more reported, that is, about 1,000 more girls—and in givings —about $100. The larger number of groups resulted from the contact with Presbyterial Secretaries and camp work. Successful camps were held in the different provinces. More interest in the girls on the part of Auxiliaries would mean greater advance. Wherever there is an Auxiliary and a Sunday School there are likely to be girls, and it is the Auxiliary's responsibility to look after them and see that they have the opportunity to get a missionary education.

Of encouraging things in Mission Band work the Secretary mentioned the holding of the first summer camp for juniors at Keats Island near Vancouver, and the Leaders' Corner, which was very successful last year owing to the efforts of Mrs. Hill and is this year being prepared by the Publications Committee, with Miss Ness editing it. Leaders' Councils were found helpful, and also key women, appointed by Auxiliaries to give any help the leader may wish.

The discussion on **study books** revealed the following facts. 1. In girls' groups the use of one set of books is successful. This year the girls of Canada will all be studying India, using *Tales from India, Fun and Festival,* a map showing our fields and those of other Churches, and, for our groups, material on the Bhil and Jhansi fields (all in a *Tales from India* Packet). It is hoped that all groups will use this material. 2. It is difficult to get one book to fill the needs of all Mission Bands, with members from six to twelve years of age. The new book, *Sailors All,* is somewhat the same type of book as *God's Children,* which was well liked. 3. Two new studies have been prepared for the Young Women: *Tambaram Rendezvous* and *All Canadian;* seven studies in all are available, and groups are urged to make use of this material. 4. The senior study book, *Moving Millions,* has been well received and the outline prepared by Miss Lamont has been very helpful.

In regard to **membership**, it was pointed out that, with Home Helpers becoming active members, with members of Young Women's groups moving on to senior groups, and new members of the congregation joining the Auxiliary, the membership of the senior Auxiliaries will increase. Girls may be lost to the Society because a leader tries to keep them too long in the Mission Band, instead of getting a girls' group organized when girls are ready to leave the Band. Much closer co-operation with the Sunday School was advocated. Division of members into two age-groups, a change of name, use of some distinguishing mark for members, were suggested as means of maintaining interest in Mission Bands.

Emphasis for Next Year—Senior Auxiliaries should be strengthened and the Society's work not allowed to lapse. Home Helpers should be visited regularly and kept informed about the work, new ones given the Home Helpers card, the prayer card and the Home Helpers leaflet, and the reading of the *Glad Tidings* urged. For the young women small conferences should be stressed, especially for Presbyterials where it is not possible to have a course of lectures, the Young Women's Department promising help in such conferences; consideration of the use of envelopes for contributions and of a course of study for each group; and more accurate reports. Girls in isolated districts should be linked up with the girls' work, perhaps in a fellowship of all Presbyterian girls not in groups, with an interchange of letters, sending leaflets and a bulletin from the Secretary at least once a year. The special need in Mission Band work is for leaders, more leaders, better leaders. Provincials, through Presbyterials, might find out why there is no Band where there is an Auxiliary; there are 180 more Auxiliaries than Bands now. It is the Auxiliary's responsibility to find a leader, consecrated and conscious of her opportunity and responsibility when appointed, and to give her its whole-hearted support. Young Women's Auxiliaries would often be able to provide leaders.

Welcome and Welfare

Even with sixteen more Welcome and Welfare Secretaries than last year, there are not enough, Mrs. Warren reported. She stressed the need of greater promptness in reporting removals from one congregation to another, not forgetting the young women who leave home to seek employment in other places. More important than ever is the work of the Welcome and Welfare Department in the present anxious days. Miss Munro, the port worker at Montreal, met forty-nine ships and forty-three trains during the summer; 1,721 names were received and 923 forwarded to Auxiliary Secretaries; 117 letters were sent to Presbyterial Secretaries. In closing, the Secretary asked that in this work the new Canadians should not be forgotten; they, too, need sympathy, understanding, and kindness.

Library

Reporting for the Library Department, Mrs. Carter asked that Auxiliaries send only reading matter that is suitable for those for whom it is intended, and in good condition. She urged that as far as possible, shipments be made during the period for which free transportation by freight is granted—that is, up to March 31st.

Lantern Slides

In the absence of Mrs. MacEachern, Miss Lang reported for the Lantern Slide Department. The lecturettes in the sets on India were revised and brought up to date; a new set, ''Pathfinders of the Great North West'', was prepared for Organization Year; and two small sets on our fields in India, each containing ten slides, were prepared especially for Sunday Schools and Mission Bands.

The Glad Tidings

To date, 19,104 subscriptions to the *Glad Tidings* have been received this year, Miss Mackintosh reported, 166 more than in 1938, but still 300 fewer than the year before. Prompt distribution might mean more interest in the magazine, it was suggested; groups should be able to arrange to have the magazines distributed promptly to the subscribers. News from Auxiliaries or other local branches for the Provincial pages of the magazine should be sent without delay to the Presbyterial Press Secretary, whose duty it is to send any material for publication in the *Glad Tidings* to the Provincial Press Secretary in time for the latter to get all the news from her Provincial arranged and sent in to the Editor by the 25th of the month. The Editor raised the question as to whether the Provincial pages were being put to the best use, suggesting that the Provincial Boards might avail themselves of some of the space to get information to their branches, or Presbyterial Executives to reach their constituencies; and that news items sent in by local groups should be such as would be of interest and value to other branches, details of purely local interest being reported for the local press.

Publications

Miss Ness, for the Publications Department, made some suggestions for Literature Secretaries on the effective presentation of literature at meetings—arranging for sufficient space to display books and leaflets, in a good light, and, when possible, making posters to attract attention to the books. The Secretary, or some one for her, should speak about the literature at the meeting, calling attention to definite books. Miss Ness urged Secretaries to read the Publications Department page each month in the *Glad Tidings* and keep groups informed of any new publication mentioned, and to encourage the building up of missionary libraries.

Life Membership

Mrs. Talbot, after calling attention to some points in the Life Membership report as printed, told of a woman who, on her daughter's twenty-first birthday, made her a Life Member of the Society of which she had been a Junior member, and suggested that more mothers might so celebrate their daughters' birthdays. She asked that the Life Membership Department be kept before the members.

Chinese Women's Auxiliary, Victoria, B.C.

Summary of the Proceedings

OF THE COUNCIL OF THE WOMEN'S MISSIONARY SOCIETY (W.D.) OF THE PRESBYTERIAN CHURCH IN CANADA—

SEPTEMBER 26th - 29th, 1939, TORONTO

THE annual meeting of the Council of the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada opened in Glenview Presbyterian Church, Toronto, on Tuesday, the 26th of September, 1939, at 2 o'clock in the afternoon. The President, Mrs. W. A. McLennan, presided at all sessions.

The devotions at the first session were conducted by the Rev. J. Stanley Glen, Ph.D., minister of Glenview Church. Each day began with a brief devotional period and the afternoon sessions with the singing of a hymn and prayer. Noon-tide meditations were conducted each day by Mrs. R. Goldwin Smith, the themes for the three days being ''The Lord, Our Strength,'' ''The Lord, Our Peace'', and ''The Lord, Our Victory''.

Tuesday Afternoon—The Council was constituted with prayer by the President.

Mrs. Gordon called the roll. It was agreed, on motion of Mrs. Thorburn, seconded by Mrs. Wood: ''That the minutes of the previous meeting be taken as read.''

The Business and Courtesies Committees were duly appointed.

The following reports were presented—Council Executive, International, Historian's, and those of the Advisory Committees of Alberta, British Columbia, Manitoba, Ontario, Quebec, and Saskatchewan. A special committee was appointed to meet with the Saskatchewan delegates.

The question having been raised as to when the new Advisory Committee should begin to function, Mrs. McLennan read the following ruling sent down by the Council Executive: ''The policy should be that the old Advisory Committee would function until after the meeting of the Council in September when the new Committee is duly elected with other officers and committees of the Council, but that the new President should be co-opted on to this Committee in the interim.''

After very full discussion, it was agreed on motion of Mrs. Thorburn, seconded by Mrs. Evans: ''That the ruling sent down by the Council Executive be ratified by this meeting.''

Mrs. McLennan on behalf of the Council Executive extended an invitation to all delegates to High Tea.

Tuesday Evening—The Rev. W. A. Cameron, D.D., the new Secretary of the General Board of Missions, conducted the opening devotions and introduced the speakers, the Rev. Jesse Arnup, D.D., Secretary of the Board of Foreign Missions of the United Church of Canada, and Miss Violet Tennant, Girls' Work Secretary of the Presbyterian Church. Both were members of the delegation of six from Canada to the International Missionary Council meeting at Tambaram, Madras, India, in December.

Wednesday Morning—Mrs. Strachan presented the financial statement for the year 1938 and reported the balances to date in the General and the various Trust Funds.

Miss MacMurchy presented the report of the Board of Trustees and Mrs. Strachan the Pensions report.

Discussion on the policy of our Society regarding legacies left to Auxiliaries followed the presentation of these reports. It was agreed that further discussion be deferred until a later session.

A committee was appointed to meet with the delegates from British Columbia.

Wednesday Afternoon—After further discussion, it was agreed that the question of policy regarding legacies should be considered by a small committee, which could prepare a recommendation which might be sent down to the branches to strengthen the Treasurer's hand in this regard.

The reports for 1938, as printed or read, were duly adopted on motion of Mrs. W. G. Gourlie, Vancouver, seconded by Mrs. Johnstone, Quebec City.

Reports on the work of the following departments were presented by the Secretaries: Hospitals, Residences, Deaconess, Chinese in Canada, Indians. Discussion followed the presentation of the report on Indian work; suggestions were made as to the possibility of opening up new work among the Indians in Alberta and British Columbia.

A committee was appointed to meet with the delegates from Alberta.

Wednesday Evening—The devotions on Wednesday and Thursday evenings were in charge of the Young Women of Toronto Presbyterial.

The topic for this evening's programme was ''Madras For Us'', and the speakers, Mrs. J. D. Holman, Miss L. C. McClelland, and Miss Bessie MacMurchy, were introduced by Miss Pelton, who explained that this meeting had been arranged so that Provincials or Presbyterials might follow with similar meetings, in order to make Madras known throughout our Society.

Thursday Morning—When presenting the report on Supply work, Mrs. McClure read the following ruling prepared by the Council Executive for the guidance of branches at this time:

> 1. That the existing organizations carry on as before, with no lessening of effort—rather an increase—which means that the supply allocations be provided as usual.
>
> 2. That the women of our organization unite with all other women of the Church through their own congregation and bend their efforts to provide war supplies to be sent to the Red Cross as directed.

Discussion took place as to the feasibility of having uniforms for the girls in the Indian schools and it was decided that this matter should be explored before any action is taken.

Reports were presented by the Secretaries on the work of the following departments: Welcome and Welfare, Student, Library, Lantern Slides.

It was agreed that a message of sympathy should be sent to Mrs. Allan, the wife of the Rev. Wm. Allan of Dovercourt Road Presbyterian Church, Toronto, who was lost at sea in the *Athenia* disaster.

Thursday Afternoon—Greetings were received from the W.M.S. (E.D.) and it was agreed that a message should be sent from this Council to their meeting.

Mrs. Grant, in presenting the report of the Candidates Department, asked the help of the Provincial Presidents in securing the kind of nurses wanted for our work.

Mrs. Martin, after reporting on the North Formosa field, introduced Miss Margaret Ramsay and Miss Ada Adams, and these missionaries spoke briefly of the work in their respective districts.

Mrs. Milne gave the report for Manchuria and South China.

Miss MacBeth gave a brief report on the British Guiana field and also spoke of the work among Koreans in Japan.

Mrs. McMurrich reviewed the work of the two India fields for which she has been Secretary for fourteen years. Miss Irene Stringer was introduced and gave a very clear and complete picture of the work on the Jhansi field.

At the close of this session Miss Violet Tennant showed the delegates moving pictures taken during her visit to the two India mission fields and to the International Missionary Council meeting at Tambaram, Madras.

Thursday Evening—The theme for the Thursday evening session was ''The Call to Christian Youth''; the speakers were the Rev. Wilfred C. Lockhart, Ph.D., Chairman of the Canadian Amsterdam Committee, and Miss Jessie Storrie, both of whom were delegates to the World Christian Youth Conference held at Amsterdam, Holland, in July.

Friday Morning—Miss Helen Mackintosh gave the *Glad Tidings* report, and discussion took place on the use made of the Provincial pages.

Miss Margaret Ness gave the report of the Publications Department, Mrs. Talbot the Life Membership report.

The reports for Auxiliaries, Home Helpers, Young Women's Department, Girls' Organizations and Mission Bands were presented in the form of a panel discussion.

Friday Afternoon—The following recommendations were presented from the Committee which met to consider legacies:

> 1. This Council unanimously reaffirms its policy regarding legacies, *viz.*, that all legacies left to any branch of the Society should be sent direct to the General Treasurer, Toronto, to be placed in the Legacy Fund of the Society and used for new buildings, additions to buildings, or equipment of the same.
>
> 2. That the General Treasurer write a letter to be sent out by Provincial Treasurers and endorsed by them, this letter to be an emergency call to all Auxiliaries holding legacies to send such legacies

in to meet the emergency existing in payment on our new hospitals at Weirdale and Rocky Mountain House.

3. That the Council request that all communications and enquiries regarding legacies be addressed to the General Treasurer and not to Provincial Treasurers, as the Trust Funds are funds of the Council alone.

4. That the Council earnestly request all Auxiliaries, when they receive notice of a legacy, to notify the General Treasurer of it, naming the amount received, so that a complete record may be kept in the office.

Mrs. Strachan moved the adoption of these recommendations. The motion, seconded by Mrs. Thorburn, was carried unanimously.

Continuing the panel discussion of the morning session, the Secretaries were asked where the emphasis should be placed for next year.

Out of the discussion on the study outline prepared for the Senior Auxiliaries on the book *Moving Millions,* it was agreed that the outline of study prepared by Miss Lamont had been helpful and that a further outline should be prepared for next year, as this study was for two years.

Re the office of Auxiliary Secretary, Mrs. Holman brought in the following recommendation from the Council Executive: ''That, since this office to be successful should be continued through Provincial and Presbyterial, which would infringe on the duties of the Corresponding Secretary, and since it has been tried for the one year agreed upon by the Council, the office of Auxiliary Secretary be discontinued.'' This recommendation was accepted on motion of Mrs. Holman, seconded by Mrs. Hilts. Very deep gratitude for Mrs. Milne's contribution through this office was voiced.

Mrs. Gordon spoke to the report of the Corresponding Secretary and expressed the belief that Corresponding Secretaries do not fully understand their responsibility with regard to Auxiliaries. Much more could be done to help and encourage rural Auxiliaries through correspondence.

The President welcomed to the meeting the Rev. Wm. Barclay, Convener of the Budget and Stewardship Committee of our Church, and the Rev. W. A. Cameron, D.D., Secretary of the General Board of Missions.

The following resolution presented to the Council Executive and sent on to the Board of Missions was read:

> ''At this time of crisis in our country as in other countries, inevitably a time of crisis in the Christian Church, the Women's Missionary Society are deeply conscious of the heavy burden and responsibility laid upon the General Board of Missions.
>
> ''The Women's Missionary Society realize that the maintenance of ordinances is of supreme importance to the Presbyterian Church at this time and wish to assure the General Board of Missions that to the utmost of their ability they will stand behind the Board, ready to help as may be required with their organization and with their financial support.
>
> ''To this end the Women's Missionary Society would welcome a conference.
>
> ''By resolution of the Council Executive, passed on September 19th, 1939.''

It was pointed out that the Budget and Stewardship Committee had been thinking along similar lines when they passed the following resolution: ''That, while thanking the Women's Missionary Society for the increased measure of co-operation manifested by them in the work of the Church, they be approached with the suggestion that they devote a larger proportion of their expenditures to Home Mission work, in this way affording a measure of relief to the Board of Missions and assisting struggling congregations and ministers; and that a conference be arranged with representatives of the General Board of Missions, the W.M.S. (W.D.) and the Budget and Stewardship Committee.''

Mrs. Strachan presented the estimates for 1940, explaining the reasons for additions or decreases in some departments. Mrs. Strachan moved the acceptance of the resolution sent to the Board of Missions and of the estimates for 1940 as presented. This motion was seconded by Mrs. MacInnes and unanimously carried by a standing vote.

Mrs. Dougherty asked about the restoration of the grant of $300.00 for French Mission work in Montreal; after some discussion it was agreed that this be referred sympathetically to the Council Executive for consideration.

The Rev. Wm. Barclay spoke on behalf of the Budget and Stewardship Committee of the Church, expressing appreciation of the step taken by the Women's Missionary Society in pledging themselves to stand behind the Church in these difficult days. Dr. Cameron also spoke briefly.

Miss Lang reported having received the resignation of Mrs. J. A. Milne, and moved that this resignation be very regretfully accepted. This was seconded by Mrs. Wood and carried. She presented the following recommendation from the Nominating Committee: ''That the Convener of the General Board of Missions, the Secretary of the General Board of Missions, and the Convener of the Budget and Stewardship Committee be added to the list of the Council Executive as ex-officio members.'' This recommendation was approved on motion of Mrs. Dougherty, seconded by Mrs. Calvin.

Miss Lang presented the report of the Nominating Committee and moved that the officers therein named be the officers of the Council for the ensuing year. Seconded by Mrs. Victor Smith, and carried.

The Rev. J. Stanley Glen, Ph.D., then proceeded with the installation ceremony.

Miss Parsons, on behalf of the Council, presented flowers to Mrs. McLennan, the retiring President, and expressed to her the appreciation of all for her untiring service and the contributions she has brought to her office.

Before turning over the balance of the meeting to Mrs. McLennan, Mrs. McMurrich spoke a few words, expressing the hope that she would be able to prove herself worthy of the trust the members placed in her in electing her President of the Women's Missionary Society of the Presbyterian Church in Canada.

Mrs. Gordon read the nominations for Provincial Advisory Committees, and moved that the members so nominated be elected. This was seconded by Mrs. Hilts and carried.

New Business—The following recommendation from the Quebec Provincial Board was presented: That synodical division would be more advantageous for the furtherance of our work than the present Provincial division. Agreed, on motion of Mrs. Thorburn, seconded by Mrs. Victor Smith: That this resolution be referred to the three Provincial Societies that would be affected by it for consideration at their annual meetings.

Re recommendation from Ontario Provincial, ''That Honorary In Memoriam certificates be prepared for the Life Membership Department,'' it was agreed on motion of Mrs. Williams, seconded by Mrs. Talbot: ''That these be not prepared.''

After discussion it was agreed, on motion of Mrs. Strachan, seconded by Miss MacMurchy: That the following recommendation from the Council Executive be accepted: That Article IX of the Constitution be changed to read—The Council Executive shall be composed of not more than thirty-five members, six of these to be the Presidents of the Provincial Societies and not more than twenty-nine to be chosen from those members best situated to do the executive work of the Society. The Council Executive shall be nominated by the Council and elected by the General Assembly.

The following recommendation was also presented from the Council Executive: ''That as a war measure, the Council Executive ask to be given Council powers to act in the interests of the Society, in planning its work, holding meetings, and conducting such other business as may arise.'' Mrs. Thorburn moved that the Council Executive be given such powers, feeling it to be a very necessary measure at this time. This was seconded by Mrs. Williams and carried unanimously.

After the President had given her closing message, the Council adjourned with the singing of ''O God, Our Help in Ages Past'', and the repeating of the Mizpah benediction.

Council Executive Report

DURING the year, dating from the close of the last Council meeting, there have been held twenty-four regular and one special meeting of the Council Executive, with eighty-two committee meetings.

Again there have been changes in the personnel of our Board. We were very glad indeed to welcome, as a new member, Mrs. A. W. Pae, lately of Montreal, but very sorry to have to accept the resignations of Mrs. N. H. McGillivray and Mrs. Albert Maas. We are going to miss these faithful workers but hope that others may be raised up to take their places. It gives us great sorrow to report two deaths of those closely associated with us, Miss Janet I. Inglis, Honorary Vice-President of our Society, and Miss Margaret Keith, Library Secretary.

Miss Inglis was a wonderful supporter of our Church and of all our women's work and we shall miss the thought that every Tuesday morning she was bearing us up before the Throne of Grace; but she had lived her life and we would not grudge her her reward. Miss Keith, however, seemed to be at the height of her usefulness and to our finite minds one of the least likely to be taken from us. We should like to pay special tribute to her faithfulness; she had never been absent from a meeting, till her last sickness overtook her.

Two other deaths which have affected our Society very much are those of Miss Cameron, Past President of Quebec Provincial, and Miss Christine Maxwell, our missionary from India.

In December the International Missionary Council meeting was held at Madras, to which Miss Violet Tennant, our Girls' Work Secretary, was one of the six delegates from Canada. We had the privilege of having a post-Madras team in Toronto and the Council Executive members were also represented at gatherings to hear messages from the Canadian delegates.

A very welcome visitor was Miss Brockway of St. Christopher's Training College, Madras, India. The Council Executive invited the Toronto officers of the Ontario Provincial and Toronto Presbyterial to meet her at tea and to hear her thrilling story of the work there and to see the moving pictures of the life of the students.

At one meeting we had a special message on India from Dr. Rajah B. Manikam, when representatives of the Board of Missions of our Church were present. At another we were very glad to hear a brief report from Miss Tennant of her Madras experiences and also to see some moving pictures she had taken of our own India fields.

At the annual meeting of the League of Nations Society of Canada on May 27th our Society was represented by Miss Margaret Macnaughton of Montreal.

In view of the fact that this is Organization Year and it seemed necessary that the work of the Society should be put before the branches in a special way, a new Secretary was appointed, called in the meantime Promotion Secretary. I cannot say how fortunate we feel ourselves to be in getting Miss Pelton to fill that office.

In February and March, Mrs. McMurrich and Mrs. Strachan went as a delegation from the Council Executive to the four Western Provincials. We have had letters of sincere appreciation from all the provinces and are sure that many problems were solved and many knotty points straightened out.

Many of our Women's Missionary Society workers have been visitors at the Board through the year, as well as missionaries of the Church.

Special grants have been made: toward camp sites in Manitoba and Alberta; for the Relief of Churches in Middle Europe, $250.00; Italian Church in Montreal, $1,000.00; and a special gift of $100.00 for Christian Literature in Formosa.

In these times of trouble and distress let us remember the promise expressed in Psalm 37: 5, ''Commit thy way unto the Lord, trust also in Him and He will bring it to pass.''

—MARGARET D. GORDON, *Recording Secretary.*

Pensions Report

THERE are twenty-nine Women's Missionary Society missionaries connected with the Pension Fund of the Church. Twenty-five of these are overseas missionaries and four are national missionaries. During the year Miss Iris Errey withdrew and Miss Margaret Kennedy became connected with the fund.

Pension rates paid in by missionaries $297.11; five per cent. of salaries paid by Women's Missionary Society, $1,274.30.

Mrs. Mary Mackenzie, Gonor, is the only one of our retired missionaries drawing from the Pension Fund.

From the Special Retiring Fund the Women's Missionary Society has paid retiring allowances to Dr. O'Hara, Miss Parsons, Miss Bertha Robson, and Dr. Jessie MacBean.

Since the Women's Missionary Society connected with the Church Pension Fund, twenty missionaries and workers have withdrawn from our work. These have had refunded to them with compound interest all the rates paid in by them. The Women's Missionary Society, however, gets no refund.

—HELEN M. STRACHAN, *Treasurer.*

Report of the Board of Trustees

A NEW hospital was opened at Weirdale, Saskatchewan, on July 8th, 1939. The completed deeds for this property are now in the possession of the Trustees. Mr. M. Peterson of Weirdale very generously presented the site on which the hospital is built.

The sale of a small lot, part of the Gonor property, has been completed, the final payment having been made. The Vegreville Hospital land, the school residences and property are still for sale. The Prince Albert house is also for sale, but in the meantime has been satisfactorily leased. Under the new agreement, made last year with Mr. James McCrea of Vegreville, payments are made more promptly. Payments on the New Liskeard house are made regularly and will be completed in 1940.

All taxes and insurance on the Society's property are paid up and the deeds on the property in Canada are all filed, with the exception of those for Last Lake, Alberta, where owing to the long absence of the owner from the country they have so far been unattainable. Our solicitor, however, who has the matter in hand, states that it seems reasonably probable that they will shortly be forwarded.

The membership of the Board is now complete, Mrs. Daniel Strachan having been elected by the Council of 1938 to fill the vacancy caused by the death of Miss Jean Mortimer Clark.

The Board on behalf of the Society would express to Mr. Hamilton Cassels, K.C., their indebtedness for his unfailing courtesy and kindness in carrying out the onerous duties of solicitor for the Society.

—Bessie MacMurchy, *Chairman.*

From the Report of the Courtesies Committee

As members of this Council of the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada, convened in Glenview Church, Toronto, for the twenty-fifth annual, and the Silver Jubilee, meeting since amalgamation in 1914, we would reverently affirm our faith in the Sovereignty of God, the Head of the Church, and acknowledge His great goodness to us as a Society throughout these years. Conscious at all times of our insufficiency and our absolute dependence upon Him, we pray that He may guide and direct us in the paths which lead to the winning of the world for Christ, and would re-dedicate our hearts and lives in loving service.

We desire to go on record as expressing our deep appreciation of the visit of our beloved Sovereigns their Majesties King George and Queen Elizabeth. We rejoice in their deep religious convictions and thank God for their safe return home.

Resolved: That the members in attendance record their deep sense of obligation and profound admiration for the whole-hearted devotion of the Council Executive, which has inspired the delegates with fresh courage and zeal for work in His Kingdom.

We would record our deep appreciation of the strong leadership of our beloved President, Mrs. McLennan, and thank her for her devoted service and for the wonderful patience which she has shown on all occasions during her term of office as President of the Women's Missionary Society.

To all those who are retiring from office at this time, we would express our warmest thanks for work accomplished.

We would make loving mention of, and give sincere thanks to, our faithful staffs at home and abroad, who have carried on so efficiently and untiringly throughout the year, and would note especially Mrs. J. W. Moore's fifty years of faithful and devoted service to the Indian community of Mistawasis.

We desire to express most sincere sympathy to the congregation of Dovercourt Road Church, the Women's Missionary Society Auxiliary, and especially to Mrs. Allan, who has been so sorely bereaved. Many hearts will be in close sympathy, many whose connection with the Rev. Mr. Allan came through his radio ministry.

Whilst deploring the fact of war with all its terrible consequences and the necessity of our Empire's armed intervention in the present European situation, nevertheless, in view of the magnitude of the issue, the preservation of civil and religious liberty throughout the world, so seriously threatened by a ruthless dictator, we declare ourselves in complete accord with the British Commonwealth of Nations in the high resolve and brave endeavour to contend to the limit of their resources in the cause of universal freedom and pledge to the Empire in this struggle our prayers, our labour, and our sacrifice. God Save the King!

Provincial Advisory Committees for 1939–1940

Alberta: Mrs. H. Sykes (*Convener*), Mrs. E. Gibbs, Mrs. R. McRae, Mrs. G. W. Scott, of Edmonton; and Mrs. R. S. Gibson, Calgary.

British Columbia: Mrs. W. H. MacInnes (*Convener*), Mrs. Thomas Wilson, Mrs. W. G. Gourlie, Miss Sybil D. White, of Vancouver; Mrs. R. J. Douglas, New Westminster.

Manitoba: Mrs. A. Evans (*Convener*), Mrs. D. H. Ross, Mrs. G. A. Warrington, Mrs. R. W. McGee, Mrs. R. Moore, all of Winnipeg.

Ontario: Mrs. John Williams (*Convener*), Mrs. D. A. Mowat, Mrs. K. B. Schroeder, of Toronto; Mrs. C. H. Thorburn, Ottawa; Mrs. W. P. Gamble, Guelph.

Quebec: Mrs. J. W. Dougherty (*Convener*), Mrs. J. G. Potter, Mrs. R. D. Smith, Mrs. Wm. Kydd, of Montreal; Mrs. Robert J. Bell, Outremont.

Saskatchewan: Mrs. G. D. Ralston (*Convener*), Mrs. H. R. Horne, Mrs. J. A. Sinclair, Mrs. S. Farley, Mrs. James McAra, all of Regina.

DE PROFUNDIS

Out of the depths Thy people's cry ascendeth,
Abased are we that men have fled Thy ways,
Contrite our hearts, where shame and sorrow blendeth,
That brooding evil darkens so our days.

When evil lifts its immemorial face
To wage its perjured warfare 'gainst the light,
Lead us to stand in our appointed place
Where men and angels combat for the right.

Uplifted then our hearts to God who reigneth,
No swelling seas are mightier than His power,
The captained vessel peaceful haven gaineth,
The Lord is King, however dark the hour.

—A. H. Driver in the *British Weekly.*

Prayer

OUR gracious God and loving heavenly Father, as we bow in Thy Holy presence to worship and adore Thee we magnify Thy name for the marvels of creation and providence, but oh, our hearts are filled with joy when we see Thee in Jesus Christ, full of love and compassion! We bless Thee for Thine unspeakable gift, Jesus Christ, Who came to bring us back again to Thyself. We come very conscious of our own unworthiness, pleading His merits and seeking cleansing in His precious blood, that we may approach Thee knowing that for His sake Thou wilt hear and answer us.

We have not loved Thee or others as we should, or been always kind and patient with those around us. We have not obeyed Thee at all times and have often spoken unwisely and uncharitably. Cleanse us and make us vessels Thou canst use for Thy glory. We praise Thee for Thy patience and long-suffering toward us, drawing us again and again back to Thy loving heart, as we see afresh Thy dear Son dying on Calvary for our sins.

We marvel that Thou hast committed unto us the ministry of reconciliation and we beseech Thee to keep us faithful in giving the Gospel to all mankind. We thank Thee for the avenue of service Thou hast provided in our Women's Missionary Society and ask Thy richest blessing upon all our workers, wherever they labour. May Thy Holy Spirit strengthen and sustain them, granting to them the supreme joy of seeing many souls come out of darkness into Thy marvellous light. Supply their every need and make them ever conscious of Thy presence and power.

We thank Thee for our beloved King and gracious Queen and their dear ones. Keep their eyes upon Thee and so direct all in authority that Thy will may be done.

Bring us continually to Thy Word for courage and refreshment; may we prove again that those who wait upon Thee do indeed renew their strength. In Jesus' Name. Amen.

My soul, wait thou with patience upon thy God alone;
On him dependeth all my hope and expectation.
He only my salvation is, and my strong rock is he;
He only is my sure defence; I shall not moved be.
—Psalm LXII: 5, 6.

Publications Department

By Margaret Ness

THE loose-leaf biography book is growing apace, a second set of twenty-one being now completed. This set includes Miss Hildur Hermanson of Formosa, Miss Georgina Roy of the Peace River district, Miss P. B. Lamont, Field Secretary, Mr. and Mrs. G. W. Mackay of Formosa (separate pictures), Mr. and Mrs. Davis of Manchuria (together), Miss Fay McTavish of the Chinese work in Toronto, Dr. Thurrott of Jhansi, Miss Elizabeth Geddes of the Saskatoon Residence, Miss Mary Begg, our new appointee to the Birtle Indian Residential school, Miss Margaret Kennedy, newly arrived in India, Miss Mary Lyons and Miss Isobel Sym (separate pictures) of Weirdale Hospital, Miss Jean MacLean of Japan, Dr. Jessie MacBean, retired, Miss Marjorie MacKay of the Birtle Indian Residential School, Rev. De Courcy Rayner of British Guiana, Miss Irene Stringer of Jhansi, Mrs. Charles Steinmetz, part-time worker among her own Hungarian people in Toronto, Miss Rosetta Moors of Prestville, Miss S. V. Scott, deaconess-at-large in Toronto. The set of twenty-one sells for $1.10. Any who have already purchased the first eight in this set may obtain the other thirteen for 60 cents.

Those wishing to give papers or talks on our home fields would do well to write for our **Deaconess Packet** which contains up-to-date information of general interest (loaned for two weeks for fifteen cents).

It seems difficult to plan for Christmas festivities, but many groups, especially Mission Bands, will be ''carrying on'' and those in charge of programmes will wish to look over Christmas material in November. Three or four plays will be forwarded upon request. (We do ask that a five-cent stamp accompany requests for plays on approval.) Please specify whether for a large or small number, and give any other particulars that will help in selecting the plays sent. Last year the following proved very successful in Mission Bands: **Children of the Christmas Spirit** (20 cents), for two older children, five from 10 to 13 years of age, and six from 7 to 10; **Christmas Symbols** (15 cents) with 19 or fewer children, all having short parts; **Christmas Windows** (15 cents), a real play for adults and children. There are still some copies of the very simple **Gifts for the King** (10 cents), which was especially written two years ago for the smaller children. For the adult groups **Sundhosham's Christmas Gift** (5 cents), a short Indian Christmas play, was very popular last year. There is an effective monologue, **The Christmas List** (8 cents), also **A Christmas Service of Devotion** (5 cents) and **Christmas at the Mission Station in China** (20 cents). There will be other new plays as well; write in your requirements, therefore, and we will do our best to provide you with ''just the thing''.

There is also the booklet **Christmas Customs in Many Lands,** which provides a wealth of material for talks and programmes. (Price, 20 cents.)

For those Mission Band Leaders who have used for supplementary stories **Monkey Village** and **Kites and Dragons,** a new book has been added to the series, **Islands Everywhere.** They are 30 cents each.

For those interested in the Madras Conference literature, we are glad to announce a new and most interesting book, **One Great Fellowship** (30 cents), which tells something of the work done in the countries represented at Madras and something of what this great Fellowship suggests for future work.

The filling of orders for English books may be delayed once our present stock is depleted. In these times we cannot depend on our usual prompt delivery from England.

YOUNG WOMEN

Mrs. John D. Holman, *Secretary*

AT the meeting of the Council in September it was urged that Presbyterials consider holding Young Women's Little Conferences this year. Two most successful Little Conferences were held during the past year. The first one was held in May in Barrie Presbyterial on a Wednesday afternoon, as this proved the most suitable time for the young women concerned. The second was in Chatham Presbyterial in September, where Friday evening and Saturday afternoon sessions were found more satisfactory.

At both Little Conferences, during the supper hour a discussion was conducted in order to determine what each group was doing along the lines of study, worship services, systematic giving, membership committees, etc. A committee of representatives of all the groups was appointed, and this committee brought to a later session suggestions which it felt, in the light of the discussion, would help the various groups to carry on their work more efficiently. The Young Women's Department provided leadership for these Little Conferences, in the planning of a suitable programme and worship services on the theme chosen, ''The Will to Build'', providing a display of literature, posters, and pictures, in the leading of discussions and the giving of addresses. Valuable assistance was also given by Miss Laura K. Pelton and Miss Nell Smith.

We are anxious that the young women of other Presbyterials have the opportunity of receiving help and inspiration from these Little Conferences. A small committee gave a good deal of time and thought to the choice of a suitable theme and the planning of the programme.

We suggest that for each Little Conference the same theme and programme be used; these can be adapted to meet the needs of each Presbyterial.

If you are interested in a Little Conference for your Presbyterial ask your Young Women's Secretary to make a request for one through her Provincial Secretary, so that it may be arranged. Copies of a suggested programme and all the help and information necessary to ensure a successful Little Conference will be provided by the Young Women's Department.

GIRLS and LEADERS

Mrs. John Kelman, *Secretary*

Dear Leaders:

EVEN more than on ordinary occasions I am glad to have the opportunity of writing to you now, when you are just beginning to make plans for your group, and when you are probably feeling bewildered and helpless over the events that have taken place since the summer began. I feel that the present situation makes even more imperative and more challenging than before the task to which you and I have committed ourselves as leaders and teachers of teen-age girls within the Church. . . . Surely it means that we must work harder than ever before to fulfil what has been, and still remains, our purpose.

What Shall We Do? Our first responsibility, I believe, is to help our girls to understand what Christianity does mean, how they may know God and discover His will for them, what the culture, the tradition and the standards of the Church are which are being challenged and which, if they contain the truth, as we believe they do, *must* survive. . . . We can do much by keeping before the girls the standards of Jesus, helping them to understand His teachings, filling their leisure time with valuable activities, and keeping them working and playing together within the Church.

We have prided ourselves many times on the fact that the very democracy that is now being threatened has been one of the keynotes of our movement. . . . Through the experience of being part of a democratic body, such as your group can be, and by learning to take responsibility, to accept the consequences of their own acts, and to work in the interests of the group as a whole, at the same time respecting the individuals in it, they can learn something of what democracy means and prepare themselves to be good citizens.

We have been endeavouring, through mission study, discussions, correspondence with girls in other countries, and other means, to help our girls to recognize all men as brothers and sacred in the eyes of God, and not to let race prejudice blind them. Now we must help them not to give way to the hatred and the blind criticism and condemnation which we know is destructive and contrary to the will of God.

Each of us will find her own methods of work. Whatever the methods, these things we must do. . . . We must keep constantly before us our ultimate goal—the development of Christian character and democratic citizens. . . . If we are spending part of our time sewing and knitting, let us remember that that provides an excellent opportunity for discussion and reading, for seeing the work we are doing in relation to our purpose, for understanding the situation we are in and the causes of it, for learning more about the Bible, the history of the Church, new hymns, the life of Jesus, and for discovering new insight into the way we live. . . .

It is the concern of all of us that we do all we can to help. May we have the vision to see that not only immediate help is necessary, but also help for the future, in terms of character, citizenship, Christianity. May we have the courage to face the future bravely and sanely and intelligently. May our fellowship, and that of the Church throughout the world, be strong and in harmony with the will and purpose of God.

—Harriet Christie, Ontario Girls' Work Secretary.

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

ADVENTURES OF A CHINESE BABY

(A Chinese refugee baby tells her own story)

DADDY had gone to take grandmother to a safer district. Mother stayed behind to pack our few belongings. Kind neighbours stopped in occasionally to help and to give encouragement. Then I was born. When I was only a few days old, mother strapped me to her back and we, too, tried to get to this place of safety. All day long we walked; now and then others joined us on our weary trek. . . . As mother walked she prayed that she might be guided along the way. That night we spent with a group in a large building. All night long, while I lay sleeping beside her, mother prayed. In the morning she felt that we could not go on but must try to seek refuge in a nearer village with her own relatives. Good-byes were said and again mother strapped me securely to her back and we started on our lonely journey. The paths between the paddy fields were often high and very narrow; below would be the dry stubble of the newly cut rice, or a dark slimy pool. But I was not afraid, for mother's step was sure. When evening came we had travelled only half the way. Mother, so weary and hungry, could hardly take another step and I was so tired I cried. Beside the path a farmer, trouser legs rolled high, knee deep in murky water, his work completed for the day, was contemplating going home. His face, bronzed by the sun, moist with perspiration, was strong and kind. He inquired where we were going and mother told him of her plans. ''Oh! but you cannot go on, it is too dangerous'', he said. ''You had better come home with me and stay with us until the countryside is quiet, then you can go in peace.'' Mother protested, ''I cannot accept your kind hospitality. I have only enough money to buy food until I reach my own family.'' I shall never forget the expression on this kind farmer's face as he said, ''This is a time of trial and trouble for the Chinese people, and we must be ready to help one another. As long as I have rice to give to my family you shall have a bowl, too.'' With tears in her eyes mother followed him. We strangers were given a place in their little hut and for nine days they took the tenderest care of us. Such kindness mother had never before experienced. When it was safe to go on, the kind farmer insisted on escorting us all the way. In his own strong arms he carried me. How strange this seemed, for we, Chinese babies of the South, are always carried on mother's or big sister's back. And here, not for just a little while but all day long, a man carried me. Late in the afternoon he placed me in the care of my own aunty. We shall always be thankful for the care and kindness shown us in these days of stress and strain.

(I think this baby and her mother found a place in the refugee camp in the New Zealand Presbyterian Mission compound, about twelve miles from Canton.)

—From a letter from Miss Rena Westra of the
Hackett Medical Centre, Canton, China.

We would see Jesus with our mortal eyes,
Find Him at hand when dawns a troubled day;
Yet have we failed to pierce His simple guise,
And hurried past Him on our anxious way;
Seeing Him not where some poor sufferer lies;
Hearing Him not where little children play?

We would behold Him, worship at His feet,
Linger before Him, waiting for His smile,
List to those accents, searching and yet sweet,
And walk beside Him for a little while;
Yet still the vision shines in some thronged street,
Down which He paces daily, mile by mile.

If we would see Him, need we wait the light?
If we would hear Him, must a silence fall?
Is not His presence closest in the night?
Does not His voice through wildest tumult call?
Though deeply hidden from our mortal sight,
He dwells in lowly hearts, most near of all.

—Iërne Ormsby in *Woman's Magazine.*

PROVINCIAL NEWS

ALBERTA

Mrs. C. E. Jamieson, 1610 12th Ave. West, Calgary, Press Secretary

> Be not afraid to pray: to pray is right. Pray if thou canst with hope, but ever pray. Pray in the darkness if there be no light. Whate'er is good to wish, ask that of heaven, though it be what thou canst not hope to see. . . . Pray to be perfect, though material leaven forbids the spirit so on earth to be. If thou hast some wish for which thou canst not pray, then pray to God to take that wish away.—H. Coleridge.

WE would share this verse, quoted by Mrs. J. H. Harback in concluding an address to Calgary Presbyterial Executive.

Edmonton P.S.—Among reports presented at First Church Auxiliary September meeting was one showing $235.57 contributed already this year by the Home Helpers. Miss Rosetta Moors was a guest and spoke on her work at Prestville. Following the meeting a gift was presented to the President, Mrs. D. McLean, who is leaving to make her home in Ottawa. Mrs. McLean, who is also First Vice-President of the Presbyterial and a Sunday School teacher and has been specially interested in Canadian Girls in Training, will be greatly missed by her friends and associates.

The Synod of Alberta's first venture in the way of a Young People's camp passed off very successfully at Sylvan Lake, July 15th to 22nd. The Synod not yet having its own camp site, the committee secured the use of the Sea Cadets' camp. The attendance of young people was quite gratifying, points as far apart as Medicine Hat, Carstairs, Lloydminster, Innisfail, Vegreville, Sylvan Lake, Cochrane, and Edmonton being represented. Success is best shown by the fact that some stayed longer than they had at first intended. Mornings were devoted to lecture and discussion periods on the lakeshore, conducted by the Rev. J. B. Skene of Toronto and the Rev. W. D. Grant Hollingworth of Medicine Hat, who provoked much interesting and instructive discussion on such subjects as the best use of money, church doctrine, church music, and church architecture. During the afternoon and early evening, sports and excursions were organized by the Rev. Donald Campbell of Carstairs with the assistance of the campers. On hikes and drives points along the lake that might be possible permanent camp sites were visited. (Sylvan Lake, the most central resort in Alberta, was generally felt to be geographically the most convenient site for a permanent camp.) Later in the evening around the camp-fire all took part in singing and games and an impromptu amateur hour, which brought out much latent talent, after which a vesper service was led by one of the ministers. . . . The success of the camp was largely due to the capability and devotion of the camp committee and its convener, the Rev. Robert Sinclair of Sylvan Lake, who, besides organizing it, took a major part in directing it. The Committee, under the supervision of the Rev. R. L. Taylor of Innisfail, consisted of Rev. A. Walker, Lloydminster, Rev. A. Bright, Calgary, Miss Ruby Walker, Vegreville, and Mr. Don MacKinnon, Miss Edith Sykes, Miss Effie Cuthbertson and Mr. Blake MacKenzie, all of Edmonton. Mr. and Mrs. Walker as camp father and mother made the camp a ''home from home'', and the presence of the Rev. J. B. Skene and Mrs. Skene was warmly appreciated. The easy intercourse and true companionship of the ministers with the young people was a splendid feature of the camp life. Such an auspicious start has encouraged those in charge to plan definitely for a permanent site, which it is hoped to procure before next summer.

Macleod P.S.—Miss Frieda Matthews attended the September meeting of St. John's Auxiliary, Medicine Hat, and spoke very helpfully on ''Service''.

Calgary P.S.—Mrs. G. Metcalfe, Lantern Slide Secretary for the province, has on hand two sets of ten pictures each on the Bhil and Jhansi fields and recommends a plan undertaken by the Calgary Presbyterial of getting in touch with Sunday Schools and young people's groups, asking permission to show these on an arranged date.

BRITISH COLUMBIA

MRS. J. C. MCLEAN-BELL, 211 EAST 28TH STREET, NORTH VANCOUVER, PRESS SECRETARY

AT the September meeting of the Provincial Board, Mrs. W. A. Cameron's resignation as *Glad Tidings* Secretary was regretfully received; Mrs. Thomas Wilson, 5586 Larch St., Vancouver, was appointed to fill the office until the next annual meeting. It was the unanimous wish of the Board that a letter be sent to the Rev. W. A. Cameron, D.D., formerly of Central Church, Vancouver, congratulating him on his appointment as Secretary of the Board of Missions and assuring him of their confidence in his ability to carry on the strenuous duties pertaining to this office, which is so closely related to the work of our Society.

After the meeting the President, Mrs. W. H. MacInnes, entertained the Board members at a delightful tea, at which the guests of honour were Miss T. Negoro, Young Women's Travelling Secretary, Miss Evans, of Rocky Mountain House Hospital, and Miss Pauline Esler, a graduate of the Missionary and Deaconess Training Home. The members wished the President Godspeed as she left for the Council meeting in Toronto.

In September the pastor, the Rev. T. H. B. Somers, spoke to the Vancouver Heights Auxiliary of his work as a student missionary in

Louisburg, Cape Breton. He praised the indomitable Christian spirit that enabled the people there to rise above the material trials of 1925 and become a strong self-supporting church by 1934, through their loyal devotion to Christ and their willingness to serve Him with themselves and their gifts.

Keats Island Girls' Camp.—''The general purpose of girls' camps has been to enrich the life and character of the teen-age girls of the Sunday School by providing a happy, wholesome experience in living together out-doors in Christian fellowship.'' It is not too much to claim that the spirit and programme of Keats Island Girls' Camp was such that the girls did return home with a new realization of the possibilities of group living, a deeper appreciation of beauty, a sense of the presence of God, and a new conception of life lived in the Christian spirit. The camp, held from July 18th to 25th, was directed by Miss Violet Tennant, assisted by Mrs. Muriel Ledingham, Miss Elizabeth Moodie, Miss Elva Carson, Miss Flora McMillan, Miss Helen Boutilier, and Miss Helen King, Reg. N.

For Morning Watch, ''When Jesus was here among men'', prepared by Miss O. Mary Hill, was used, and for Bible study, ''The Ten Commandments and the Life of Jesus,'' by Sydney Watson. During Council Hour, group plans and projects were discussed, mission study material for 1940 was reviewed, and the girls were advised about general problems of the teen-age girl.

The forty-eight campers were enthusiastic and co-operated in every way to make the camp a success. The Bible study groups became nations, with Scotland, Mexico, Norway, Canada, and India present. Each day these groups met for an Assembly meeting. A council, formed of the presidents of each country, was responsible for drawing up the covenant to be followed. They also imposed their own sanctions. The results were very satisfactory, even if a little amusing at times.

MANITOBA

Mrs. D. H. Matthews, 190 Brock St. E., Fort William, Ont.,
Press Secretary

WINNIPEG P.S.—Winnipeg Presbyterial Executive held a sectional meeting in Knox Church, Roland, on September 6th. The devotional service was taken by the minister, the Rev. J. C. Cowan. The representatives of the various branches were welcomed by the Auxiliary President, Mrs. Cowan. Mrs. H. H. Dunwoody, Presbyterial President, took the chair and spoke briefly on the work of the Women's Missionary Society. Mrs. J. P. Duffin told something of the history of the Bhils. An address by Mrs. F. A. Gemmel based on Psalm 57: 7 on ''Security in the midst of Insecurity'' was much enjoyed, also a short talk on the conversion of the Generalissimo Chiang Kai-Shek. The Supply, Library, Literature, Welcome and Welfare, and Home Helpers Secretaries spoke briefly of their work. Miss Hazel Macdonald gave an interesting talk on camp life. The Roland Auxiliary served supper to the visiting members and friends.

ONTARIO

MISS E. MACBETH, 206 HAVELOCK STREET, TORONTO, PRESS SECRETARY

THE necessity for a close check-up in Finance.—For the first time in the history of the Ontario Provincial Society a full afternoon session was devoted to the question of Finance, the newly appointed Secretary of the Finance Committee, Mrs. A. B. Macdonald, giving a complete picture of the financial standing of the Provincial by a careful analysis of each Presbyterial. The present membership and contributions were compared with those of our peak year, the information to be taken back to Presbyterials, where a more detailed analysis can be made. Emphasis was placed upon the importance of making up any deficits *not later than November,* as the last month of the year is not a good time for Women's Missionary Society financing. The Provincial Treasurer reported an amount some two thousand dollars ($2,000.00) less for the first eight months of 1939 than that received in the same period of 1938. ATTENTION EVERY MEMBER. Last year was not a financial standard we should be proud of and an immediate effort should be made in *every Auxiliary* to improve on it.

The autumn rally of Toronto Presbyterial was held in Riverdale Church, Toronto, with a large attendance. Outstanding addresses were given at the afternoon and evening sessions by Miss Irene Stringer of Jhansi, India, the Rev. A. A. Lowther, recently returned from India, Mrs. W. A. McLennan, and Miss Laura K. Pelton. Mrs. J. Hill presided in the absence of the President, Mrs. J. G. Inkster.

The Golden Jubilee of the Auxiliary of Jubilee Presbyterian Church, Stayner, Barrie Presbyterial, was celebrated at Cedar Grove Park, Wasaga Beach, with a fine attendance. Mrs. K. N. Cooper, Collingwood, told of the growth of the Deaconess Department and recalled incidents in the life of Miss Lily Macarthur. Mrs. C. Bennett read a message on ''Our Heritage''. A picnic supper was served. Mrs. William Allen, still an ardent member in her ninetieth year, was present.

St. Andrew's Church, Swinton Park, Proton, in Orangeville Presbyterial, had a most interesting visitor in Mrs. T. Edgar Plewman, a missionary on furlough from China; on Saturday she spoke to a group of Mission Band children and showed them costumes and curios; on Sunday morning at the church service held under the auspices of the Women's Missionary Society Auxiliary, when the Thank-offering was received, she gave the address, relating many interesting stories and facts about China and showing how the work of the missionaries is bearing rich fruit. The members of this Auxiliary take turns in visiting an elderly shut-in member, who has been a patient sufferer for many years, thus keeping her in close touch with her Auxiliary.

The women of St. Paul's congregation, Oil Springs, in Sarnia Presbyterial, made a special contribution of ten dollars to the missionary work as a Thank-offering for the safe return home of our King and Queen after their journey to Canada and the United States. Sincere regret is expressed by the members of Sarnia Presbyterial at the resignation of Miss Margaret Cowan as Presbyterial Life Membership Secretary and President of Paterson Memorial Auxiliary, Sarnia, because she is leaving for Montreal.

Duart Auxiliary in Chatham Presbyterial has studied India this year under the capable supervision of Mrs. Donald MacLaren; a Silver Jubilee tea was held at Mrs. R. A. McKellar's home; at their annual Home Helpers meeting Mrs. J. M. Dickson of Dutton spoke on ''Loyalty''. A quilting and a tea was held at the home of Mrs. John McLean; a complete outfit for a boy was sent in the bale in June and a second bale was sent in September. ''Manchuria'' was the topic discussed by the members of Puce Auxiliary at their September meeting and Valetta Auxiliary studied the caste system of India. Knox Auxiliary, Windsor, held a tea, and apron and flower sale at the home of Mrs. Howard Brooker. At a Home Helpers meeting the Home Helpers of this Auxiliary took part in the programme. Special prayers for courage and strength in war days were offered.

The autumn meeting of Saugeen Presbyterial executive was held in Mount Forest. At sectional meetings held at Durham, Drayton, Mount Forest, and Palmerston, all Auxiliaries in the Presbyterial were represented. The guest speakers were Miss Irene Stringer and the local pastors. Vivid word pictures of her work in Jhansi were presented by Miss Stringer.

QUEBEC

MRS. C. RITCHIE BELL, 357 DE L'EPÉE AVE., OUTREMONT, PRESS SECRETARY

REPORT on efforts made in Montreal and Quebec Presbyterials in response to the suggestion of the Council that 1939 be Organization Year.—Montreal Presbyterial immediately arranged a conference of Auxiliary Presidents to discuss the suggestions from the Council. The necessity of having programmes definitely missionary in character was stressed. Every Auxiliary was asked to have one meeting during the year on Christian Stewardship, with reference to the Scriptural injunctions on tithing. The Vice-Presidents and all Secretaries in visiting Auxiliaries have emphasized the importance of strengthening the home base if the Society is to respond to the many calls for expansion of the work. The Young Women's Auxiliaries have heartily co-operated in all efforts. At one sectional rally they prepared a questionnaire on ''How to increase our membership''. Personal invitation and persevering invitation together with prayer and a sincere desire to bring others into the work were the methods considered the most successful. Visits were paid by several Board members to Presbyterian women in country districts where only summer services are held. In five such districts sewing meetings for the Supply Department are to be held; news from the *Glad Tidings* will be read and prayer for the extension of the Kingdom of Christ. One result of the efforts made was that many Auxiliaries sent in their contributions earlier, making a definite effort to send half their allocation by June.

Quebec Presbyterial continues its loyalty to the Women's Missionary Society and its purposes. The members have been and hope always to be much in prayer. Much as Quebec Presbyterial believes in systematic giving, it has been found very difficult to follow the system of regular weekly or monthly givings as many of the Auxiliaries are in farming districts where the money comes in only a few months in the year. It is felt, however, that the Women's Missionary Society does not suffer on this account. The Auxiliary programmes have been and will continue to be missionary at all times, while subscriptions to the *Glad Tidings* have increased this year.

Montreal P.S.—The fall conference of the Young Women's Auxiliaries of Montreal Presbyterial, held in Knox Crescent Church on September 20th, proved unusually interesting and instructive to the large number of Women's Missionary Society members who attended. Sixteen young women read papers which had been prepared by Mrs. Nellie B. Dunlop from the book, ''The World Mission of the Church'', which contains the findings and recommendations of the Madras Missionary Conference. Mrs. Charles Johnson, Presbyterial President, warmly commended Mrs. Dunlop on the excellence of her work in this connection and expressed the gratitude of Montreal Presbyterial and the Young Women's Leaders' Fellowship.

Mrs. Johnson, in opening the meeting, stressed the continuing need for missionary organization and endeavour even in war conditions, when women's minds naturally turn on day-to-day events and much of their time is devoted to aiding their country. The chair was occupied by Mrs. Maier, acting President of the Leaders' Fellowship. Mrs. Nimmo of Beauharnois conducted the devotional period. The treasurer reported that $848 of the $1,800 allocation had already been forwarded and expressed the opinion that they would meet and perhaps exceed the total. Miss Whatling, recently returned on her second furlough from Jhansi, India, gave a brief message of encouragement.

SASKATCHEWAN

MRS. A. S. SIBBALD, 1536 COLLEGE AVENUE, REGINA, PRESS SECRETARY

REGINA P.S.—First Church, Regina, was highly privileged in having a visit from Miss Mary Sherrick who is at home on furlough from India. Miss Sherrick addressed a ''congregational family gathering'' held under Women's Missionary Society auspices. Women and children of India at work and at play and interesting scenes about the mission compound were shown in lantern slides, as Miss Sherrick told of her work on the Bhil field. Miss Louise Reith spoke the same evening on the Madras Conference. Miss Nellie McBeth presided, welcoming the speakers and the audience.

To a sectional meeting at Moosomin on September 8th went two carloads of women from Regina, to take charge of the programme. Mrs. J. A. Sinclair and Mrs. James McAra conducted the opening devotions. Mrs. J. B. Shaw spoke on the ''Stay-at-Home'' camp held in Regina for teen-age girls. A treat for all present was Miss Mary Sherrick's talk on her work in India. Miss Reith, deaconess, then gave an impressive address, in which she spoke of districts which she and Mrs. Ralston had visited where there was no church and no minister. She stressed the responsibility of every Presbyterian in the province, indeed of every Christian, and urged that the women go out and use whatever ability they have in the service of Christ. Lack of money was no excuse for doing nothing, she said, citing the example of Peter at the gate of the temple. Mrs. Ralston also spoke briefly. At the close of the meeting, a delightful tea was served by the Moosomin women.

Saskatoon P.S.—North Battleford Willing Workers Mission Band and their leader, Mrs. Shepherd, are very much enjoying travelling through our five mission fields and Canada, using the maps of the fields obtainable from the Publications Department.

At its Cradle Roll Day meeting in September the Rev. Ronald Rowat addressed Parkview Auxiliary on the importance of good literature for the children; children's minds were, he said, like fields which are ready to receive good seed as well as bad.

At the September meeting of St. Andrew's Auxiliary, reviewing the first two chapters of the study book, *Moving Millions,* Mrs. J. B. Young pointed out the duty and opportunity of the Christian Church in connection with the ''Untouchables'', who need the love and prayers of all Christian people. In July the Auxiliary held an open meeting at which they were privileged to hear the Rev. W. G. Davis of Manchuria.

To the Dr. Robertson Auxiliary in September Miss Edith Cooke, an exchange teacher from Pretoria, South Africa, gave a very interesting account of the people of South Africa, referring particularly to the races, the racial prejudices, health, food and education.

About one hundred young people from Gunnworth, Oliver, and Ridpath attended the second summer Bible School at Rosetown.

Each soul that strips it of one evil thing
Lifts all the world towards God's good purposing.
—*John Oxenham.*

Treasurer's Statement

September 30th, 1939

RECEIPTS:

Pension rates received from workers	$ 264.02
Collection at Council Meeting	22.56
Anonymous, ''Deaconess Work''	100.00
Miss E. Henderson, Toronto	25.00
PROVINCIAL GIVINGS:	
Alberta	96.00
British Columbia	255.00
Manitoba	460.00
Ontario	3,278.33
Quebec	250.00
	$4,750.91

DISBURSEMENTS:

Hospitals:	
Canora	$ 329.16
Rocky Mountain House	250.00
Weirdale	124.33
Chinese in Canada	749.38
Cecilia Jeffrey Indian School	506.50
Cecilia Jeffrey Indian School, Government Grant	1,357.73
Birtle Indian School	403.08
Birtle Indian School, Government Grant	1,464.44
Mistawasis Indian Day School	45.00
Presbyterian Residences:	
Saskatoon	75.00
Huntingdon	75.00
India:	
Bhil Field	4,234.10
Jhansi Field	2,885.41
Formosa	763.73
Japan	183.33
Manchuria	108.32
South China	250.00
Christian Literature	254.98
Lantern Slides	51.50
Library	14.20
Organization	600.00
Publications	543.23
Education of Chinese Student	18.00
Special Retiring Allowances	146.66
Pension rates paid to the Church Pension Fund	1,571.41
Miscellaneous	134.10
Welcome and Welfare and Deaconesses	1,524.95
Insurance	113.33
Exchange	87.81
Council Expense	17.00
Administration	401.00
Addition to Rocky Mountain House Hospital (To be taken from Trust Funds)	3,900.00
	$23,182.68

RESERVE FUNDS

RECEIPTS

Special Fund—	
Rent of Bungalow in Japan	$ 15.00
Sale of Hospital land, Vegreville	30.38
Special Retiring Fund—	
Interest	30.00
British Columbia, Gold Mite Boxes	15.00
Alberta, Gold Mite Boxes	13.00
Legacy Fund—	
Mrs. Jane Galloway, Strathroy	100.00
Estate of Mrs. Cora Kivell, St. Andrew's Auxiliary, Windsor	200.00
	$403.38

DISBURSEMENTS

Special Fund—	
Weirdale Hospital	$35.59
Legacy Fund—	
Rocky Mountain House Hospital	45.46
	$81.05

(MRS. DANIEL) HELEN M. STRACHAN,
Treasurer.

ALTERATIONS TO ANNUAL REPORT

British Columbia

Provincial officers, page 98.—*Glad Tidings* Secretary—Mrs. Thomas Wilson, 5586 Larch St., Vancouver.

Manitoba

Winnipeg Presbyterial officers, page 119.—*Glad Tidings* Secretary—Mrs. R. B. Anderson, 367 Scotia St., West Kildonan.

Ontario

Brockville Presbyterial officers, page 134.—Girls' Organizations Secretary—Mrs. B. D. Armstrong, Kemptville.

Lanark and Renfrew Presbyterial officers, page 152.—*Glad Tidings* Secretary—Mrs. D. W. Blakely, 500 Pembroke St. W., Pembroke.

Quebec

Provincial officers, page 183.—Mission Band Secretary—Mrs. P. T. Childs, 4149 Beaconsfield Ave., Montreal.

What was his name? I do not know his name.
I only know he heard God's voice and came,
Brought all he had across the sea
To live and work for God and me;
Felled the ungracious oak;
Dragged from the soil
With horrid toil
The thrice-gnarled roots and stubborn rock . . .
And I?
Is there some desert or some pathless sea
Where thou, good God of angels, wilt send me?
Some oak for me to rend; some sod,
Some rock for me to break;
Some handful of his corn to take
And scatter far afield,
Till it, in turn, shall yield
Its hundredfold
Of grains of gold
To feed the waiting children of my God?
Show me the desert, Father, or the sea.
Is it thine enterprise? Great God, send me.
And though this body lie where ocean rolls,
Count me among all faithful souls.

—*The Nameless Saints,* by E. E. Hale.

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I give and bequeath to the WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .... dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Mrs. Lees

No 59

Vol. XV DECEMBER, 1939 No. 12

THE GLAD TIDINGS

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

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The Glad Tidings

Vol. XV TORONTO, DECEMBER, 1939 No. 12

The Peace of God

IN a time of wars . . . we approach the festival of peace on earth. The peace of God is indeed a peace which may remain with us amid all outward strife. Because it is a peace which the world cannot give, it is a peace which the world cannot take away. Our religion would indeed be a poor thing if it did not enable us to reach above the troubled earthly scene and lay hold on One who dwells in eternal serenity—thus offering us, together with an imputed righteousness, a communicated peace.

Yet this communicated peace would in its turn be a poor thing if it did not go on to communicate itself. ''If God so loved us, so we ought also to love one another''; but equally, if God has so spread abroad His peace in our hearts, so we ought to shed abroad our peace in the world. Outward peace is something other than inward peace, just as this inward peace that we enjoy is something other and less than the perfect peace of God's own Being. But just as God's peace is the only fountain and source of our inward peace, so this inward peace is the only fountain and source of outward peace in the world. It is only as men come to have more of the peace of God in their hearts that there is any hope of peace on earth among the nations.

Let us, then, this Christmas-tide, while finding the peace which passeth understanding in the very midst of a warlike world, not be content to shut up this peace within our hearts. Let us strive to make it an outgoing peace, a creative peace, an infectious peace. However evil the world may be, the Christian life may still be lived in it—but only if it be lived in such a way as to make the world less evil. It is as wrong to separate the two kinds of peace as to confuse them. —From *Life and Work.*

Editorial

From Formosa

THE Council Executive, at its meeting on October 31st, had the pleasure of welcoming the Rev. Hugh A. MacMillan and Mrs. MacMillan, of Taihoku, Formosa, who with their children, Ruth and Sandy, have recently come to Canada on furlough. Mr. MacMillan told the members of his hope that before long it would be possible to bring a leading Formosan pastor to visit the churches in Canada, for he believes that in that way our people at home would become more interested in the work in Formosa. He looked forward, too, to the coming of Formosan students to study here. In the future, in fact, he hoped there would be more coming and going between Formosa and Canada. Steps are being taken, he said, to unite the Churches of North and South Formosa in one Synod, with seven Presbyteries, the missions going on as at present—in the south under the Presbyterian Church of England and in the north under the Presbyterian Church in Canada.

Mrs. MacMillan gave some of her first impressions on coming back to Canada from Formosa, and expressed the belief that Formosa has a real contribution to make to the life of the Church, whose members will gather great inspiration from the Formosan Christians.

The Candidates Secretary Asks Help

IN the account of the Council meeting in the November magazine no reference was made to an important point in the Candidates Secretary's report. For the Candidates Department Mrs. Grant appealed to the Provincial women for help in securing the kind of nurses wanted for the work of the Women's Missionary Society. She explained that with fifty-eight applications for service during eleven months there were not enough from Presbyterian nurses. If the women through the provinces know of Presbyterian nurses who would like to serve the Church in this way Mrs. Grant would be glad to have their names and addresses, so that when there are calls, she could at once get into touch with them.

Missionaries Resign

THE Rev. Malcolm MacKay, who for six years has been one of the missionaries of our Church to the Koreans in Japan, has resigned. For some time he and Mrs. MacKay have been stationed at Nagoya.

Dr. E. Stevens of the Mackay Memorial Hospital, Taihoku, Formosa, has also resigned and returned to Canada.

Life Membership Pins

THE Life Membership Secretary would call attention to the fact that, owing to the increased cost of gold, it has been found necessary to raise the price of the Life Membership pin to $2.75, instead of $2.50.

THOSE who are interested in the mails to India will note that because of the war the airmail service had to be discontinued, so that letters go to India by the ordinary mails, at the usual rate—three cents for the first ounce.

MAY we again remind all who have any responsibility for reports of the need for *accuracy, legibility,* and *promptness,* if the reports are to be of value to the Society?

In January we expect to publish an outline for the second year's study of *Moving Millions,* the senior study book.

The Secretary Visits the Indian Residential Schools

IN October Miss Lang, the Secretary for Indian work, visited the two Indian residential schools under our Women's Missionary Society. At the school at Birtle, Manitoba, of which the Rev. E. H. Lockhart is Principal, she was able in the three days and a half she spent there to see something of the life of the school—she met the members of the staff, observed the work being done by pupils and staff in the classrooms, about the house, and in the sewing rooms; Miss Mary Begg had girls under fourteen doing sewing, art work, embroidery and weaving—some were doing wool embroidery on canvas in which the bales had been wrapped. There were no children in the hospital, but Miss Stewart was giving treatments for trachoma and skin diseases. Mr. Lockhart drove Miss Lang around the farm, too; as there was no rain in July, the crops were not very good this year.

On Sunday she went with Mr. Lockhart to Argyle church, where he conducted the communion service and baptized a man and his four children, from a new mission being organized by Mr. Crump, the missionary on the Waywayseecappo (Lizard Point) Reserve. In the afternoon they went to the Indian church on the reserve, Mr. Lockhart dispensing communion there, too. Later they drove to a former pupil's home where there was serious illness, and there Mr. Lockhart christened a baby and gave the mother communion. On Monday they drove to the Rolling River Reserve, spent some time with Miss Buckley, and visited an Indian home, of a former pupil, and then drove to the Elphinstone Reserve, and had tea with Mr. H. T. White, the missionary, and Mrs. White,—the latter had three Mission Band meetings that day. On Tuesday evening Miss Lang spoke to the members of the Women's Missionary Society Auxiliary, meeting at Mr. Lockhart's home.

Thursday she spent at the Cecilia Jeffrey School near Kenora, Ontario, where Mr. E. W. Byers is Principal. She observed the work in the classrooms, Mrs. Douglas with the senior pupils and Miss Findlay with the juniors, saw Miss Wilson's class busily engaged in sewing and in art work of all kinds, in a room full of articles they had made, and was present when the band, with some new members in place of older pupils who had left, was practising under the new bandmaster, Mr. McEachern. At the time of her visit, several boys were quarantined for chicken-pox, and to guard against tuberculosis some children were being watched by the nurse, Miss Carruthers, and given special rest periods and special diet. The next day, with Mr. and Mrs. Byers, Miss Lang visited the reserve and the old Cecilia Jeffrey property, meeting a number of Indians, men, women, and children, at Treaty Point.

Miss Lamont Also Visits the Indian Reserves

MISS LAMONT, while in Manitoba this autumn, visited the Indian reserves and the schools. She gave addresses at the Thank-offering meetings of the Indian Auxiliaries on the Rolling River and the Waywayseecappo Reserves, and the Canadian Girls in Training groups and the Mission Band of the Birtle Indian School met with the Birtle Auxiliary in the school chapel for their Thank-offering. Miss Mary Begg is the superintendent of the girls' groups, which expect soon to be affiliated, and the Sunday before Miss Lamont's visit she had gone to the Waywayseecappo church, when Mr. Lockhart could not go, to give the address at the Thanksgiving service; the Indians were very much pleased that she spoke to them in their own language. Miss Lamont was taken to Indian homes on both reserves; each home had had some contact with the Birtle school. There was, she said, evidence of the great value of having missionaries stationed on the reserves. Later, on her way from Brandon to Fort William, she stopped at Kenora and visited the Cecilia Jeffrey School. Thus, she had had, she said, ''a new vision of most of our work among the Indians''.

With the Church in China

A PICTURE of present conditions in China and the part the Chinese Church is playing in the midst of conflict and suffering was given by two missionary leaders who visited Toronto during the autumn—Dr. A. R. Kepler, Executive Secretary of the Church of Christ in China and Dr. R. D. Rees, Secretary of the National Christian Council of China.

Military operations affect all that the Church is trying to do. Invading armies are in north China and in part of the south: they occupy the strategic cities and the highways of commerce, holding ''ribbons'' of country along the lines of communication, rivers and railways, while all in between is still under the control of the Chinese National Government, and the invaders' lines are exposed to guerilla warfare. There is quite a different atmosphere in Free China. In the rural areas of West China primary education is being carried on as before the war. There has been bombing, however, in all parts of the country, and it is estimated that 60,000,000 people have been uprooted, half of whom will not get back to their home villages and shrines—the return of a man of eighty-five and a boy of fifteen to the ruins of a once happy home was, Dr. Kepler said, symbolic of the tragedy and sorrow of thousands of Chinese families. Thus the whole nation has been affected as never before, and the Chinese people are united in their will to resist.

''Life is lived dangerously and adventurously in China, yet there is not a missionary there but is rejoicing at the privilege of serving,'' declared Dr. Kepler. Amid conflict and destruction the Christian Church ''is to-day writing one of the most glorious pages of its history''. It is doing a wonderful work in giving protection and service in the name of Christ, bringing together families, helping the wounded—doing all kinds of relief work. ''How crowded the mission compounds are and how tirelessly the missionary works!'' Dr. Rees referred to the compounds as little cities of refuge all over China, relatively secure, to which flock refugees, especially women and children, to be fed and cared for.

It was found that those who suffered most were the wounded soldiers, who on the long journey from the front lines to the base hospitals suffered from cold, lack of adequate clothing and bedding, lack of food and attention. Dr. Kepler was asked to work with the Church in caring for the wounded. The Government was glad to have this work done and willing to co-operate. Outstanding men in it were ready to serve on the council; these, it was found, were all Christians—another testimony, Dr. Kepler said, to the degree to which the Gospel of Christ has entered into the leadership of China. Thus the National Christian Service Council for Wounded Soldiers in Transit began the work it has been doing for over a year and a half. This service rendered by the Christian Church has had a profound effect upon the Chinese people. Christianity is seen more keen in giving expression to self-sacrificing service. ''There is a great opportunity to be a Christian missionary in China, *in deed.*''

Dr. Kepler appealed for more active sympathy for China; the war we are in now, he said, should not make us indifferent to the seriousness of the situation in the East. This was stressed by Dr. Rees, too: because we are in trouble, he said, we must not stop giving help and sympathy to China. The Christian hospitals have been centres of help for wounded soldiers, civilians, refugees; besides the Red Cross Fund there is the British Fund for Relief of Distress in China, which is used for British hospitals and American, and is still going on. It is valuable in the work, and valuable in cementing the fellowship between them and the Chinese.

The present situation has brought people more closely together for the relief of suffering. Missionaries and Chinese business men work together. Protestants and Roman Catholics have come together. Dr. Rees told of a Salvation Army compound in Shanghai with 15,000 refugees, where Roman Catholics were in charge of the hospital—under the Salvation Army. There has been a breaking down of barriers and a growth of mutual understanding not known before. God grant, he said, that they can continue in that spirit. Evangelism is the main business of the Church in war or in peace and there is no thought of leaving it. People are coming to the churches for comfort and support; refugees are crowding into them. Spontaneously Christian witness breaks out.

An organized effort is being made to do something for the students, the educated young people, especially in West China. As part of the Forward Movement there is the Youth and Religion Movement. Leaders are meeting Christian groups, and many students in Government (non-Christian) schools have responded eagerly to the Christian message. Of the thirteen Christian colleges before the war, all are open, but only two on the original sites; others have moved, some twice, but all are open. Of the 250 Christian middle schools probably two-fifths are open now. There has been a great sale of the Scriptures; Christian literature is being distributed, and new centres opened.

Both speakers referred to the great impression made by the spirit and attitude of the Chinese people: their patience, their calm, their readiness to make sacrifices, and their will to resist. ''They have,'' Dr. Rees said, ''impressed all among them with the way they have kept their souls in serenity. Everywhere in the churches one hears pastors praying for the invaders . . . . So the Chinese Christians at war are going to help us now that we are at war. We know we have to go through with it, but we can vow not to let it turn our souls to bitterness.'' One of the greatest things to do in the Church of China to-day is to keep that spirit.

The Shepherd Speaks

Out of the midnight sky a great dawn broke,
And a voice singing flooded us with song.
In David's city was He born, it sang,
A Saviour, Christ the Lord. Then while I sat
Shivering with the thrill of that great cry,
A mighty choir a thousandfold more sweet
Suddenly sang, Glory to God, and Peace—
Peace on the earth; my heart, almost unnerved
By that swift loveliness, would hardly beat.
Speechless we waited till the accustomed night
Gave us no promise more of sweet surprise;
Then, scrambling to our feet, without a word
We started through the fields to find the Child.

—*John Erskine.*

Resolution Presented to the Executive Committee, General Board of Missions, on September 20th, 1939.

THIS Executive of the Board of Missions desires to record its sense of debt to Dr. J. W. MacNamara, and its appreciation of the exceedingly effective services rendered by him in recent years, as the Acting Secretary of the Board.

Since the death of Dr. Grant he has, in addition to all his other duties, carried willingly the load of this office. He has always assisted the Board to a very marked degree by the way in which he has dealt with voluminous correspondence and by the way in which he has presented all matters to be dealt with to the meetings of the Board. He has never spared himself, and again and again the Board has been able to profit by his wise advice and guidance.

We wish him to understand how fully he has enjoyed the confidence of his associates on this Board, and to accept our most hearty thanks for all that he has done, and our sincere wishes that he be long spared in health and strength effectively to carry on the other responsible Executive offices placed upon him by the General Assembly of the Church.

Star of Bethlehem

O Star that led the Wise Men from the East,
Shine on our revels—sanctify our feast!

They sought the Prince of Peace: we seek Him, too:—
But not with myrrh and frankincense—with rue,

The flower of Repentance, meet for those
Who saw the Light and yet the Darkness chose.

Though sometimes it may wax and sometimes wane,
Yet beams that Star—yet beckons us again;

Eternal challenge to the mystic Quest
For Peace, which, till he find, man may not rest.

And it shall shine until its task be done,
With all men Brothers and all nations One.

—Florence Van Cleve, in *The Living Message.*

God's Infinite Resources

Let us have faith that if we only do what we can do God's infinite resources will be added to ours. Above all, let us never forget that the missionary task is the most Christian thing that is being done in the world at this moment, that it has the glory of being not destructive but constructive, that it *must* go on and increase if we are to hasten the coming of that new order of human life and relationship which the world must seek at Christ's hands, or perish. To help, inasmuch as in us lies, "to bring in the day of brotherhood and end the night of wrong" is an appeal that should never fail to reach God's faithful people.

—The Rev. James Rae in *Far Horizons.*

Impressions on Return to Canada

By Mrs. H. A. MacMillan

CANADA again! What memories come flooding back after seven years' absence! Our first real thrill at home-coming was when one morning as we entered the St. Lawrence we hurried out on deck to catch our first glimpse of Canada. We were not prepared for the sight which met our eyes—maples all in their glory of autumn colouring! We had forgotten how beautiful they could be. Ruth exclaimed, ''Mother, in all our travels we have never seen anything so beautiful as this.'' And this was Canada!

Three things have impressed me on coming home, and all the time I find myself making comparisons with Formosa, our adopted land. First, the people are so well-dressed and so prosperous-looking. And motor cars are countless. I think of the millions in the Orient whose standard of living is such that they cannot even afford shoes, let alone ride in motor cars.

Then the stores filled to overflowing with good things to eat are a thrill to us, who know well the struggle millions have to add a little fat and a few vegetables to their scant bowls of rice. And, too, I think of our missionaries. How I'd like to send them raisins and other goodies for their Christmas cake! These luxuries are debarred from entry owing to war-time restrictions.

Again, another thing that impressed and thrilled me was the beautiful Church service on my first Sunday in Toronto. The stained glass windows, the pipe organ, and the robed choir sent my thoughts and prayers back to the little congregations in Formosa where I worshipped on Sunday mornings—the plain, whitewashed walls, the hard earthen floors, and the throng of worshippers. But I do not crave for our people out there pipe organs and stained glass windows, nor do I wish for them feasts of good things to eat or fine clothes to wear, only that their simple faith and humble hearts may be strengthened in these days of stress and strain. ''Blessed be ye poor; for yours is the kingdom of God,'' said Jesus to His chosen few, and again to these people who have come to know Him and who cherish the hope of His coming Kingdom.

A Prayer

We, cynics many, sinners all,
A cause to Thee commend
Worthy, in this dark world gone mad,
The faithfulness of Galahad:
O God, this cause defend!
In no self-righteousness we call,
For righteousness who fight:
But may this cause, more true than we,
Cleanse, and restore our faith in Thee,
And Thou, defend the right.

—G. Rostrevor Hamilton, in *The Times Weekly.*

The General Treasurer's Letter

Dear Treasurer:

THIS letter is being sent out to all Auxiliaries by the General Treasurer on the instructions of the Council of the Women's Missionary Society (W.D.) at its annual meeting September 26th - 29th.

The Treasurer, in reporting to the Council on the Trust Funds, spoke of the depletion of the Legacy Fund as a result of the building of the two new hospitals at Rocky Mountain House and Weirdale. In the discussion that followed, the opinion was generally expressed that many Auxiliaries now holding legacies did not understand the policy of the Society. A representative committee of the Council was appointed to consider the policy regarding legacies and prepare a statement which might be sent down from the Council to the branches.

The recommendations brought in by this committee and accepted unanimously by the Council are as follows:

1. This Council unanimously reaffirms its policy regarding legacies, *viz.* that all legacies left to any branch of the Society should be sent direct to the General Treasurer, Toronto, to be placed in the Legacy Fund of the Society, and used for new buildings, additions to buildings, or equipment of the same.
2. That the General Treasurer write a letter to be sent out by Provincial Treasurers and endorsed by them. This letter to be an emergency call to all Auxiliaries holding legacies to send such legacies in to meet the emergency existing in payment on our new hospitals at Weirdale and Rocky Mountain House.
3. That the Council request that all communications and enquiries re legacies be addressed to the General Treasurer, and not to Provincial Treasurers, as the Trust Funds are funds of the Council alone.
4. That the Council earnestly request all Auxiliaries, when they receive notice of a legacy, to notify the General Treasurer of it, naming the amount received, that a complete record may be kept in the office.

It is hardly necessary for me, as General Treasurer, to elaborate on these points, but this I do wish to say most emphatically—that a real emergency does exist at the present time when we have to meet obligations due on our two hospitals, of which we are so proud. I would ask Auxiliaries just one direct question: Is it right that the Treasurer should have to borrow to meet obligations, when there is, lying in Auxiliaries, legacy money only the interest of which is being used, and for what purpose? To meet yearly obligations which should be met by the members themselves. It is a fine thought that nearly every building at home or abroad put up since 1925 has been built from gifts left by former members. Is this not a better memorial to them than holding their legacies to meet allocations? Moreover, had it not been for the Legacy Fund, these buildings could not have been financed.

The recommendation of the Council is, therefore, sent to you, for we know that being the loyal women you are, you will not fail now.

We would draw your attention to the third point: that all communications and enquiries in regard to legacies be addressed to the General Treasurer, Mrs. D. Strachan. The Legacy Fund, like the other Trust Funds, is a fund of the Council and has nothing to do with Provincials or Presbyterials. Therefore, all correspondence should come to one place, and the legacy itself come direct from the branch concerned to the General Treasurer.

In this connection we should like it made clear that, unless the will of the donor directs to what the legacy is to be given, the Auxiliary may designate the use to be made of the money, whether for buildings at home or abroad and for which buildings. The General Treasurer will always be glad to receive and answer any enquiries.

We commend number four to the attention of all branches— it would make possible a more correct and a more complete record in the Treasurer's office.

This letter is to be read to all Auxiliaries and Young Women's Auxiliaries at the first meeting after it is received.

With best wishes for your work,

Sincerely yours,

(MRS. D.) HELEN M. STRACHAN,

General Treasurer.

Toronto, October 14, 1939.

Impressions

THE UNIVERSITY OF TORONTO – YALE UNIVERSITY SEMINAR CONFERENCE ON THE NORTH AMERICAN INDIAN, SEPTEMBER 4-16, 1939

(From the October News Letter of the National Fellowship of Indian Workers)

DURING the first two weeks in September, while individuals and nations were waiting silently for the fateful decrees of governments, about seventy-five members of two races, American Indian and White, of two great nations, Canada and the United States, and of varieties of religious thinking, met quietly in friendly conference in the Royal Ontario Museum and in beautiful Hart House of the University of Toronto.

The seminar conference on ''The North American Indian To-day'' was the successor of four others concerned with life in the British West Indies, Africa, the Pacific area and Negro education in the United States, all sponsored by the Carnegie Corporation of New York and conducted by the Department of Race Relations of Yale University. ''This year,'' said Professor Charles T. Loram, co-sponsor for Yale University, with Professor T. F. McIlwraith, Professor of Anthropology of the University of Toronto, ''the University of Toronto and Yale University have invited a number of Indians, anthropologists, sociologists, officials, missionaries, traders and others to confer together on the important question of the past, present and possible future of the 350,000 Indians in the United States and the 115,000 Indians in Canada, in the hope that in the atmosphere of a great university, and in the spirit of mutual quest, respect and understanding, we may reveal the actual condition to-day of the white man's Indian wards, and in a scientific, objective and sympathetic spirit, plan with them for their future.''

During the first week of the Toronto Seminar Conference there were papers followed by discussion, both by the entire group and smaller round tables, on ''The Fundamentals of Indian-White Contact,'' ''Basic Aboriginal Cultures of the Indian of Both Countries,'' ''The History of White Expansion of Canada in the United States of America,'' ''The Role of the Traders in Indian Affairs,'' ''History and Policies of Administration,'' ''Economic Problems of the Indian Peoples,'' ''Problems of Land''.

We were aware of legal differences, *e.g.* the acknowledgment of descent through the father only, the influence to-day of treaties which have been carefully kept, the granting of the franchise to Indian people who have severed connections with the reservation, all resulting on the whole in a relationship by the Dominion Government to the Indian people on the reserves of a benevolent paternalism.

On the other hand, our friends in Canada must have been constantly aware of our broken treaties, of the consciousness in the United States of church *and* state, of greater publicity concerning Indian affairs largely because of the establishment of organizations such as the Indian Rights Association, and of changing Government policies with changing administrations.

The second week of the conference included a Seminar on Health Problems, which disclosed similar health difficulties in both countries and great improvement in treatment as evidenced in the United States by a definitely lower rate of tuberculosis and trachoma cases and a steady increase in the numbers of the Indian people.

''The Conflict of Laws'' in both countries disclosed intricate problems on whose solution depends the social and economic advance of the Indian peoples.

There were outstanding papers on Indian missions in the United States and Canada, the history and work of the missions and the necessity to-day for meeting the advancing needs of the Indian people. Again and again came the expression of opinion that the time has come to work *with* and not *for* the Indian groups of America.

There were important papers and discussions on Problems of Indian

Education, including the specific problems in the Navajo country and including also the two fundamental papers on the ''Essentials of Education,'' and the ''Relation of Church and State in Education''. The question of ''Race Tension'' led to a discussion of the extent to which tension is racial, its causes, forms, and what can be done about it. This in turn led naturally to the all-Indian panel discussion on Assimilation or Segregation, with the conclusions that the Indian members of the conference believe in the possibility of the infiltration into both cultures of the best from each, expressed in the word acculturation.

Out of the days of friendly conferring together have come a desire for the continuing of such a conference, the need for increased awareness of all that still keeps the Indian people of America from full participation in the privileges and also in the responsibilities of citizenship in Canada and the United States, and the realization that there is a growing Indian leadership in both countries which is becoming conscious of itself, aware of the failures and the successes of all cultures, and ready to take increasing responsibility for the problems and relationships of Indian and White Americans. —*Bertha Eckert.*

The meeting in Toronto was significant in several ways that I briefly state as follows:

1. It was the first time that Canadian and United Staters were brought together to consider in a mutual way the work among Indians. This in itself, apart from the vast differences that exist, was eminently worth while. The result was a definite commitment to continue a joint interest and consideration of this important responsibility.

2. The presence in about equal number of representatives of nation, state, church — both Catholic and Protestant — education, also native Indians from both sides of the line, revealed the need, as also the possibilities, of co-ordination and co-operation of these several agencies in promoting the welfare and progress of the Indian.

3. The contrast in policies of these agencies in the United States as against the same agencies in Canada was also very illuminating. Each discovered something from the other that should be of value in their specific realm of administration.

4. From the point of view of the Church and missionary work I was impressed with the fact that Canada has taken the matter of a ministry to the Indian much more seriously than the United States. This is reflected in the standards of ministry, special training for certain leadership, especially in the Catholic missions, and the resultant higher esteem in which the Indian missionary is held in Canada.

5. One other observation among many was the need for a more definite programme of interchurch and interdenominational work. I came away with deepened convictions as to this need of interdenominational work. —*Mark A. Dawber.*

In the Presbytery of Macleod

WHAT an interesting month I have had while making a survey of the districts around Medicine Hat! One marvels at the vastness of this country, the great expanse of land, suitable in so many places only for grazing purposes. Sometimes I have driven miles across the prairie without seeing any sign of human habitation, perhaps sighting a herd of cattle or a flock of sheep somewhere in the distance and being so thankful when the last hill had been climbed and ranch buildings would come into view in the valley below.

Some of the homes I visited were lovely places, great rambling ranch houses with practically every convenience of a city home; others perhaps not so grand but homey little houses. Then again there were others, set out on the bald prairie without trees or any sort of protection from the winds and the hot sun. It was in homes of this kind that one realized to the fullest extent the spirit of the west—if the crop is not good this year we will work and hope for a good one next year. Altogether I travelled over 2,000 miles, mostly on dirt roads or prairie trails.

Practically nothing has been done by the Presbyterian Church in most of these districts since 1925. In so many places I found people who claimed they were Presbyterian at heart but since there had been no Presbyterian services in their district for years, they had attended and joined another church. I have found, too, that a surprising percentage of the population in these districts is non-English. These people have brought with them their own forms of worship and have set up their own little churches. In several districts I was informed by the people I visited that there were only one or two English families in the whole district. Up to the present time I have come into contact with fifty-eight families that are either members or adherents of the Presbyterian Church. I am forwarding the names of the fifty-four children of Sunday School age to the Rev. A. Walker of Lloydminster, who has charge of the Sunday School by Post Department of Alberta Synod, so that Sunday School supplies will be sent in regularly. A complete list of the names and addresses of the families will be left with Rev. W. D. G. Hollingworth of St. John's Church, Medicine Hat. I found quite a number of children who had not been baptized, whose parents have promised to come to Mr. Hollingworth. A list of the women in the different homes will also be given to the secretary of the Medicine Hat Women's Missionary Society Auxiliary, so that they can be reached through the Home Helpers Department.

One of the most interesting sections of the country I visited was one which the Government just opened up for settlement this spring. This section, Rolling Hills, lies south of Tilley and Brooks. To get there, one has to travel over miles of desolate country and then when you begin to wonder if the trip will never end a beautiful stretch of country comes in sight. Water has been brought in for irrigation purposes, roads are laid out, and buildings are beginning to dot the prairie here and there. The people who live in this district have come from the dried-out areas in Saskatchewan to begin life again on land that because of the irrigation will never suffer from drought. A townsite has been chosen and already two stores have been erected and a rough structure has been built for church services conducted by a Lutheran minister. Some fifty families have been brought in and one hundred more are expected in the spring. In the survey of this district I found two Presbyterian families. Their interest and enthusiasm had been kept alive by listening to the radio messages of the Rev. W. G. Brown of Saskatoon.

One of the most interesting trips I had was my last one, out towards Hilda and Schuler. The welcome extended in the homes visited was heartwarming. In the Schuler district one woman said that the visit and promise of Sunday School supplies was an answer to prayer. She had been so anxious about religious instruction for her children, as they lived miles away from any Church service. I am hoping that this lady will start a Sunday School in her own home with the help of the supplies we send in. In other homes in that same district enquiries were made concerning a student for the summer months. I urged them to begin their own Sunday School to create an interest in religious instruction and told them I would let their needs be known to the Presbytery, through Rev. Mr. Hollingworth of St. John's, Medicine Hat.

I do feel that the survey has been worth while in that Presbytery now has a list of members and adherents of the Presbyterian Church throughout these districts, and will have a better idea as to the prospects for beginning new work. The children will now be receiving Sunday School supplies and the women will be associated with the Women's Missionary Society.

I should like to mention the kindness of a number of people in Medicine Hat. Especially have I appreciated the kindness of Mrs. James Mitchell, who has gone with me over some of the more difficult roads, where the country was pretty desolate and the homes were hard to find. I have appreciated also the co-operation of Rev. W. D. G. Hollingworth who has kindly assisted in every way possible.

I trust and pray that my visits to these outlying places have been helpful and that many of the people will feel that they are being remembered and cared for by their Church. —*Frieda E. Matthews.*

Survey in Southern Saskatchewan

UNDER the direction of the Synod's Joint Extension Committee of Saskatchewan the contacting and visiting of scattered Presbyterian families in Southern Saskatchewan (Presbyteries of Moose Jaw and Regina) was done during the months of July, August, and September. The distance covered and the number of contacts made was increased to an inestimable extent because Mrs. G. D. Ralston, President of the Saskatchewan Provincial Society, gave so freely of herself and her time in accompanying me on this work.

One of the objects of our work was to make the Presbyterian families, some of whom have been out of touch with their own Church for years, feel that their Church still considers them a part of it and is interested in them, and also in some way to bring them and their children into closer contact with the Presbyterian Church. We had as a beginning the lists of names secured by the Synod's Joint Extension Committee through correspondence, some for Sunday School by mail; we also had the names of those who had distributed Presbyterian relief bales; additional names were secured in various ways, some through hospital lists, others as we went along.

The majority of the people whom we visited are too far from a Presbyterian service to attend, or have no means of transportation. To many the one contact with the Presbyterian Church has been the Sunday evening service broadcast by the Rev. Mr. Farley of First Presbyterian Church, Regina. In practically every Presbyterian home possessing a radio the people said that they always listened to Mr. Farley.

A very encouraging part of the work was the welcome we received everywhere in the homes and the kindly hospitality shown us. One old lady eighty-four years of age, whose son asked us to visit her, said she thought the Presbyterian Church had forgotten her and she was particularly grateful for our visit. Everywhere we told the women of the Prayer Fellowship begun by the Saskatchewan Provincial Society and always there seemed an eagerness to join with the other Presbyterian women of the province in prayer each day. To every woman expressing the desire to join in this fellowship we gave a copy of the daily devotional book, *The Upper Room.*

Without exception, we were impressed with the charm, friendliness, and ability of the children and the young people of the homes which we visited and felt that it was of the utmost importance to the future of our Church that these promising young people be not lost to it. In the homes already receiving help through the Sunday School by mail appreciation was expressed by the parents for this service. In several districts there were enough children to have a Sunday School, if only someone in the district would assume the responsibility. What can be done is shown by two little Sunday Schools which, with fewer children, are carrying on at Weyburn Plains and Ralph under the leadership of local women.

We found that in the district near Heward there were quite a few children who had not been baptized. Arrangements were made to have the Rev. Mr. Farley conduct a baptismal service in Heward Presbyterian Church on September 3rd. On that day the church in Heward was filled and ten children were baptized. The people were very grateful for Mr. Farley's service; many were present who had not been in a Presbyterian church for years, and some unable to be present have written expressing their regret.

Naturally, there are discouraging as well as encouraging features. One is appalled by the small number of ministers and students in comparison to the vast areas which they have to cover. . . . We had hoped to have several rallies at various points, but the time of year did not seem favourable and, to many, means of transportation was a problem. We had a meeting at Moosomin, to which some of the Presbyterial and Provincial officers from Regina went, also Miss Mary Sherrick, home on furlough from India. The attendance was not what we had hoped for, but we hope the results will be out of proportion to the size of the meeting.

It is impossible to estimate the value of such work as we have been doing this summer by mere figures, but they give some idea of its extent. During the three months, we travelled forty-one hundred miles, making two hundred visits and attending twelve meetings. Through visiting and correspondence contact was made with some two hundred and seventy families, which at a conservative estimate means eight hundred individuals. These were evenly divided between Regina and Moose Jaw Presbyteries. The names of ninety-four children were added to the Sunday School by mail list. In addition to the visiting, one hundred and twenty letters were sent out and it is hoped that more information will yet come in. Copies of the *Glad Tidings* were provided for distribution while visiting. Fifty-four women expressed a desire to receive the magazine for the rest of the year; then it is hoped many of the fifty-four will subscribe for it themselves.

In order to keep in touch with and serve the Presbyterians of Southern Saskatchewan there is obviously great need of ministers and workers. It is hoped that this need will be met; in the meantime in every district visited we have tried to create an interest in having small groups of women get together for Bible study and prayer and mission study. To aid them in beginning, a programme that could be used at the first meeting with a Bible and missionary talk has been sent to someone in each district, in the hope that these groups may become realities.

The work done this summer is only a beginning, but we hope that it has encouraged in some way those whom we have visited, many of whom have so bravely accepted disappointment for years. We hope that the work thus begun may continue and grow, bringing benefit to those who in turn may become more zealous in the service of their Church and of their Master.

—*Louise A. Reith.*

Our New Val D'Or Field

VAL D'OR, meaning "Valley of Gold", is the centre of a huge gold-mining area in Northern Quebec. "Gold Hill", one end of the town, is so named because of the large number of mine properties visible from its summit. The ground on which the town is situated was "muskeg" five or so years ago. To-day it is laid out in streets, with numbered houses, electric lights and signs, cement walks, and a water system. After an absence of only two weeks one sees a difference in the appearance of the streets; everywhere buildings are being enlarged and improved. The population is predominantly French, of course; next in number come Central Europeans, and lastly English-speaking people, but the number of the latter is being added to continuously.

Val D'Or is the proud possessor of a particularly fine Protestant school building with modern equipment and has a staff of six teachers. This school is the centre for many community activities. In its assembly hall the Presbyterian Sunday School has its sessions and the Church holds its services. The minister in charge of the Protestant Church work here has been in the district from the time the first buildings were erected. He is the Rev. Donald MacLeod, well known all over the area.

What about the work the Presbyterian Church is doing or proposes to do in this frontier field? The district for which our Church is responsible divides naturally into three centres, and near each centre are several small communities which should receive the Church's services. During the summer months Mr. Gordon Faraday worked with Mr. MacLeod and the deaconess, Miss Lily Macarthur. Since the departure of Mr. Faraday to continue his studies there will be, for a time at any rate, only the two workers on the field and a consequent doubling up of the work.

The plans for the present are that the deaconess will superintend the Sunday School at Val D'Or and organize and conduct a Mission Band for children up to twelve years of age. Mrs. MacLeod will take charge of the teen-age girls in a Girl Guide Company. There will probably be two groups of women—one of non-Anglo-Saxons, anxious to learn the English language and Canadian ways, and the other a group organized as a combination Ladies' Aid and Women's Missionary Society. The women themselves feel the need of getting together in fellowship and service. The Val D'Or Sunday School meets in the morning at ten, and the Church service follows at eleven. At Perron, eighteen miles east of Val D'Or, Sunday School will be conducted in the afternoon and service in the evening. The women there are eager to have an organization, and we expect to organize a group very soon. One woman said, "We Protestant women should be together in a group and know each other."

About forty miles west is the Cadillac area where Mr. Faraday preached. There the O'Brien Mine people and families from several other smaller mines will, we hope, unite with the Cadillac Townsite residents in the erection of a building and in the forming of a Church group. There also the women desire guidance and help in the organizing of women's work. At Lapa Cadillac, too, four or five miles east of Cadillac, there is an opportunity for a small group of women. Through the summer months contact has been made with the women in all three districts by visiting. Since Mr. Faraday returned to college the deaconess has been taking a service each Sunday.

Just now the first great need is a car. Travelling by train and bus is expensive, a great deal of time is wasted waiting for late trains and buses and isolated families cannot be visited. The second need is a building, not elaborate, in each centre.

As an experiment, two camps—one for girls and one for boys—were held in August. The buildings and kitchen, dining-room, and bunk-house equipment of a mine that is not operating were placed at our disposal rent free, which saved the camps considerable expense and the leaders much hard work. The deaconess met at camps this summer children of a dozen or more nationalities and races, which will give an idea of the problems, opportunities, and human interest to be met with in this north country. Campers and parents are enthusiastic for camps again next year.

There is need and opportunity for Christian work in this and neighbouring communities, but results will be apparent only after long, patient teaching of the true values of life, by kindly service, and sympathetic understanding. —*Lily M. Macarthur.*

(From a letter from the Rev. J. L. Hughes, Home Mission Convener of Quebec Presbytery)

LET me at the outset pay tribute to Miss Macarthur for the splendid way she has taken hold of the work in so short a time. She already seems to know a great proportion of the women in that stretch of sixty miles which she covers and is gradually working towards forming groups of women on the different parts of the field.

While there are people of every nationality, fifteen nationalities were represented in the Sunday School at Val D'Or the Sunday we were there; there are Canadians from almost every province and practically all of them young people, a great many young married couples setting up their first homes. All this seems to me to present a great piece of Christian work to be done by our Church. . . . Gold mines are everywhere in that country, one can see fifteen from a point near where Miss Macarthur stays. Each of these represents an enormous amount of capital spent in development. But far more important from the Church's point of view is the fact that wherever there is a mine there are people and, for the most part, the cream of our Canadian manhood and womanhood, who must be looked after now.

We have only these two valiant workers there in this part at present. There should be more. They should be given every encouragement.

Prayer

OUR Heavenly Father, at this Christmas season we pray to Thee with reverence and humility in our hearts and earnest supplication upon our lips. Grant to each one of us a willing ear to hear Thy voice, that Thou mayest bring us help, comfort, guidance and encouragement in our individual fears and troubles. Thou knowest the heart of each of Thy children and only Thou canst heal our hurts. Protect our loved ones from physical and moral dangers; may they have faith in Thee, as their shield against harm.

In the midst of war, and greed, and brutality, may Thy Holy Church stand firm, and be a solace and sanctuary to those in need of Thee. May we, as followers of the Prince of Peace, approach our task of upholding right against wrong and righteousness against evil, not in a spirit of arrogance and false pride, but in all humbleness and charity, that Thy will may be done on earth.

Bless the work of the Church at home and abroad. Grant O Lord, that those who serve Thee may avoid panic in thought or word or deed; that they may be worthy examples to those who do not know our Lord as the only true God. May we all be true soldiers of the Cross, and may the Christian Church be at this time ''as the shadow of a rock in a weary land''.

In the name of Jesus Christ, our Lord and Saviour, we ask these gifts. Amen.

Let us pray

– For our King and Queen, that they may be sustained by the power of God in these days of strain and anxiety.

– For all those who guide the affairs of our nation and our empire, and for all others who are bearing heavy burdens of responsibility, that they may be given all needed strength and wisdom.

– For those who go forth to serve on the sea or on land or in the air.

– For those who suffer by reason of war at this time; for the sick and wounded, to whatever country they may belong; for the homeless in lands where war is being waged; for those who live in the midst of dangers; for those who sorrow — that all may be conscious of God's presence to sustain and comfort them in the hour of trouble.

Wells of Living Water

THE WORLD DAY OF PRAYER FOR 1939

BY MRS. FRED J. VEALE

THE scenes of my childhood invariably present flashes of towering derricks or drilling rigs breaking the horizon of otherwise natural surroundings. Possibly the influence of this early environment colours my present thoughts, but to this day wells, drilled or dug into mother earth, continue to intrigue me.

As I turn the pages of my cherished Bible, often I arrive at mention of wells dug by great men of God. I love to follow old Isaac who took particular pleasure in uncovering the wells dug by his father and in digging new ones for himself and posterity. Then there is that never-to-be-forgotten scene at the well of Samaria and the words of Christ: ''If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water.''

In a world where men's hearts are failing them for fear and lives are parched and sere, God knows we need that ''living water''. Why then do we choose to faint rather than to pray? Possibly it is because we have tarried too long at the wells, Esek (strife), Sitnah (hatred), instead of following the example of Isaac of old who moved to Rehoboth and Sheba (the oath of peace). Have we never emerged into that glorious liberty of Christ wherein we need only to ask in faith?

To me the World Day of Prayer is a challenge to uncover some of the old wells of strength, particularly those of family prayer and regular attendance at church, in order that we may go forth in the strength of His grace and dig new wells of living water for our own and succeeding generations.

This year we have heard from 243 new districts throughout Canada, making in all 1,580 points at which meetings were held; for these gatherings 75,543 senior programmes were sold and 8,789 youth programmes; and the givings exceeded last year's by $70. I think the results are most gratifying. As the reports come in, one may be from a typical isolated district in Alberta or New Brunswick; the next may tell of 1,900 persons in an afternoon and evening meeting, representing all denominations including Pentecostal, Brethren, Mennonites, and Roman Catholics; while a third may be from distant Port of Spain, Trinidad, describing the thrill of their service with 700 present, a Moravian lady presiding and an Anglican giving the address. I shall include extracts from several letters received, showing how deeply the observance of the day and its spiritual meaning have taken hold of women's hearts at home and abroad.

From Australia comes a description of a most beautiful and inspiring meeting— ''A sense of something that this day was meaning to thousands of women of different nationalities and various colours and tongues was upon us as we turned from the noise and hurry of Collins Street into the Baptist Church on February 24th . . . One felt that the atmosphere of devotion and prayer was already there, and during the quiet minutes of waiting beautiful, soft music from the organ directed our thoughts nearer to the Divine, so that when . . . the chairwoman read the 'Call to Worship' from the programme, we felt indeed that the Lord was 'in His holy temple'.

''Messages of greeting read from other states and other centres in our own state reminded us anew of what the day was meaning to women there, and frequently our thoughts flew away across the sea to groups of women that would be meeting, using this same programme, in Africa, India, Europe, North and South America, China, Japan, Korea, and in many of the islands of the sea. Wistfully the thoughts of foreign missionaries in this gathering kept turning to little groups of women far away. One of the Scripture readings being given by a Chinese lady and a Fijian girl reading another gave a very real touch of kinship and of the universality of the day . . .

''The presence at this afternoon session of Lady Huntingfield (wife of the Governor General) was an outstanding feature. The words of a schoolgirl who had the privilege of a near view of her were, 'I like Lady Huntingfield. Her face is so good it makes you feel you want to be good, too.' It stirred our Christian optimism to see such leaders of the city and community as the Lady Mayoress and Mrs. Weber, M.L.A., laying aside other duties and pleasures, and taking time to join in this hour of prayer . . . Soon we were going out into the noise and rush of life again, but we felt that, in the hush of that quiet time, we had received that which would indeed enable us to more perfectly put our love for our Master into deeds and make it real.

''The girls' session met later in the evening, when young women in business, teachers, nurses, and others who were free at that hour, forgot the day's weariness and found rest and refreshment of spirit in the quiet devotional hour. Dr. Greta Hort gave a most inspiring address. And so ended for Melbourne another World Day of Prayer, but all who had been privileged to join in its services felt that wherever Christ's children are 'the voice of prayer is never silent, nor dies the strain of praise away.' ''

From St. Matthew's Mission, Fort McPherson, N.W.T., comes the report: ''We took our part in the great wave of prayer to-day at three o'clock. We had our service in the mission chapel, which is a large room in the house we use when most of the Indians are off in the winter. I wish you could have seen the group at the service, old Indian women sitting on the floor and seats filled with those who were accustomed to seats. I took the service and wherever she could, Miss Sarah Simon repeated the meeting in Loucheau, which is a very primitive language. We sang two hymns in English and two in Loucheau. The women seemed very much interested when I told them of a chain of prayer going around the world. They asked me all sorts of questions about it after the meeting and not one of them would go home without a copy of their programme, even though many of them could not read a word of English.''

All Saints Mission, Aklavik, N.W.T., reports: ''On a windy, stormy night when drifts formed quickly across the trails, about twenty women ventured forth to attend the service, joining with other women in the world for their Day of Prayer. All joined sincerely and prayerfully in the singing and prayers. An Eskimo girl offered a prayer in her own tongue for the youth of the world and later an Indian woman offered hers for the Christian Church.''

Prince George, British Columbia, comments especially on the Youth programme: ''This programme was sponsored by the Knox United Church Young People's Fellowship and invitations were sent out to young people in and around Prince George. During the service a brief talk on the history of the World Day of Prayer was given. This is the first time that the Youth programme has been used in Prince George and it is hoped that next year will see an increase in attendance.''

From the Canadian Mission Press, Chengtu, West China, comes this moving word: ''Our programme was printed on 'war-time' paper. This paper is produced in Kiating, but is quite usable and clear when printed. This year's programme was very specially helpful and inspiring. There were meetings held in seven centres in this province. The offering will be devoted to special literature for wounded soldiers in base hospitals and for children in refugee camps—the need is very great and I feel sure that such use is in line with the desires and purposes of the Inter-Board in allocating funds. I think you will be interested to know that an offering of $7.40 came from a meeting held in the Christian Hostel for Refugees of our Women's Missionary Society in Chungking. The offering was simply taken at a table in the doorway, everyone perfectly free to pass it by, but there was a real desire to contribute. The gratitude of our evacuee friends is very real and an example to many of us who have never gone through such painful experiences as theirs.''

New Zealand tells of great progress: ''This day of Prayer has been a memorable day, not only for the world but also for our Dominion, as this year nearly double the number of groups have observed the day and every section of the Christian Church has taken part in it, demonstrating the real spiritual unity that underlies all external differences. To unite thus in prayer and intercession with the thousands of women throughout Christendom must surely have a mighty influence upon all who took part in it. In many centres thank-offerings for blessings received have been sent to me, and they are to be sent for the relief of the refugees in China.''

One last quotation is from a letter from the far New Hebrides: ''Worarin, where we met, has been going ahead with village cleaning and looked attractive. A special cocoa-nut roof had been erected outside the rather small native church. The latter's low walls with a three-foot space between them and the eaves allowed sound to go out and all to see in. Some sat under trees. Despite the malaria epidemic a good 150, predominantly men, gathered from all over the island. One could not but feel pleased, and warmed with hope.''

Reports from all quarters tell of blessing and inspiration received by all who went apart with God in intercession for the world.

The date set for next year's Day of Prayer is February 9th, 1940; the theme is ''In quietness and in confidence shall be your strength.'' Let us all pray that next year's meetings will fill the churches to overflowing, as we realize the tremendous need for prayer to-day. Let us therefore watch and pray.

Allocations of Offerings from World Day of Prayer, 1939:

Christian Literature Society, China	$600.00
Christian Literature Society for Women and Children, Japan	250.00
National Christian Council of Japan, *Kingdom of God Weekly*	250.00
Christian Literature Society, Korea	250.00
Christian Literature Committee for Women and Children, New York	600.00
American Christian Literature Society for Moslems	200.00
African Christian Literature	700.00
Christian Literature, Missao de Dondi, Angola, Portuguese West Africa	100.00
Christian Literature, India	400.00
Mass Movement Literature and Literacy Campaign	350.00
Jewish Christian Literature, New York	700.00
Christian Literature, Missionary Medical College for Women, Vellore	100.00
Canadian Mission Press, Chengtu, Szechwan, West China	100.00
Canadian School of Missions, Toronto	500.00
International Leper Mission, Toronto	200.00
British and Foreign Bible Society, Canadian Branch	425.00
Upper Canada Tract Society	200.00
Women's Christian Medical College, Ludhiana, India, for Literature	100.00
Christian Literature, Henry Martyn School for Islamics, Lahore, India	200.00
Ukrainian Christian Literature, Canada	100.00
The Canadian *Ranok*	100.00
The Witness for the Truth, Russian Christian Literature	100.00
	$6,525.00

OUR LETTER BOX

Tansui, Taiwan.

THERE is great demand for Biblewomen, much more than we can supply, and they seem to have big classes wherever they go. I was out last week to visit one of the churches near Tansui where they have no preacher just now and are very anxious for one, and I am hoping to be able to send one there.

One of the old pastors, who being only fifty-six was not really old, died last week. He was in the last class that Dr. G. L. Mackay taught in the College and was much respected. I was not at the funeral, for I went to meet Miss Burdick at Keelung, but they said there must have been over a thousand people at it and the walls of the church were papered with flowers. The same day one of our Tansui elders died, but he was a much older man. His brother was the first convert after Dr. Mackay came to Formosa.

There is a great deal of misery these days, I am afraid. Everything is so expensive that the people cannot possibly have the things they ought to have to keep well. . . . I am taking a course in Nutrition with the Kindergarten training girls and they are most interested and always saying how much help it is to them. I only hope that it will be possible for them to carry out some of the things they learn when they are in homes of their own. *—Dorothy Douglas.*

Teaching and Healing

Jhansi, India.

MISS MAGEE and I are both kept busy all the time, especially Miss Magee; she has so much responsibility with the school and hostel. I, too, manage to keep busy. The good nurse I had has left me; she wanted a change and felt she would like to get back into hospital work. We all miss her so much, she was loved by all. . . . Now I have a widow, one of our own Christians, who lost her husband about two years ago, . . . but I have her only on half time. It may be necessary for me to have someone full time when I go to camp as I am planning to do this winter. In the meantime I am going out to three different villages every week, Babina, Baragaon, and Isagarh, or Bronsonpura as its real name is. I have been having some very good meetings and the people have listened very attentively and seem to look forward to my going out. I think I have been more encouraged than ever before with the work. Dr. Thurrott will soon be coming back to her village and Mrs. Cheshire will be living in Isagarh, so that I will not feel that I need to go. I will then spend more time in Baragaon. I am going out there to-morrow to stay the week-end.

There are several patients who really need treatment every day and of course I can go to the village to give out the Gospel. . . . I have had quite a number of patients every Tuesday and they have also had the opportunity of hearing the Word. It will be nice, too, to have an opportunity to be with our Christians out there and give them the opportunity of spiritual fellowship. They never get in to church; it is too far for them to come, and they cannot leave the place. We will have our little church service and Sunday School. —*Lily A. Simpson.*

At the Helen Macdonald School

Jhansi, India.

I WAS particularly fortunate in finding in Landour this year three senior missionaries experienced in educational work. I was able to gather a good deal of information, and gather some idea of what is likely to be happening in education in the next two or three years. I regret not having been able to see educational work in other parts of the province. . . I returned to Jhansi a few days before the end of June, to get those girls off who are going to other schools, and generally to prepare for school opening. . . .

Teachers in the Helen Macdonald School

I am liking the school work very much—getting to know the girls, getting into things gradually. The teachers are so good, putting up with my ''queer notions'' with an enthusiasm I hadn't hoped for. There are two changes in staff, one that of headmistress, whose work I am doing myself. While I am more tied, I think that disadvantage is altogether outweighed by the advantage of direct contact with my teachers in everything.

The school is very crowded this year, and quarters for the Primary quite inadequate. We have had to refuse a good many new pupils. There are more proportionately in the upper classes this year, and we are suffering for want of space in some of the classrooms. Unless for very special reason, all girls living within reach of the school are attending as day pupils this year, instead of living in the hostel. In the hostel I cannot begin to fill Miss Stringer's shoes; I am sure the youngsters must be missing her very much. I am so thankful that Matron is so trustworthy and capable. There can't be many like her.

A few days ago we had a very good meeting of the Missionary Union in our bungalow. J. Z. Hodge spoke, and I think we all were inspired and encouraged by his optimism as to the possibilities for service in just such situations as ours.

Yesterday Lady Haig visited our school in connection with ''guiding''. She is a very charming person. The Guides and Bluebirds of our school have made a record for themselves, in that they are able to match European companies. Why should that be considered strange? —*Edith Magee.*

Publications Department

BY MARGARET NESS

DECEMBER means Christmas and Christmas, we hope, means books—gift books for everyone in the family.

But first you will want to sing Christmas carols. *The Red Carol Book* (25c.), edited by Healey Willan, is excellent, with both words and music.

And then you will want to send a little remembrance of love to some friend. Instead of just a card, why not send **Yuletide in Many Lands** or **Christmas in Many Lands** (each 35c.), beautifully illustrated booklets (about 14" by 10½"), telling of Christmas customs in various countries, with eight beautifully designed pages of Christmas hymns and the stories of their origin. An attractive envelope permits the sender to have us mail the booklet direct, for there is a place on it for the sender's name.

There are a number of most worth-while books that come in a dollar edition: a new book by the Rev. John McNab, **In Other Tongues,** which gives sketches of the lives of some Canadian missionaries who translated the Bible into the tongue of the people among whom they worked; two books by the late Rev. William Allan, **The Quiet Place** and **Crowded Ways**, collections of much loved broadcast addresses; and the following books of sermons and addresses by other Presbyterian ministers,—**The Guest Chamber** by Dr. Stuart Parker, **Sons of Martha** by the Rev. Beverley Ketchen, **Light of Love** by the Rev. J. Wasson.

Springs in the Valley ($1.50), compiled by Mrs. Charles Cowman, whose **Streams in the Desert** ($1.50) has been so well received, is a new devotional book which we can recommend.

We also carry a good stock of Isabel Cameron's popular and charming stories, among them **The Cottage in Pennycock Lane, White Bell Heather, The Adventures of Elizabeth Gray** ($1.00 edition), and **Angus Our Precentor, The Doctor, The Doctor and His Friends** (35c. edition).

Girls would appreciate a copy of **The Girl's Everyday Book** ($1.35), ''a book to go adventuring in . . . a paragraph with something to think about for every day in the year, if you want to 'make it last' that way'', or **A Girl and Life's Adventure** (60 cents) by Miss Marjorie Trotter, Principal of Moulton College, which ''suggests a way of approaching life that a girl may learn from Jesus Christ, so that she may deal courageously with the varied aspects of life's adventure.''

Younger children would love the set of five books in a red box (Set, $1.25): **Under Many Flags** deals with incidents in the lives of famous missionaries; **Friends in Nippon** contains stories of Japan; **Doorways** tells of the Moslem world; **Ling-Yang** is a story of a boy and girl of China; and **Three Cornered Continent** is, of course, about South America. **Monkey Village** (30 cents) is an attractive book containing stories of India, suitable for children of from seven to ten.

Perhaps the parents of ''little folk'' would like the **Morning and Evening Prayers** (10 cents), or **A Child's Book of Prayers** (25 cents); or they would be equally pleased with **Isaac of the Tents** or **Baby Moses** or **Samuel the Temple Boy,** the same size and type of book as **The Three Camels** (about India), **A Fu** (a Chinese boy), for on the left hand page is the story and on the right a coloured picture (30 cents each).

Plays: When asking for three or four Christmas plays on approval, please include, with request, information as to length of performance, number taking part, etc., and please enclose a three-cent stamp for postage.

YOUNG WOMEN

Mrs. John D. Holman, *Secretary*

THE YULETIDE MESSAGE

THE time draws near for the observance of Christmas, the birthday of Christ. Will He come again as He did in the long ago and find no room in the Inn?

> It isn't far to Bethlehem Town, it's anywhere that Christ comes down
> And finds in people's friendly face a welcome and abiding-place.
> The road to Bethlehem runs right through the home of folks like me
> and you. —*M. Miller.*

How very much the angels' message of ''peace on earth, good will to men'' is needed to-day! Should we not breathe a prayer at this season that the good news that came to the shepherds in the field at Bethlehem that night long ago may be carried to every soul in every land, until salvation has reached all who are ready to receive the Saviour?

Yuletide draws near! May the thought of it bring joy and good cheer to both the market places and to earth's lonely places.

Yuletide draws near! May its outward observances be more radiant than any since the world began, and may its inner significance sink more deeply into hearts and minds and strengthen the high endeavour of all those resolved to hasten the coming of ‘‘Peace on earth’’.

Reading Fellowship

Another group has registered in the reading fellowship—the Young Women's Auxiliary of Gordon Church, Burnaby, New Westminster, B.C.

We would remind the young women that the contest entry form should be postmarked on or before December 30th, 1939.

MISSION BANDS

Mrs. A. R. Riddell, ***Secretary***

IF I HAD NOT COME

IT was Christmas Eve: and after Bobby had carefully hung his stocking by the fire-place he went off to bed. Usually Bobby did not like to go to bed early, but to-night he was eager to get to sleep so as to be sure to wake up early to see his gifts. For their daily Bible lesson that day Bobby and his father had read Jesus' own words to His friends, in John 15: 22. Five words had stayed in Bobby's mind, and he kept saying them over and over until he fell asleep—‘‘If I had not come’’.

It seemed as if he had not been asleep any time when a cross, harsh voice said: ‘‘Get up! Get up, I tell you! It's time to get up.’’

Thinking about the skates he wanted, and the flashlight, and the motor, and the books for which he'd been wishing, Bobby got up and hurried into his clothes and went downstairs. But all was still. No one was there to greet him; no stocking hung beside the fire-place; no wreaths were in the window; no splendid tree was there.

Hurrying to the door, Bobby looked down the street. The factory was open, and he could hear the rumble of the machinery. He grabbed his toque and sweater and raced down the street to the factory door, and there stood a grim-looking foreman. ‘‘What's the factory running for on Christmas?’’ asked Bobby. ‘‘Christmas?’’ asked the man. ‘‘What do you mean? This is one of our busy days, so you clear out of here.’’

Filled with wonder, Bobby hurried on down the street toward the stores, and to his amazement he found them all open. The grocer, the dry-goods man, and the baker, each one was busy and cross, and each said in reply to his question, ‘‘Christmas? What's Christmas?’’

When Bobby tried to explain, ''It's Jesus' birthday, and the first part of the word means Jesus,'' he was gruffly ordered to move along as this was a ''very busy day''.

Going around the corner, he thought: ''I'll go to our church, our own church, for there's going to be a Christmas service there.'' All at once Bobby stopped short before a big vacant field, and he mumbled to himself: ''I guess I'm lost. I was certain our church was here. I know it was.'' Then he noticed a sign-board in the centre of the big vacant lot, and on going nearer to it read the words, ''If I had not come''.

Suddenly the meaning of it all dawned on the puzzled boy, and he said, ''Oh, I know; 'If I had not come'—that's why there's no Christmas Day and no church.''

He was wandering along in a gloomy way, when he thought of the box of toys and games his class had sent to the Orphans' Home, and he said half aloud: ''I guess I'll go up to the Home and see the children get their presents.'' But when Bobby reached the place, instead of seeing the name of the Home over the gateway, he read those same five words, ''If I had not come'', and beyond the archway there was no fine building.

Seeing an old man, feeble and ill, by the roadside, Bobby said: ''I guess you are sick, mister. I'll run to the hospital and tell them to send an ambulance for you.'' But when he reached the grounds no splendid buildings were to be seen, just signs bearing the words, ''If I had not come''.

As Bobby hurried back to the corner where the Rescue Mission had been, he said, ''I'm sure they'll take the poor old man in here anyway.'' But men with angry faces were gambling and swearing, and over the door Bobby saw instead of the name of the mission those same words, ''If I had not come''.

Thinking still about the poor old man, Bobby hurried home to ask his father and mother to help him. On his way across the living-room he waited to look up in the Bible those words, ''If I had not come''. Turning past all the pages of the Old Testament, he found that there was no new part. After Malachi all the pages were blank, and as he held them up to the light on each one he could see a faint outline of the words, ''If I had not come''.

With a sigh, Bobby said: ''Oh, what a terrible world this is! No Christmas, no churches, no homes for little orphan children, no hospitals, no Rescue Missions, no almshouses, nothing but jails and gambling places and police-patrols and sickness and wrong and — ''

Just then there came the sound of bells. The chimes were playing. Bobby listened, and, sure enough, it was his favourite hymn, ''Joy to the world, the Lord is come!'' and he heard his mother's cheery voice saying, ''Merry Christmas, Bobby!''

With a joyous bound Bobby was out of bed and, kneeling down, he said: ''O Lord Jesus, I thank You that You did come; and I'll show You how thankful I am by always trying to be the kind of boy I know You want me to be.''—*Stories of Long Ago* by Nan F. Weeks, from Keystone Graded Course IV, Part I. Copyright the American Baptist Publication Society. Used by permission.

GIRLS AND LEADERS

Mrs. John Kelman, ***Secretary***

Dear Leaders and Girls:

ONCE again the joyous season draws near when we celebrate the coming of Christ to earth, Christmas, the season of joy and gladness, mirth and thanksgiving.

Some ask how in a time of war we can truly commemorate the coming of One who was called the Prince of Peace, and I have heard more than one say, ''This is going to be a miserable Christmas.'' Surely this is not the spirit in which to look forward to the greatest anniversary in the world's history. When the days are dark, it is then we most need the assurance of the angels' song, ''Peace on earth to men of good will''.

We pray that the approaching season may indeed be a time of peace and good will. Let us do our best to make this Christmas a truly happy one, remembering that there are some whose happiness depends upon us. Let us work a little harder, display more cheerfulness and a high courage, in order that we may help others to rejoice because Christ was born.

Listen! The song of the angels can still be heard, if we will only believe. The spirit of the Christ Child is still abroad in our land and all lands. In the power of that spirit we can still be joyful because Christ is born in Bethlehem of Judea. He brings balm for our wounds and healing for our broken hearts. Let us go even now and see this thing which has come to pass.

May the bells of Christmas peal in your hearts and the song of the angels help you to enjoy this Christmas time! Merry Christmas to all!

Lowly service wrought on earth
Hath in heaven second birth.
''For'', saith He,
''Passing touch of kindness done
To some needy little one,
Is to Me.''

Love that gives the life away
Hath not Christmas for a day,
But a year.
The right merry Christmas bliss
Must be found alone in this —
Others' cheer.

PROVINCIAL NEWS

ALBERTA

MRS. C. E. JAMIESON, 1610 12TH AVE. WEST, CALGARY, PRESS SECRETARY

WE extend our sympathy to Mrs. W. H. Hanna, Home Helpers Secretary for Red Deer Presbyterial, in the death of her mother, Mrs. W. J. Ross, who passed away recently at the age of eighty-one. Mrs. Ross had been a resident of Rocky Mountain House since 1908, and active in the Auxiliary. She will be greatly missed and long remembered.

Edmonton P.S.—Eighteen teen-age girls from the churches of South Edmonton, with Mrs. R. J. Burton as leader, organized and carried through a very happy and successful two weeks' camp at Edmonton Beach. Co-operation was the key-note—sharing expenses, devotions, work and play. Recreation facilities were taken every advantage of and First Aid was taught. Bible study and devotional periods formed part of each day's programme, and the Rev. Mr. Burton found excellent response to his method of examination when he visited the camp. In this, the first attempt of its kind among the Edmonton churches, definite purposes were aimed at and accomplished. The group is planning a camp reunion, loath to lose the contacts and friendships made, and is anticipating a similar camp next year.

Another excellent type of young people's work was the Youth Rally in Edmonton Presbytery at the Thanksgiving week-end and attended by sixty delegates. There were conferences and supper in First Church, and a special service on Sunday evening, conducted by Rev. Mr. Cameron, assisted by two of the young men.

At First Church Auxiliary Thank-offering meeting Mrs. H. Sykes, Provincial President, gave a vivid account of the Council proceedings. Miss Frieda Matthews was welcomed to Edmonton Presbyterial, and spoke at this meeting on "Giving of Thanks."

Red Deer P.S.—Mrs. J. W. McLean gave her report of the Council meeting to the Rocky Mountain House Auxiliary in October. This Auxiliary is busy quilting, and also has a basket going the round of the members, selling cooking, eggs, cream, etc., as a means of making the expense money.

A Junior Young Women's Auxiliary was organized in Rocky Mountain House by Miss Negoro during her recent visit to this Presbyterial, with Miss Verlie Evans of the hospital staff as president.

Calgary P.S.—Miss Negoro addressed several groups in Calgary, among them the Fellowship, a group at Knox, one at St. Andrew's, and two at Grace, and the Presbyterial Executive. Great pleasure, as well as satisfaction and profit, was expressed by all who heard her.

BRITISH COLUMBIA

MRS. J. C. MCLEAN-BELL, 211 EAST 28TH STREET, NORTH VANCOUVER, PRESS SECRETARY

BRITISH Columbia Provincial allocation for this year is $6,000.00. To date we have sent $2,455.00 to the General Treasurer. We trust that each Auxiliary and Young Women's Auxiliary Treasurer will make a determined effort to raise her allocation at as early a date as possible.

Victoria P.S.—When Victoria Presbyterial met to plan for the fall rally Miss V. Evans of Rocky Mountain House gave a splendid outline of their work, both spiritual and physical, pointing out they were trying to reach the Sunday School and the home through the everyday life of the hospital, stressing the tremendous value of prayer.

Westminster P.S.—Westminster Presbyterial is very much favoured in being able to meet our missionaries and wish them Godspeed as they return to their fields of labour. Recently the Presbytery and Presbyterial united to say farewell to the Rev. W. G. and Mrs. Davis returning to Manchuria, and to the Rev. G. W. and Mrs. Mackay returning to Formosa. Mr. and Mrs. Davis spoke briefly, leaving a message for a time of crisis: The Lord is Thy Keeper; His grace is sufficient at all times. Mr. and Mrs. Mackay gave a brief review of their work in Formosa. Tea was served by the Presbyterial, and Mrs. Thos. Wilson for the Provincial Board and Mrs. D. A. Fowlie, Presbyterial President, wished the guests a safe journey and assured them of the prayers of those at home.

Richmond Church Auxiliary, Vancouver, felt it an honour to have Mrs. W. G. Davis as speaker in September. Members and friends enjoyed her address very much, and all wished Mr. and Mrs. Davis a safe return to their work in Manchuria.

A special part of the programme of St. Stephen's, North Vancouver, in September, was sentence prayers for our returning missionaries and their work in these trying days.

A sectional meeting of the branches of the Fraser Valley was held in Mount Lehman on October 18th. The devotions were led by Mrs. Dickson and Mrs. Somerville of the Murrayville Auxiliary, Mrs. Edge of Mount Lehman, and Mrs. Duthie and Miss Mitchell of Chilliwack. Mrs. D. A. Fowlie, Presbyterial President, bringing the greetings of the Presbyterial, referred to the fact that women all over the Dominion were registering, offering themselves for service to their king and country, and asked if it would not be fitting to heed the God-given urge from within to register for the service of the King of Kings. Auxiliary presidents presented the high-lights of their Auxiliary meetings, which proved profitable for all. Mrs. W. H. MacInnes, Provincial President, gave a very comprehensive and interesting report of the Council meeting recently held in Toronto. Discussion followed. It was decided to hold a sectional meeting annually, if possible on the third Wednesday of October. Literature was displayed by Mrs. P. McArthur.

At a well attended rally day service in St. Aidan's Church, New Westminster, the Golden Key C.G.I.T. group formed the choir. In a splendid missionary programme the Burning Lamp Mission Band presented a very pleasing tableau, illustrating Christ's love for the children of the world. At the Auxiliary's Thank-offering meeting Miss Mary Fulton spoke of her work at the Training School at Three Hills, Alberta.

MANITOBA

MRS. D. H. MATTHEWS, 190 BROCK ST. E., FORT WILLIAM, ONT.,
PRESS SECRETARY

SUPERIOR P.S.—Miss Lamont, Field Secretary, spent a very busy week addressing meetings and conducting round table conferences in Fort William and Port Arthur. The results, it is felt, will be very beneficial and far-reaching. Addressing a meeting of The Willing Talent Workers of First Church, Fort William, Miss Lamont reminded her hearers that ''Go ye into all the world and preach the gospel to every creature'' was the basis for all missionary work, and ''Ye shall be my witnesses in Samaria, etc.'' designated the field for work. In concluding she said, ''Only the Gospel of Christ satisfies the hungry soul.'' Conferences for presidents, vice-presidents, and other executive officers of the Senior and Young Women's Auxiliaries, and for Mission Band and C.G.I.T. leaders, were held in St. Andrew's Church, Fort William. Many questions were asked and answered and much valuable information gleaned by those present.

At a meeting of Superior Presbyterial in First Church, Port Arthur, Miss Lamont discussed phases of Presbyterial work in all departments, saying that the purpose of officers was to promote their work by thought, prayer, and time, and that success always depended on team work. She concluded by quoting Paul's advice to Timothy, ''Study to show thyself approved unto God, a workman that needeth not to be ashamed.''

At the joint Thank-offering meeting of the Senior and Young Women's Auxiliaries of First Church, Port Arthur, Miss Lamont was guest speaker, taking for her subject, ''Our Church and our Society''. The C.G.I.T. choir contributed choruses in a very creditable manner.

Winnipeg P.S.—Members of the Presbyterial executive attended a meeting in Knox Church, Selkirk. Mrs. Duffin, first Vice-President, presided. The work of our deaconess, and of the missionaries and teachers on the various overseas fields, was briefly outlined by members of the Presbyterial. Mrs. Kernighan, who had the privilege of attending the Keswick Convention in Northern Ireland, gave a report of the wonderful addresses given there.

At the fall Thank-offering meeting of First Church Auxiliary, Winnipeg, Mrs. A. M. Campbell spoke on ''The Power of Personality''. She said in part, ''What shall we try to save in these troubled times? Personality is a great power for good or evil, and before anything else one must be a Christian.'' She referred to the great missionaries, David Livingstone, J. G. Paton, and Dr. and Mrs. Goforth, who exercised tremendous influence over the peoples among whom they laboured.

ONTARIO

Miss E. MacBeth, 206 Havelock Street, Toronto, Press Secretary

Change of address—Presbyterial Treasurers please note—Convener of Special Retiring Fund—Mrs. V. A. Smith, 20 Boulton Drive, Toronto.

THE Provincial Board of Management met in Calvin Church, Toronto, October 2 - 4. Presbyterial Presidents outlined their aims and activities in Organization Year. Mrs. A. B. Macdonald clearly defined the Provincial's financial standing. Mrs. Thorburn stressed the importance of Presbyterial Treasurers remitting by *the 25th* of the month. Only nine Presbyterials, Mrs. Smith reported, had sent contributions to the Special Retiring Fund through her ($114.34); the Provincial gets credit only for money sent through the proper channel. The Corresponding Secretary, Mrs. Schroeder, urged the necessity of retiring officers explaining the duties of the office to the incoming officer, and sending the latter's name and address to her superior officer; *always* the treasurer's books should be handed over to the new treasurer, books of records *are not the property of the officer but belong to the Society.* Mrs. Peckover appealed for good, up-to-date books and magazines, in good condition, and announced free transportation by freight to the Western Provinces up to March 31st. Mrs. Morgan reported 14,724 subscriptions for *Glad Tidings,* 174 more than last year, and stressed the importance of prompt distribution, suggesting that a committee might help in this. Mrs. J. B. McLean urged that supply allocations be strictly adhered to, and all bales sent through the regular channels, that the quality of supplies be kept up, used clothing to be in good condition with promise of a reasonable amount of wear. It was a privilege to hear Miss Irene Stringer tell of the work of the women of Jhansi; especially interesting was her story of the self-sacrifice and devotion of the Women's Missionary Society group of twenty women who are doing what they can there to spread the Gospel. Miss Rosetta Moors, deaconess, told of the conditions and needs of the Peace River country, giving a graphic description of her field of work and appealing for definite prayer for the workers there, that they may have strength to carry on and fulfil the trust placed in them. Mrs. Steinmetz introduced Matilda Izaac, an attractive Hungarian girl who, with glowing enthusiasm, described her experiences at the camp at Beau Rivage and thanked the Board for giving her the opportunity of attending it.

The Golden Jubilee of Vernon Auxiliary, Ottawa Presbyterial, was fittingly observed. Mrs. J. R. Hill, from the Presbyterial, brought a message in Paul's words: ''The good thing that was committed unto thee, keep through the Holy Ghost.'' Mrs. C. H. Thorburn, the special speaker, had with her the diary of Mrs. John Thorburn who organized the Auxiliary fifty years ago, and related many intimate and enlightening incidents of early days. Even in that day Mrs. Thorburn's scheme of Scattered Helpers was emphasized. Miss E. J. Campbell sketched the history of the Auxiliary. Corsages were presented to Mrs. J. S. York, first President, Mrs. Peter Crerar, first Vice-President, and Mrs. Ranald Campbell, first Secretary.

Many charter members attended the thirty-fifth anniversary meeting of Puce Auxiliary in Chatham Presbyterial, and Mrs. Sophia Haimer recalled ''The Early Days of the Remand Line Church''. At a splendid two-day Little Conference of Young Women's Auxiliaries in St. Andrew's, Windsor, the members were much inspired by the addresses of Mrs. Holman and Miss Pelton; Mrs. Wm. Tuckey brought greetings from the Presbyterial and Mrs. J. F. Fletcher from the Provincial. Findings on ''Ways to stimulate the Young Women's work'' were sent to each Auxiliary.

London Presbyterial officers addressed Thank-offering meetings throughout the Presbyterial. Mrs. E. L. Goodwin, Presbyterial President, brought to several Auxiliaries information from the Provincial Board meeting. A fitting conclusion to these Thank-offering services was the Mission Band rally in Chalmers Church, London, with Mrs. C. H. McDougall, Strathroy, as the special speaker. Mrs. W. C. Wheaton, Mission Band Secretary, presided. Mrs. E. L. Goodwin gave a lovely story message from Mrs. J. R. Hill, Ottawa.

At Thank-offering meetings at Sunnidale Corners and Stayner in Barrie Presbyterial Mrs. J. M. Ritchie, Hillsdale, gave inspiring messages. At the Orillia Auxiliary's Thank-offering meeting Mrs. W. A. McLennan, Past President of the Women's Missionary Society, spoke of the part the Church could play in the war, ''which is not being fought for territory but for the principles of Christianity, honour and justice—a crusade greater and more vital than any of the crusades of earlier history.'' All members of the Women's Missionary Society, she said, should pledge themselves to stand behind the Church in these trying times and see to it that the ordinances of the Church are well maintained. At Stayner Mission Band's Thank-offering meeting slides were shown of the Jhansi field. At sectional meetings at Tottenham, Hillsdale, Meaford, the speaker was Mr. M. Fesenko, on the Ukrainian work; at Allandale Mrs. C. Steinmetz on work among the Hungarians in Toronto; at Gravenhurst, Mrs. N. R. D. Sinclair.

At Thank-offering meetings at Dovercourt Road Church, Toronto, the Senior Auxiliary made its President, Mrs. W. J. A. Lake, and the Fidelis Young Women's Auxiliary Miss L. Thornton Honorary Members. Miss Laura Pelton addressed the Senior and McIntyre Auxiliaries of Beaches Church, Toronto, at a joint Thank-offering meeting; the junior choir provided music; ''Swordless Victories'' was the theme of devotions led by Mrs. Wishart Reid.

At its autumn meeting in St. Andrew's Church, Eldon, Lindsay Presbyterial Executive had a practical discussion on young women's and girls' work and helpful ideas of work being done in Auxiliaries. Mrs. W. W. Finney gave an excellent report of the Provincial Board meeting.

Glengarry Presbyterial reports district sectional meetings, in the Old Stone Church, Lancaster, with delegates from six Auxiliaries, and at the Misses Cattanach's home at Glen Norman, with delegates from three Auxiliaries. At the former Mrs. W. J. MacKillican spoke on the ''Needs and Value of Missionary Work''; and at the latter on ''Organization''. These meetings with their valuable interchange of thought and methods brought inspiration and encouragement to the members. Many of the Auxiliaries reported finances strengthened by teas, sewing, knitting, the making of quilts and the sale of goods. One Young Women's Auxiliary reports ''A cent a sunny day''. Active Home Helpers and Welcome and Welfare secretaries have done much to increase membership. Kenyon Auxiliary reports a Danish member answering the roll call with Scripture in her native language.

In Guelph Presbyterial Mrs. J. R. Hill, Provincial Mission Band Secretary, addressed an enthusiastic rally of Mission Band leaders at the home of Miss P. Higinbotham, Guelph, and helped solve some of the problems confronting leaders. At a girls' conference, attended by 150, in Knox Church, Galt, Miss Violet Tennant, Mrs. J. Kelman, and Mrs. L. M. Beath were the speakers. At a Young Women's rally in St. Andrew's, Kitchener, Miss L. Pelton conducted a discussion period, and Mrs. J. D. Holman spoke on ''What is Missionary Education'' and suggested books helpful for Young Women's Auxiliaries.

Sectional meetings were held in Brockville Presbyterial at Morewood and Ventnor with good attendance, encouraging reports and keen interest shown. In Mainsville 104 attended a Mission Band rally. Miss A. L. Whatling told of the customs of India and answered many questions.

At the Home Helpers meeting of St. Andrew's Auxiliary, Kingston, articles for the bale were displayed; 271 visits to shut-ins and students were reported for five months. Madoc Auxiliary reports two successful special meetings—at a country home and at a lakeside cottage.

QUEBEC

MRS. C. RITCHIE BELL, 357 DE L'EPÉE AVE., OUTREMONT, PRESS SECRETARY

QUEBEC Provincial held its semi-annual meeting on October 17th in Knox Crescent Church, Montreal. There was a large attendance of representatives from Quebec Presbyterial. Departmental secretaries and district vice-presidents reported. Contributions had amounted to $6,905.00 and supplies valued at $1,031 were sent to school homes, hospitals and needy districts in the west. Four delegates to the Council meeting in Toronto gave reports. Mrs. Charles Johnson, speaking of overseas work, paid tribute to the untiring efforts of the Council Secretaries in keeping in close touch with all missionaries and their work. Mrs. J. Leslie Craig, reporting on the home and departmental work, referred to the great amount of relief sent to their war-torn country by the Chinese in Canada, who, in addition, exceeded their allocations to the Church budget and to the Women's Missionary Society. Mrs. W. A. Johnstone of Quebec, speaking on finances, said that the Society gave over $23,000 for direct Church purposes in Canada, and stressed the need for all Auxiliaries holding legacies to forward these direct to the General Treasurer to be used for the erection and extension of buildings, and their equipment. The Board decided that this year, because of world conditions, the Quebec Provincial will not hold its annual meeting, but only a full Board meeting with two additional delegates from each of the two Presbyterials.

Quebec P.S.—During the first two weeks of September Quebec Presbyterial was greatly privileged in having Miss A. L. Whatling, on furlough from Jhansi, India, address sectional meetings in Danville and Scotstown. A special meeting, too, in St. Andrew's Church, Sherbrooke, gave many the opportunity of hearing this interesting and stimulating speaker. Miss Whatling gave a detailed picture of the life of the Hindu people, describing the life of the village people and their customs. She also described the daily routine in her bungalow, on the main road between Jhansi and Cawnpore, where she is assisted by a native nurse. These people are not hungering for the Gospel; it is the work of the missionary to awaken in them a sense of their loss without a Saviour.

Montreal P.S.—Miss A. L. Whatling gave interesting personal sketches of converts to Christianity in her address at the September meeting of the Montreal Presbyterial in Knox Crescent Church, Montreal. ''Our first convert,'' she said, ''was a man named Thakurdin; he and his wife and mother were all baptized in our bungalow in the village of Baragaon. After her conversion the mother, Jaroda Bai, was disowned by her people and came to live with us. Subsequently, however, this whole family, three adults and three children, left us to return to their native village. Nattee, who was a Brahmin Yogi, was converted through a picture of the Crucifixion. He confessed Christ and was persecuted by his own people.'' Miss Whatling enlarged on the steadfastness of these and other converts as among the chief encouragements in missionary work.

At a sectional meeting on October 4th at St. Andrew's East Miss Elizabeth Walsh, the out-of-town Vice-President, presided. Mrs. Gall conducted the devotions and Mrs. Robert Bradley welcomed the members. Mrs. Charles Johnson spoke of the importance of carrying on our work in these troubled times. Miss Whatling inspired the members to greater endeavour by her address on ''Village Folk of Jhansi'', in which she gave sketches of native converts. The Rev. Dr. MacMillan, newly inducted minister of St. Andrew's East, gave a closing message and prayer.

At a meeting of the Auxiliary of MacVicar Memorial Church Mrs. E. S. Harding, on behalf of Montreal Presbyterial sub-executive and friends, presented an Honorary Membership to Mrs. M. E. Pritchard, who for eleven years has been a member of that Board. Mrs. Charles Johnson spoke appreciatively of Mrs. Pritchard's faithful service as Supply Secretary.

SASKATCHEWAN

MRS. A. S. SIBBALD, 1536 COLLEGE AVENUE, REGINA, PRESS SECRETARY

REGINA P.S.—At the October meeting of First Church Auxiliary, Regina, it was decided that an effort should be made to increase the circulation of the *Glad Tidings* in the congregation. A committee was appointed to approach each of the women members, and report by the end of October; it is hoped that this will result in a very considerable increase in the number of subscriptions for next year.

At the Thank-offering meeting of the Edna Bell Auxiliary Mrs. R. Nygaard was the guest speaker. Following her very timely address, paper was distributed and time allowed for each member and guest to outline her thoughts on the topic given her— ''My Thanksgiving for My Home'', ''My Church'', ''My Country'', ''The Women's Missionary Society'', ''My Talents'', ''Friendship'', etc.

The Laura Pelton Auxiliary, made up of girls from sixteen to twenty, has chosen the Book of Mark for devotional study for the winter. At the reorganization meeting plans were made for the visits of Miss Tennant and Miss Negoro. Their leader plans to have her young Sunday School class meet with them on this occasion as an incentive to their becoming members of the Auxiliary.

Saskatoon P.S.—Rosetown Associate Society held its Thank-offering meeting at the home of Mrs. J. Nicholson, four miles out in the country. Several members read interesting extracts on our missionary work at home and abroad.

North Battleford Auxiliary's September meeting was an inspirational one, and a member gave a most interesting account of the Women's Missionary Society work among the Indians in Canada.

Miss Duthie, *Glad Tidings* Secretary, was in charge of the September meeting of St. Andrew's Auxiliary, Saskatoon. She spoke of the great value the *Glad Tidings* was to all members and hoped every one would take it.

The Dr. Robertson Auxiliary, Saskatoon, were the guests of the Young Women's Auxiliary at their Thank-offering meeting. The guest speaker, Miss Sherrick, from the Bhil Field, India, gave a very interesting address.

Treasurer's Statement

October 31st, 1939

RECEIPTS:

Refund from Deaconesses on Expenses	$ 16.00
Refund on Council Expenses	174.85
Refund from Rocky Mountain House Hospital	250.00
Pension rate paid by worker	33.29
Rent of Prince Albert Residence	35.00
In Memory of Christina Dalrymple, "Bible Woman in India"	50.00

Provincial Givings:

Alberta	273.60
British Columbia	400.00
Manitoba	305.00
Ontario	12,000.00
Quebec	1,650.00
Saskatchewan	200.00
	$15,387.74

DISBURSEMENTS:

Hospitals:	
Canora	$ 329.16
Rocky Mountain House	250.00
Weirdale	133.33
Chinese in Canada	722.06
Cecilia Jeffrey Indian School	506.50
Cecilia Jeffrey Indian School, Government Grant	1,805.39
Birtle Indian School	396.68
Birtle Indian School, Government Grant	2,125.27
Mistawasis Indian Day School	45.00
Presbyterian Residences:	
Saskatoon	75.00
Huntingdon	75.00
India:	
Bhil Field	183.33
Jhansi Field	113.33
Formosa	699.98
Japan	183.33
Manchuria	108.32
British Guiana	375.00
Library	3.78
Organization	575.00
Publications	644.26
Education of Chinese Student	57.00
Special Retiring Allowances	146.66
Miscellaneous, Fees	258.47
Insurance	90.00
Exchange	4.71
Council Expense	41.85
Deputation	78.15
Welcome and Welfare and Deaconesses	1,223.88
Administration	540.57
	$11,791.01

RESERVE FUNDS

RECEIPTS:

Special Fund—	
Payment on McCrea House, Vegreville	$ 47.50
Rent of Bungalow in Japan	15.00
Payment on New Liskeard Residence and Interest	162.50
Legacy Fund—	
Estate of Miss Jessie Allan, Toronto	300.00
Special Retiring Fund—	
A Friend	200.00
Manitoba, Gold Boxes	9.96
	$734.96

DISBURSEMENTS:

Special Fund—	
Weirdale Hospital	$ 9.00
Legacy Fund—	
Addition to Rocky Mountain House Hospital	2,500.00
Rocky Mountain House Hospital	92.00
	$2,601.00

(MRS. DANIEL) HELEN M. STRACHAN,
Treasurer.

NEW ORGANIZATIONS

British Columbia

Victoria P.S.—Chinese Young Women's Auxiliary, Victoria.

Ontario

Glengarry P.S.—Mission Band, Martintown. **Stratford P.S.**—Maude Erskine Mission Band, Milverton. **Toronto P.S.**—Mission Band, Cooke's Church, Toronto.

Saskatchewan

Moose Jaw P.S.—Girls' Auxiliary, Swift Current. **Prince Albert P.S.**—Girls' Groups at Wilkie, Wolfe, and Tisdale. **Regina P.S.**—Mission Band, First Church, Regina. **Saskatoon P.S.**—Star Mission Band, Mayfair Church, Saskatoon (reorganized).

NEW HONORARY MEMBERS

Ontario

Paris P.S.—Mrs. M. J. Breckenridge, Brantford. **Toronto P.S.**—Mrs. W. J. A. Lake, Senior Auxiliary, and Miss Letitia Thornton, Fidelis Auxiliary, Dovercourt Road Church, Toronto.

Quebec

Montreal P.S.—Mrs. M. E. Pritchard, MacVicar Memorial Church, Montreal.

PROVINCIAL LANTERN SLIDE SECRETARIES

Alberta.—Mrs. G. Metcalfe, 1305 11th St., Calgary.

British Columbia.—Mrs. James Harley, 157 West 14th Ave., Vancouver.

Manitoba-Saskatchewan.—Mrs. D. Duncan, 830 6th St., Brandon, Man.

Ontario.—Mrs. E. F. Perry, 159 Mavety Street, Toronto.

Quebec.—Mrs. J. H. Currie, 3648 Durocher Avenue, Montreal.

Once a pale star rose in the East
For watching herds to see,
And weakness came to Bethlehem,
And strength to Galilee.
Perchance! if thou dost keep thy tryst
A star may rise for thee.

—*Yule-Tide Fires.*

NAMES AND ADDRESSES OF WOMEN'S MISSIONARY SOCIETY STAFF

NATIONAL MISSIONS

Indians in Canada. Mr. E. W. Byers (Principal), Mrs. E. W. Byers (Matron), Cecilia Jeffrey School, Kenora, Ont.; Rev. E. H. Lockhart (Principal), Mrs. E. H. Lockhart (Matron), Birtle, Man.; Rev. W. W. Moore (Teacher), Mistawasis Reserve, Mont Nebo, Sask.

Hospitals. Miss Mary W. Cuddy (Superintendent), Hugh Waddell Memorial Hospital, Canora, Sask.; Miss Irene McRae (Superintendent), Rocky Mountain House, Alberta; Miss Mary Lyons (Superintendent), Miss Isobel Sym (Assistant), Weirdale, Sask.

Deaconesses. Alberta—Miss Frieda Matthews, 11003-89th Ave., Edmonton; Miss Georgina Roy, Last Lake; Miss Rosetta Moors, Prestville; Miss Mary Todd, c/o Mrs. Berteau, Willowdale, R.R. 3, Red Deer. ***Saskatchewan***—Miss Helen Ross, 2126 Osler St., Regina; Miss Mabel Booth, 916 Spadina Crescent, Saskatoon. ***Manitoba***—Miss Hazel Macdonald, 25 Ritz Apt., 859 Grosvenor St., Winnipeg. ***Ontario***—Miss M. Allan, 25 Hilda Ave., Hamilton; Miss Mary Murray, 33 Hilton Ave., Toronto; Mrs. S. M. Gillespie, 413 Strathmore Blvd., Toronto; Miss S. V. Scott, 691 Dupont St., Toronto; Mrs. Charles Steinmetz, 188 Bedford Road, Toronto. ***Quebec***—Miss Iris Munro, Apt. 1, 2447 Madison Ave., Montreal; Miss Lily Macarthur, Lucerne House, Val d'Or.

Presbyterian Residences. Mrs. A. C. Gouldthorpe (Superintendent), Huntingdon, Que.; Miss Elizabeth Geddes (Superintendent), 916 Spadina Crescent, Saskatoon, Sask.

Chinese in Canada. British Columbia—Miss Ruth Yeandle, 2039 Creelman Ave., Vancouver; Mrs. F. Y. Louie, c/o Miss Yeandle, Vancouver; Miss Gertrude Scott, 1008 Carberry Gardens, Victoria; Miss Grace Lee, 942 Pandora Ave., Victoria. ***Ontario***—Miss Fay McTavish, 740 Spadina Ave., Toronto; Mrs. Henry Lore, 601 Bay St., Toronto; Mrs. W. F. Adams, 53 Millwood Road, Toronto. ***Quebec***—Miss Agnes Dickson, Apt. 6, 3420 Ste. Famille St., Montreal; Miss Elsie Lee, c/o Miss Dickson, Montreal.

Promotion Secretary. Miss L. K. Pelton, Room 800, 100 Adelaide St. W., Toronto.

Travelling Secretaries. Miss P. B. Lamont, Field Secretary, Miss T. Negoro, Young Women's Secretary, Room 800, 100 Adelaide St. W., Toronto; Miss Violet Tennant, Girls' Work Secretary, Room 809, 100 Adelaide St. W., Toronto.

OVERSEAS

Bhil Field, India. Miss Ellen Douglas, Miss Marion Williamson, Canadian Presbyterian Mission, Amkhut, Alirajpur State, via Dohad, Central India; Miss Isabel McConnell, Miss Bessie M. MacMurchy, Miss Margaret F. Kennedy, Canadian Presbyterian Mission, Jobat, via Dohad, Central India; Miss G. Mary Sherrick, on furlough, Weyburn, Sask.

Jhansi Mission, India. Miss E. M. Magee, Miss Lily A. Simpson, Dr. Elizabeth Thurrott, The Presbyterian Mission, Jhansi, U.P., India; Miss Irene Stringer, on furlough, Lansdowne, Ontario; Miss Annie L. Whatling, on furlough, Gatineau Point, Quebec.

Formosa. Miss Ethel Chisholm, Miss Ruth Heighton, Miss Hildur K. Hermanson, Miss Margaret M. Ramsay, Miss Mildred Weir, Miss Isabel Taylor, 79 Miyamaecho, Taihoku, Formosa, Japan; Miss Alma M. Burdick, Miss Dorothy C. Douglas, Tansui, Formosa, Japan; Miss Ada E. Adams, on furlough, 53 Millwood Road, Toronto, Ontario.

Japan. Miss Mary E. Anderson, Miss Jean C. MacLean, Nagamine Yama, Oishi, Nadaku, Kobe, Japan.

Manchuria. Mrs. Langdon W. Gehman, Miss Helena W. Gibbs, Szepingkai, Manchuria, via Japan.

CHURCH MISSIONARIES, OVERSEAS

Bhil Field, India. Dr. John Buchanan (retired), Rasalpura, Mhow P.O., Central India; Rev. D. E. and Mrs. McDonald, Amkhut, via Dohad, Central India; Rev. F. C. and Mrs. Knox, Rev. C. L. and Mrs. Wood, Dr. and Mrs. W. R. Quinn, Jobat, via Dohad, Central India; Rev. A. E. and Mrs. Toombs, Barwani, via Mhow, Central India.

Jhansi Mission, India. Mr. and Mrs. Angus MacKay, Mr. and Mrs. John L. Cheshire, Jhansi, U.P. India.

Formosa. Dr. and Mrs. G. Gushue-Taylor, Dr. and Mrs. Donald Bews, Rev. James and Mrs. Dickson, Taihoku, Formosa, Japan; Rev. G. W. and Mrs. Mackay, Tansui, Formosa, Japan; Rev. H. A. and Mrs. MacMillan, on furlough, 36 Pleasant Blvd., Toronto, Ontario.

Manchuria. Rev. Allan and Mrs. Reoch, Rev. E. H. and Mrs. Johnson, Szepingkai, Manchuria, via Japan; Rev. W. G. and Mrs. Davis, Taonan, Manchuria, via Japan.

Japan. Rev. L. L. and Mrs. Young, Miss Ethel G. MacDonald, Nagamine Yama, Oishi, Kobe, Japan.

South China. Rev. Z. K. Zia, Christian Literature Society, Shanghai, China.

British Guiana. Rev. James and Mrs. Dunn, Canadian Manse, New Amsterdam, British Guiana; Rev. deC. H. and Mrs Rayner, Georgetown, British Guiana.

Superintendent of Chinese Missions in Canada. Rev. David Smith, 175-10th Ave. W., Vancouver, B.C.

Stars of All Hearts

Except the Christ be born again to-night
In dreams of all men, saints and sons of shame,
The world will never see His Kingdom bright.
Stars of all hearts, lead onward through the night
Past death-black desert, doubts without a name,
Past hills of pain and mountains of new sin
To that far sky where mystic births begin,
Where dreaming ears the angel-song shall win.
Our Christmas shall be rare at dawning there,
And each shall find his brother fair,
Like a little child within;
All hearts of the earth shall find new birth
And wake no more to sin.

—*Vachel Lindsay.*

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